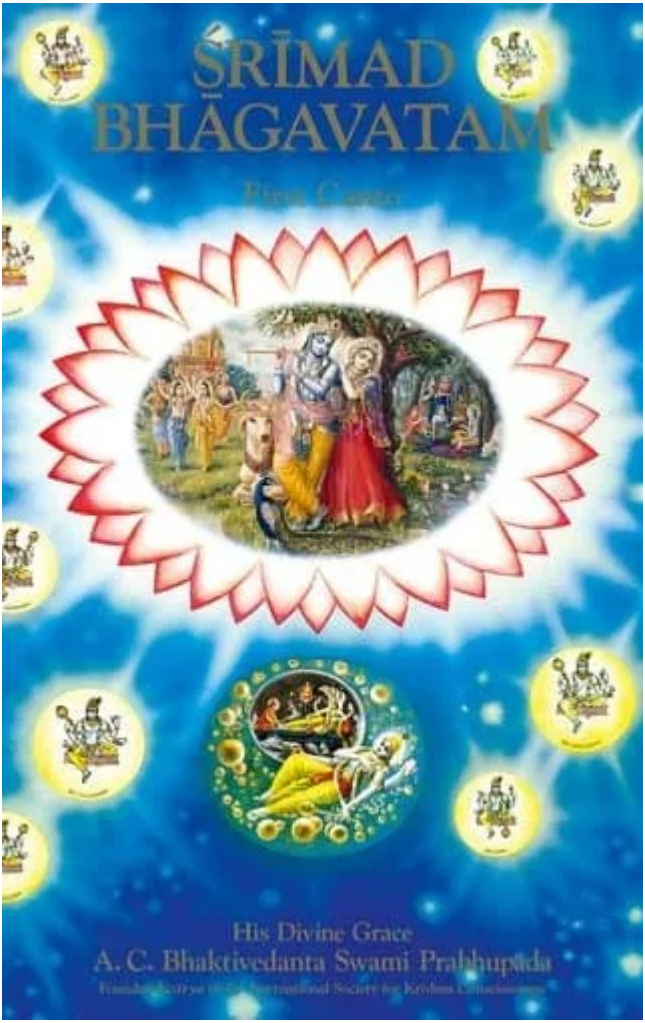
ŚRĪMAD
BHĀGAVATAM
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

Chapter 1

4.1.1

maitreya uvāca
manos tu śatarūpāyāṁ
tisraḥ kanyāś ca jajñire
ākūtir devahūtiś ca
prasūtir iti viśrutāḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *manoḥ tu*—of Svāyambhuva Manu; *śatarūpāyām*—in his wife Śatarūpā; *tisraḥ*—three; *kanyāḥ ca*—daughters also; *jajñire*—gave birth; *ākūtiḥ*—named Ākūti; *devahūtiḥ*—named Devahūti; *ca*—also; *prasūtiḥ*—named Prasūti; *iti*—thus; *viśrutāḥ*—well known.

TRANSLATION

Śrī Maitreya said: Svāyambhuva Manu begot three daughters in his wife Śatarūpā, and their names were Ākūti, Devahūti and Prasūti.

PURPORT

First of all let us offer our respectful obeisances unto our spiritual master, Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, by whose order I am engaged in this herculean task of writing commentary on the Śrīmad-Bhāgavatam as the Bhaktivedanta purports. By his grace we have finished three cantos already, and we are just trying to begin the Fourth Canto. By his divine grace let us offer our respectful obeisances unto Lord Caitanya, who began this Kṛṣṇa consciousness movement of Bhāgavata-dharma five hundred years ago, and through His grace let us offer our obeisances to the six Gosvāmīs, and then let us offer our obeisances to Rādhā and Kṛṣṇa, the spiritual couple who enjoy eternally in Vṛndāvana with Their cowherd boys and damsels in Vrajabhūmi. Let us also offer our respectful obeisances to all the devotees and eternal servitors of the Supreme Lord.

In this Fourth Canto of Śrīmad-Bhāgavatam there are thirty-one chapters, and all these chapters describe the secondary creation by Brahmā and the Manus. The real creation is done by the Supreme Lord Himself by agitating His material energy, and then, by His order, Brahma, the first living creature in the universe, attempts to create the different planetary systems and their inhabitants, expanding the population through his progeny, like Manu and other progenitors of living entities, who work perpetually under the order of the Supreme Lord. In the First Chapter of this Fourth Canto there are descriptions of the three daughters of Svāyambhuva Manu and their descendants. The

next six chapters describe the sacrifice performed by King Dakṣa and how it was spoiled. Thereafter the activities of Mahārāja Dhruva are described in five chapters. Then, in eleven chapters, the activities of King Pṛthu are described, and the next eight chapters are devoted to the activities of the Pracetas Kings.

As described in the first verse of this chapter, Svāyambhuva Manu had three daughters, named Ākūti, Devahūti and Prasūti. Of these three daughters, one daughter, Devahūti, has already been described, along with her husband, Kardama Muni, and her son, Kapila Muni. In this chapter the descendants of the first daughter, Ākūti, will specifically be described. Svāyambhuva Manu was the son of Brahmā. Brahmā had many other sons, but Manu's name is specifically mentioned first because he was a great devotee of the Lord. In this verse there is also the word ca, indicating that besides the three daughters mentioned, Svāyambhuva Manu also had two sons.

4.1.2

ākūtiṁ rucaye prādād
api bhrātṛmatīṁ nṛpaḥ
putrikā-dharmam āśritya
śatarūpānumoditaḥ

SYNONYMS

ākūtim—Ākūti; *rucaye*—unto the great sage Ruci; *prādāt*—handed over; *api*—although; *bhrātṛ-matīm*—daughter having a brother; *nṛpaḥ*—the King; *putrikā*—get the resultant son; *dharmam*—religious rites; *āśritya*—taking shelter; *śatarūpā*—by the wife of Svāyambhuva Manu; *anumoditaḥ*—being sanctioned.

TRANSLATION

Ākūti had two brothers, but in spite of her brothers, King Svāyambhuva Manu handed her over to Prajāpati Ruci on the condition that the son born of her be returned to him as his son. This he did in consultation with his wife, Śatarūpā.

PURPORT

Sometimes a sonless person offers his daughter to a husband on the condition that his grandson be returned to him to be adopted as his son and inherit his property. This is called putrikā-dharma, which means that by execution of religious rituals one gets a son, although he is sonless by his own wife. But here we see extraordinary behavior in Manu, for in spite of his having two sons, he handed over his first daughter to Prajāpati Ruci on the condition that the son born of his daughter be returned to him as his son. Śrīla Viśvanātha Cakravartī Ṭhākur comments in this connection that King Manu knew that the Supreme Personality of Godhead would take birth in the womb of Ākūti; therefore, in spite of having two sons, he wanted the particular son born of

Ākūti because he was ambitious to have the Supreme Personality of Godhead appear as his son and grandson. Manu is the lawgiver of mankind, and since he personally executed the putrikā-dharma, it is to be accepted that such a system can be adopted by mankind also. Thus, even though one has a son, if he wants to have a particular son from his daughter, he can give his daughter in charity on that condition. That is the opinion of Śrīla Jīva Gosvāmī.

4.1.3

prajāpatiḥ sa bhagavān
rucis tasyām ajījanat
mithunaṁ brahma-varcasvī
parameṇa samādhinā

SYNONYMS

prajāpatiḥ—one who is entrusted with begetting children; *saḥ*—he; *bhagavān*—the most opulent; *ruciḥ*—the great sage Ruci; *tasyām*—in her; *ajījanat*—gave birth; *mithunam*—couple; *brahma-varcasvī*—spiritually very much powerful; *parameṇa*—with great strength; *samādhinā*—in trance.

TRANSLATION

Ruci, who was very powerful in his brahminical qualifications and was appointed one of the progenitors

of the living entities, begot one son and one daughter by his wife, Ākūti.

PURPORT

The word brahma-varcasvī is very significant. Ruci was a brāhmaṇa, and he executed the brahminical duties very rigidly. As stated in Bhagavad-gītā, the brahminical qualifications are control of the senses, control of the mind, cleanliness within and without, development of spiritual and material knowledge, simplicity, truthfulness, faith in the Supreme Personality of Godhead, etc. There are many qualities which indicate a brahminical personality, and it is understood that Ruci followed all the brahminical principles rigidly. Therefore he is specifically mentioned as brahma-varcasvī. One who is born of a brāhmaṇa father but does not act as a brāhmaṇa is called, in Vedic language, a brahma-bandhu, and is calculated to be on the level of śūdras and women. Thus in the Bhāgavatam we find that Mahābhārata was specifically compiled by Vyāsadeva for strī-śūdra-brahma-bandhu. Strī means women, śūdra means the lower class of civilized human society, and brahma-bandhu means persons who are born in the families of brāhmaṇas but do not follow the rules and regulations carefully. All of these three classes are called less intelligent; they have no access to the study of the Vedas, which are specifically meant for persons who have acquired the brahminical qualifications. This restriction is based not upon any sectarian distinction but upon qualification. The Vedic literatures cannot be understood unless one has developed the brahminical qualifications. It is regrettable, therefore, that

persons who have no brahminical qualifications and have never been trained under a bona fide spiritual master nevertheless comment on Vedic literatures like the Śrīmad-Bhāgavatam and other Purāṇas, for they cannot deliver their real message. Ruci was considered a first-class brāhmaṇa; therefore he is mentioned here as brahma-varcasvī, one who had full prowess in brahminical strength.

4.1.4

yas tayoḥ puruṣaḥ sākṣād
viṣṇur yajña-svarūpa-dhṛk
yā strī sā dakṣiṇā bhūter
aṁśa-bhūtānapāyinī

SYNONYMS

yaḥ—one who; *tayoḥ*—out of them; *puruṣaḥ*—male; *sākṣāt*—directly; *viṣṇuḥ*—the Supreme Lord; *yajña*—Yajña; *svarūpa-dhṛk*—accepting the form; *yā*—the other; *strī*—female; *sā*—she; *dakṣiṇā*—Dakṣiṇā; *bhūteḥ*—of the goddess of fortune; *aṁśa-bhūtā*—being a plenary expansion; *anapāyinī*—never to be separated.

TRANSLATION

Of the two children born of Ākūti, the male child was directly an incarnation of the Supreme Personality of Godhead, and His name was Yajña, which is another name of Lord Viṣṇu. The female child was a partial

incarnation of Lakṣmī, the goddess of fortune, the eternal consort of Lord Viṣṇu.

PURPORT

Lakṣmī, the goddess of fortune, is the eternal consort of Lord Viṣṇu. Here it is stated that both the Lord and Lakṣmī, who are eternal consorts, appeared from Ākūti simultaneously. Both the Lord and His consort are beyond this material creation, as confirmed by many authorities (nārāyaṇaḥ paro 'vyaktāt); therefore their eternal relationship cannot be changed, and Yajña, the boy born of Ākūti, later on married the goddess of fortune.

4.1.5

> *āninye sva-gṛhaṁ putryāḥ*
> *putraṁ vitata-rociṣam*
> *svāyambhuvo mudā yukto*
> *rucir jagrāha dakṣiṇām*

SYNONYMS

āninye—brought to; *sva-gṛham*—home; *putryāḥ*—born of the daughter; *putram*—the son; *vitata-rociṣam*—very powerful; *svāyambhuvaḥ*—the Manu named Svāyambhuva; *mudā*—being very pleased; *yuktaḥ*—with; *ruciḥ*—the great sage Ruci; *jagrāha*—kept; *dakṣiṇām*—the daughter named Dakṣiṇā.

TRANSLATION

Svāyambhuva Manu very gladly brought home the boy named Yajña who was so beautiful, and Ruci, his son-in-law, kept with him the daughter, Dakṣiṇā.

PURPORT

Svāyambhuva Manu was very glad to see that his daughter, Ākūti, had given birth to both a boy and girl. He was afraid that he would take one son and that because of this his son-in-law, Ruci, might be sorry. Thus when he heard that a daughter was born along with the boy, he was very glad. Ruci, according to his promise, returned his male child to Svāyambhuva Manu and decided to keep the daughter, whose name was Dakṣiṇā. One of Lord Viṣṇu's names is Yajña because He is the master of the Vedas. The name Yajña comes from yajuṣāṁ patiḥ; in the Yajur-veda there are different ritualistic prescriptions for performing yajñas, and the beneficiary of all such yajñas is the Supreme Lord, Viṣṇu. Therefore it is stated in Bhagavad-gītā, yajñārthāt karmaṇaḥ: one should act, but one should perform one's prescribed duties only for the sake of Yajña, or Viṣṇu. If one does not act for the satisfaction of the Supreme Personality of Godhead, or if one does not perform devotional service, then there will be reactions to all his activities. It does not matter if the reaction is good or bad; if our activities are not dovetailed with the desire of the Supreme Lord, or if we do not act in Kṛṣṇa consciousness, then we shall be responsible for the results of all our activities. There is always a reaction to every kind of action,

but if actions are performed for Yajña, there is no reaction. Thus if one acts for Yajña, or the Supreme Personality of Godhead, one is not entangled in the material condition, for it is mentioned in the Vedas and also in Bhagavad-gītā that the Vedas and the Vedic rituals are all meant for understanding the Supreme Personality of Godhead, Kṛṣṇa. From the very beginning one should try to act in Kṛṣṇa consciousness; that will free one from the reactions of material activities.

4.1.6

tāṁ kāmayānāṁ bhagavān
uvāha yajuṣāṁ patiḥ
tuṣṭāyāṁ toṣam āpanno
'janayad dvādaśātmajān

SYNONYMS

tām—her; *kāmayānām*—desiring; *bhagavān*—the Lord; *uvāha*—married; *yajuṣām*—of all sacrifices; *patiḥ*—master; *tuṣṭāyām*—in His wife, who was very much pleased; *toṣam*—great pleasure; *āpannaḥ*—having obtained; *ajanayat*—gave birth; *dvādaśa*—twelve; *ātmajān*—sons.

TRANSLATION

The Lord of the ritualistic performance of yajña later married Dakṣiṇā, who was anxious to have the Personality of Godhead as her husband, and in this wife

the Lord was also very much pleased to beget twelve children.

PURPORT

An ideal husband and wife are generally called Lakṣmī-Nārāyaṇa to compare them to the Lord and the goddess of fortune, for it is significant that Lakṣmī-Nārāyaṇa are forever happy as husband and wife. A wife should always remain satisfied with her husband, and a husband should always remain satisfied with his wife. In the Cāṇakya-śloka, the moral instructions of Cāṇakya Paṇḍita, it is said that if a husband and wife are always satisfied with one another, then the goddess of fortune automatically comes. In other words, where there is no disagreement between husband and wife there is all material opulence present, and good children are born. Generally, according to Vedic civilization, the wife is trained to be satisfied in all conditions, and the husband, according to Vedic instruction, is required to please the wife with sufficient food, ornaments and clothing. Then, if they are satisfied with their mutual dealings, good children are born. In this way the entire world can become peaceful, but unfortunately in this age of Kali there are no ideal husbands and wives; therefore unwanted children are produced, and there is no peace and prosperity in the present-day world.

4.1.7

toṣaḥ pratoṣaḥ santoṣo
bhadraḥ śāntir iḍaspatiḥ
idhmaḥ kavir vibhuḥ svahnaḥ
sudevo rocano dvi-ṣaṭ

SYNONYMS

toṣaḥ—Toṣa; *pratoṣaḥ*—Pratoṣa; *santoṣaḥ*—Santoṣa; *bhadraḥ*—Bhadra; *śāntiḥ*—Śānti; *iḍaspatiḥ*—Iḍaspati; *idhmaḥ*—Idhma; *kaviḥ*—Kavi; *vibhuḥ*—Vibhu; *svahnaḥ*—Svahna; *sudevaḥ*—Sudeva; *rocanaḥ*—Rocana; *dvi-ṣaṭ*—twelve.

TRANSLATION

The twelve boys born of Yajña and Dakṣiṇā were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Śānti, Iḍaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana.

4.1.8

tuṣitā nāma te devā
āsan svāyambhuvāntare
marīci-miśrā ṛṣayo
yajñaḥ sura-gaṇeśvaraḥ

SYNONYMS

tuṣitāḥ—the category of the Tuṣitas; *nāma*—of the name; *te*—all of them; *devāḥ*—demigods; *āsan*—became; *svāyambhuva*—the name of the Manu; *antare*—at that period; *marīci-miśrāḥ*—headed by Marīci; *ṛṣayaḥ*—great sages; *yajñaḥ*—the incarnation of Lord Viṣṇu; *sura-gaṇa-īśvaraḥ*—the king of the demigods.

TRANSLATION

During the time of Svāyambhuva Manu, these sons all became the demigods collectively named the tuṣitas. Marīci became the head of the seven ṛṣis, and Yajña became the king of the demigods, Indra.

PURPORT

During the life of Svāyambhuva Manu, six kinds of living entities were generated from the demigods known as the tuṣitas, from the sages headed by Marīci, and from descendants of Yajña, King of the demigods, and all of them expanded their progeny to observe the order of the Lord to fill the universe with living entities. These six kinds of living entities are known as manus, devas, manu-putras, aṁśāvatāras, sureśvaras and ṛṣis. Yajña, being the incarnation of the Supreme Personality of Godhead, became the leader of the demigods, Indra.

4.1.9

priyavratottānapādau
manu-putrau mahaujasau
tat-putra-pautra-naptṛṇām
anuvṛttaṁ tad-antaram

SYNONYMS

priyavrata—Priyavrata; *uttānapādau*—Uttānapāda; *manu-putrau*—sons of Manu; *mahā-ojasau*—very great, powerful; *tat*—their; *putra*—sons; *pautra*—grandsons; *naptṛṇām*—grandsons from the daughter; *anuvṛttam*—following; *tat-antaram*—in that Manu's period.

TRANSLATION

Svāyambhuva Manu's two sons, Priyavrata and Uttānapāda, became very powerful kings, and their sons and grandsons spread all over the three worlds during that period.

4.1.10

devahūtim adāt tāta
kardamāyātmajāṁ manuḥ
tat-sambandhi śruta-prāyaṁ
bhavatā gadato mama

SYNONYMS

devahūtim—Devahūti; *adāt*—handed over; *tāta*—my dear son; *kardamāya*—unto the great sage Kardama; *ātmajām*—daughter; *manuḥ*—Lord Svāyambhuva Manu; *tat-sambandhi*—in that connection; *śruta-prāyam*—heard almost in full; *bhavatā*—by you; *gadataḥ*—spoken; *mama*—by me.

TRANSLATION

My dear son, Svāyambhuva Manu handed over his very dear daughter Devahūti to Kardama Muni. I have already spoken to you about them, and you have heard about them almost in full.

4.1.11

dakṣāya brahma-putrāya
prasūtiṁ bhagavān manuḥ
prāyacchad yat-kṛtaḥ sargas
tri-lokyāṁ vitato mahān

SYNONYMS

dakṣāya—unto Prajāpati Dakṣa; *brahma-putrāya*—the son of Lord Brahmā; *prasūtim*—Prasūti; *bhagavān*—the great personality; *manuḥ*—Svāyambhuva Manu; *prāyacchat*—handed over; *yat-kṛtaḥ*—done by whom; *sargaḥ*—creation; *tri-lokyām*—in the three worlds; *vitataḥ*—expanded; *mahān*—greatly.

TRANSLATION

Svāyambhuva Manu handed over his daughter Prasūti to the son of Brahmā named Dakṣa, who was also one of the progenitors of the living entities. The descendants of Dakṣa are spread throughout the three worlds.

4.1.12

yāḥ kardama-sutāḥ proktā
nava brahmarṣi-patnayaḥ
tāsāṁ prasūti-prasavaṁ
procyamānaṁ nibodha me

SYNONYMS

yāḥ—those who; *kardama-sutāḥ*—the daughters of Kardama; *proktāḥ*—were mentioned; *nava*—nine; *brahma-ṛṣi*—great sages of spiritual knowledge; *patnayaḥ*—wives; *tāsām*—their; *prasūti-prasavam*—generations of sons and grandsons; *procyamānam*—describing; *nibodha*—try to understand; *me*—from me.

TRANSLATION

You have already been informed about the nine daughters of Kardama Muni, who were handed over to nine different sages. I shall now describe the descendants of those nine daughters. Please hear from me.

PURPORT

The Third Canto has already described how Kardama Muni begot nine daughters in Devahūti and how all the daughters were later handed over to great sages like Marīci, Atri and Vasiṣṭha.

4.1.13

patnī marīces tu kalā
suṣuve kardamātmajā
kaśyapaṁ pūrṇimānaṁ ca
yayor āpūritaṁ jagat

SYNONYMS

patnī—wife; *marīceḥ*—of the sage named Marīci; *tu*—also; *kalā*—named Kalā; *suṣuve*—gave birth; *kardama-ātmajā*—daughter of Kardama Muni; *kaśyapam*—of the name Kaśyapa; *pūrṇimānam ca*—and of the name Pūrṇimā; *yayoḥ*—by whom; *āpūritam*—spread all over; *jagat*—the world.

TRANSLATION

Kardama Muni's daughter Kalā, who was married to Marīci, gave birth to two children, whose names were Kaśyapa and Pūrṇimā. Their descendants are spread all over the world.

4.1.14

> *pūrṇimāsūta virajaṁ*
> *viśvagaṁ ca parantapa*
> *devakulyāṁ hareḥ pāda-*
> *śaucād yābhūt sarid divaḥ*

SYNONYMS

pūrṇimā—Pūrṇimā; *asūta*—begot; *virajam*—a son named Viraja; *viśvagam ca*—and named Viśvaga; *param-tapa*—O annihilator of enemies; *devakulyām*—a daughter named Devakulyā; *hareḥ*—of the Supreme Personality of Godhead; *pāda-śaucāt*—by the water which washed His lotus feet; *yā*—she; *abhūt*—became; *sarit divaḥ*—the transcendental water within the banks of the Ganges.

TRANSLATION

My dear Vidura, of the two sons, Kaśyapa and Pūrṇimā, Pūrṇimā begot three children, namely Viraja, Viśvaga and Devakulyā. Of these three, Devakulyā was the water which washed the lotus feet of the Personality of Godhead and which later on transformed into the Ganges of the heavenly planets.

PURPORT

Of the two sons Kaśyapa and Pūrṇimā, herein Pūrṇimā's descendants are described. An elaborate description of these

descendants will be given in the Sixth Canto. It is also understood herein that Devakulyā is the presiding deity of the River Ganges, which comes down from the heavenly planets to this planet and is accepted to be sanctified because it touched the lotus feet of the Supreme Personality of Godhead, Hari.

4.1.15

atreḥ patny anasūyā trīñ
jajñe suyaśasaḥ sutān
dattaṁ durvāsasaṁ somam
ātmeśa-brahma-sambhavān

SYNONYMS

atreḥ—of Atri Muni; *patnī*—wife; *anasūyā*—named Anasūyā; *trīn*—three; *jajñe*—bore; *su-yaśasaḥ*—very famous; *sutān*—sons; *dattam*—Dattātreya; *durvāsasam*—Durvāsā; *somam*—Soma (the moon-god); *ātma*—the Supersoul; *īśa*—Lord Śiva; *brahma*—Lord Brahmā; *sambhavān*—incarnations of.

TRANSLATION

Anasūyā, the wife of Atri Muni, gave birth to three very famous sons—Soma, Dattātreya and Durvāsā, who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā. Soma was a partial representation of Lord Brahmā, Dattātreya was a partial representation

of Lord Viṣṇu, and Durvāsā was a partial representation of Lord Śiva.

PURPORT

In this verse we find the words ātma-īśa-brahma-sambhavān. Ātma means the Supersoul, or Viṣṇu, īśa means Lord Śiva, and brahma means the four-headed Lord Brahmā. The three sons born of Anasūyā—Dattātreya, Durvāsā and Soma—were born as partial representations of these three demigods. Ātma is not in the category of the demigods or living entities because He is Viṣṇu; therefore He is described as vibhinnāṁśa-bhūtānām. The Supersoul or Viṣṇu, is the seed-giving father of all living entities, including Brahmā and Lord Śiva. Another meaning of the word ātma may be accepted in this way: the principle who is the Supersoul in every ātma, or, one may say, the soul of everyone, became manifested as Dattātreya, because the word aṁśa, part and parcel, is used here.

In Bhagavad-gītā the individual souls are also described as parts of the Supreme Personality of Godhead, or Supersoul, so why not accept that Dattātreya was one of those parts? Lord Śiva and Lord Brahmā are also described here as parts, so why not accept all of them as ordinary individual souls? The answer is that the manifestations of Viṣṇu and those of the ordinary living entities are certainly all parts and parcels of the Supreme Lord, and no one is equal to Him, but among the parts and parcels there are different categories. In the Varāha Purāṇa it is nicely explained that some of the parts are svāṁśa and some are

vibhinnāṁśa. Vibhinnāṁśa parts are called jīvas, and svāṁśa parts are in the Viṣṇu category. In the jīva category, the vibhinnāṁśa parts and parcels, there are also gradations. That is explained in the Viṣṇu Purāṇa, where it is clearly stated that the individual parts and parcels who can travel to any part of the Lord's creation, are called sarva-gata and are suffering the pangs of material existence. They are subject to be freed from the coverings of ignorance under material existence according to different levels of work and under different influences of the modes of material nature. For example, the sufferings of jīvas who are situated in the mode of goodness are less than those of jīvas situated in the mode of ignorance. Pure Kṛṣṇa consciousness, is the birthright of all living entities because every living entity is part and parcel of the Supreme Lord. The consciousness of the Lord is also in the part and parcel, and according to the proportion to which that consciousness is cleared of material dirt, the living entities are differently situated. In the Vedānta-sūtra, the living entities of different gradations are compared to candles or lamps with different candle power. For example, some electric bulbs have the power of one thousand candles, some have the power of 500 candles, some the power of 100 candles, some fifty candles, etc., but all electric bulbs have light. Light is present in every bulb, but the gradations of light are different. Similarly, there are gradations of Brahman. The Viṣṇu svāṁśa expansions of the Supreme Lord in different Viṣṇu forms are like lamps, Lord Śiva is also like a lamp, and the supreme candle power, or the 100 percent light is Kṛṣṇa. The Viṣṇu-tattva has ninety-four percent, the Śiva-tattva has eighty-

four percent, Lord Brahmā has seventy-eight percent, and the living entities are also like Brahmā, but in the conditioned state their power is still more dim. There are gradations of Brahman, and no one can deny this fact. Therefore the words ātmeśa-brahma-sambhavān indicate that Dattātreya is directly part and parcel of Viṣṇu, whereas Durvāsā and Soma were parts and parcels of Lord Śiva and Lord Brahmā.

4.1.16

vidura uvāca
atrer gṛhe sura-śreṣṭhāḥ
sthity-utpatty-anta-hetavaḥ
kiñcic cikīrṣavo jātā
etad ākhyāhi me guro

SYNONYMS

viduraḥ uvāca—Śrī Vidura said; *atreḥ gṛhe*—in the house of Atri; *sura-śreṣṭhāḥ*—chief demigods; *sthiti*—maintenance; *utpatti*—creation; *anta*—destruction; *hetavaḥ*—causes; *kiñcit*—something; *cikīrṣavaḥ*—desiring to do; *jātāḥ*—appeared; *etat*—this; *ākhyāhi*—tell; *me*—to me; *guro*—my dear spiritual master.

TRANSLATION

After hearing this, Vidura inquired from Maitreya: My dear master, how is it that the three deities Brahmā, Viṣṇu and Śiva, who are the creator, maintainer and

destroyer of the whole creation, became the offspring of the wife of Atri Muni?

PURPORT

The inquisitiveness of Vidura was quite fitting, for he understood that when the Supersoul, Lord Brahmā and Lord Śiva all appeared through the person of Anasūyā, the wife of Atri Muni, there must have been some great purpose. Otherwise why should they appear in such a way?

4.1.17

maitreya uvāca
brahmaṇā coditaḥ sṛṣṭāv
atrir brahma-vidāṁ varaḥ
saha patnyā yayāv ṛkṣaṁ
kulādriṁ tapasi sthitaḥ

SYNONYMS

maitreyaḥ uvāca—Śrī Maitreya Ṛṣi said; *brahmaṇā*—by Lord Brahmā; *coditaḥ*—being inspired; *sṛṣṭau*—for creation; *atriḥ*—Atri; *brahma-vidām*—of the persons learned in spiritual knowledge; *varaḥ*—the chief; *saha*—with; *patnyā*—wife; *yayau*—went; *ṛkṣam*—to the mountain named Ṛkṣa; *kula-adrim*—great mountain; *tapasi*—for austerities; *sthitaḥ*—remained.

TRANSLATION

Maitreya said: When Lord Brahmā ordered Atri Muni to create generations after marrying Anasūyā, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as Ṛkṣa.

4.1.18

tasmin prasūna-stabaka-
palāśāśoka-kānane
vārbhiḥ sravadbhir udghuṣṭe
nirvindhyāyāḥ samantataḥ

SYNONYMS

tasmin—in that; *prasūna-stabaka*—bunches of flowers; *palāśa*—*palāśa* trees; *aśoka*—*aśoka* trees; *kānane*—in the forest garden; *vārbhiḥ*—by the waters; *sravadbhiḥ*—flowing; *udghuṣṭe*—in sound; *nirvindhyāyāḥ*—of the River Nirvindhyā; *samantataḥ*—everywhere.

TRANSLATION

In that mountain valley flows a river named Nirvindhyā. On the bank of the river are many aśoka trees and other plants full of palāśa flowers, and there is always the sweet sound of water falling from a waterfall. The husband and wife reached that beautiful place.

4.1.19

prāṇāyāmena saṁyamya
mano varṣa-śataṁ muniḥ
atiṣṭhad eka-pādena
nirdvandvo 'nila-bhojanaḥ

SYNONYMS

prāṇāyāmena—by practice of the breathing exercise; *saṁyamya*—controlling; *manaḥ*—mind; *varṣa-śatam*—one hundred years; *muniḥ*—the great sage; *atiṣṭhat*—remained there; *eka-pādena*—standing on one leg; *nirdvandvaḥ*—without duality; *anila*—air; *bhojanaḥ*—eating.

TRANSLATION

There the great sage concentrated his mind by the yoga breathing exercises, and thereby controlling all attachment, he remained standing on one leg only, eating nothing but air, and stood there on one leg for hundreds of years.

4.1.20

śaraṇaṁ taṁ prapadye 'haṁ
ya eva jagad-īśvaraḥ

prajām ātma-samāṁ mahyaṁ
prayacchatv iti cintayan

SYNONYMS

śaraṇam—taking shelter; *tam*—unto Him; *prapadye*—surrender; *aham*—I; *yaḥ*—one who; *eva*—certainly; *jagat-īśvaraḥ*—master of the universe; *prajām*—son; *ātma-samām*—like Himself; *mahyam*—unto me; *prayacchatu*—let Him give; *iti*—thus; *cintayan*—thinking.

TRANSLATION

He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly be pleased to offer me a son exactly like Him.

PURPORT

It appears that the great sage Atri Muni had no specific idea of the Supreme Personality of Godhead. Of course, he must have been conversant with the Vedic information that there is the Supreme Personality of Godhead who is the creator of the universe, from whom everything emanated, who maintains this created manifestation, and in whom the entire manifestation is conserved after dissolution. Yato vā imāni bhūtāni. The Vedic mantras give us information of the Supreme Personality of Godhead, so he concentrated his mind upon that Supreme Personality of Godhead, even without knowing His name, just to beg from Him a child exactly on His level. This kind of devotional service, in which knowledge of God's name is lacking, is also

described in Bhagavad-gītā where the Lord says that there are four kinds of men with backgrounds of pious activities who come to Him asking what they need. Atri Muni wanted a son exactly like the Lord, and therefore he is not supposed to be a pure devotee because he had a desire to be fulfilled, and that desire was material. Although he wanted a son exactly like the Supreme Personality of Godhead, still it was material desire because he did not want the Personality of Godhead Himself, but only a child exactly like Him. If he had desired the Supreme Personality of Godhead as his child, he would have been completely free of material desires because he would have wanted the Supreme Absolute Truth, but because he wanted a similar child, that was material. Thus Atri Muni cannot be counted among the pure devotees.

4.1.21

> *tapyamānaṁ tri-bhuvanaṁ*
> *prāṇāyāmaidhasāgninā*
> *nirgatena muner mūrdhnaḥ*
> *samīkṣya prabhavas trayaḥ*

SYNONYMS

tapyamānam—while practicing austerities; *tri-bhuvanam*—the three worlds; *prāṇāyāma*—practice by breathing exercise; *edhasā*—fuel; *agninā*—by the fire; *nirgatena*—issuing out; *muneḥ*—of the great sage; *mūrdhnaḥ*—the top of the head; *samīkṣya*—looking

over; *prabhavaḥ trayaḥ*—the three great gods (Brahmā, Viṣṇu and Maheśvara).

TRANSLATION

While Atri Muni was engaged in these severe austerities, a blazing fire came out of his head due to his breathing exercise, and that fire was seen by the three principal deities of the three worlds.

PURPORT

According to Śrīla Jīva Gosvāmī, the fire of prāṇāyāma is mental satisfaction, and that was perceived by the Supersoul, Viṣṇu, and thereby Lord Brahmā and Śiva also perceived it. By his breathing exercise Atri Muni concentrated on the Supersoul, or the Lord of the universe. As confirmed in Bhagavad-gītā, the Lord of the universe is Vāsudeva (vāsudevaḥ sarvam iti), and, by the direction of Vāsudeva, Lord Brahmā and Lord Śiva work. Therefore, on the direction of Vāsudeva, both Lord Brahmā and Lord Śiva perceived the severe penance adopted by Atri Muni, and thus they were pleased to come down, as stated in the next verse.

4.1.22

apsaro-muni-gandharva-
siddha-vidyādharoragaiḥ

vitāyamāna-yaśasas
tad-āśrama-padaṁ yayuḥ

SYNONYMS

apsaraḥ—heavenly society women; *muni*—great sages; *gandharva*—inhabitants of the Gandharva planet; *siddha*—of Siddhaloka; *vidyādhara*—other demigods; *uragaiḥ*—the inhabitants of Nāgaloka; *vitāyamāna*—being spread; *yaśasaḥ*—fame, reputation; *tat*—his; *āśrama-padam*—hermitage; *yayuḥ*—went.

TRANSLATION

At that time, the three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyādharas and the Nāgas and thus they entered the āśrama of the great sage, who had become so famous by his austerities.

PURPORT

It is advised in the Vedic literatures that one should take shelter of the Supreme Personality of Godhead, who is the Lord of the universe and who is the master of creation, maintenance and dissolution. He is known as the Supersoul, and when one worships the Supersoul, all other deities, such as Brahmā and Śiva, appear with Lord Viṣṇu because they are directed by the Supersoul.

4.1.23

tat-prādurbhāva-saṁyoga-
vidyotita-manā muniḥ
uttiṣṭhann eka-pādena
dadarśa vibudharṣabhān

SYNONYMS

tat—their; *prādurbhāva*—appearance; *saṁyoga*—simultaneously; *vidyotita*—enlightened; *manāḥ*—in the mind; *muniḥ*—the great sage; *uttiṣṭhan*—being awakened; *eka-pādena*—even on one leg; *dadarśa*—saw; *vibudha*—demigods; *ṛṣabhān*—the great personalities.

TRANSLATION

The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg.

4.1.24

praṇamya daṇḍavad bhūmāv
upatasthe 'rhaṇāñjaliḥ
vṛṣa-haṁsa-suparṇa-sthān
svaiḥ svaiś cihnaiś ca cihnitān

SYNONYMS

praṇamya—offering obeisances; *daṇḍa-vat*—like a rod; *bhūmau*—ground; *upatasthe*—fell down; *arhaṇa*—all paraphernalia for worship; *añjaliḥ*—folded hands; *vṛṣa*—bull; *haṁsa*—swan; *suparṇa*—the Garuḍa bird; *sthān*—situated; *svaiḥ*—own; *svaiḥ*—own; *cihnaiḥ*—by symbols; *ca*—and; *cihnitān*—being recognized.

TRANSLATION

Thereafter he began to offer prayers to the three deities, who were seated on different carriers—a bull, a swan and Garuḍa—and who held in their hands a drum, kuśa grass and a discus. The sage offered them his respects by falling down like a stick.

PURPORT

Daṇḍa means a long rod, and vat means like. Before a superior, one has to fall down on the ground just like a stick, and this sort of offering of respect is called daṇḍavat. Atri Ṛṣi offered his respect to the three deities in that way. They were identified by their different carriers and different symbolic representations. In that connection it is stated here that Lord Viṣṇu was sitting on Garuḍa, a big aquiline bird, and was carrying in His hand a disc, Brahmā was sitting on a swan and had in his hand kuśa grass, and Lord Śiva was sitting on a bull and carrying in his hand a small drum called a damaru. Atri Ṛṣi recognized them by their symbolic representations and different carriers, and thus he offered them prayers and respects.

4.1.25

kṛpāvalokena hasad-
vadanenopalambhitān
tad-rociṣā pratihate
nimīlya munir akṣiṇī

SYNONYMS

kṛpā-avalokena—glancing with mercy; *hasat*—smiling; *vadanena*—with faces; *upalambhitān*—appearing very much satisfied; *tat*—their; *rociṣā*—by the glaring effulgence; *pratihate*—being dazzled; *nimīlya*—closing; *muniḥ*—the sage; *akṣiṇī*—his eyes.

TRANSLATION

Atri Muni was greatly pleased to see that the three devas were gracious towards him. His eyes were dazzled by the effulgence of their bodies, and therefore he closed his eyes for the time being.

PURPORT

Since the deities were smiling, he could understand that they were pleased with him. Their glaring bodily effulgences were intolerable to his eyes, so he closed them for the time being.

4.1.26-27

cetas tat-pravaṇaṁ yuñjann
astāvīt saṁhatāñjaliḥ
ślakṣṇayā sūktayā vācā
sarva-loka-garīyasaḥ

atrir uvāca
viśvodbhava-sthiti-layeṣu vibhajyamānair
māyā-guṇair anuyugaṁ vigṛhīta-dehāḥ
te brahma-viṣṇu-giriśāḥ praṇato 'smy ahaṁ vas
tebhyaḥ ka eva bhavatāṁ ma ihopahūtaḥ

SYNONYMS

cetaḥ—heart; *tat-pravaṇam*—fixing on them; *yuñjan*—making; *astāvīt*—offered prayers; *saṁhata-añjaliḥ*—with folded hands; *ślakṣṇayā*—ecstatic; *sūktayā*—prayers; *vācā*—words; *sarva-loka*—all over the world; *garīyasaḥ*—honorable; *atriḥ uvāca*—Atri said; *viśva*—the universe; *udbhava*—creation; *sthiti*—maintenance; *layeṣu*—in destruction; *vibhajyamānaiḥ*—being divided; *māyā-guṇaiḥ*—by the external modes of nature; *anuyugam*—according to different millenniums; *vigṛhīta*—accepted; *dehāḥ*—bodies; *te*—they; *brahma*—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *giriśāḥ*—Lord Śiva; *praṇataḥ*—bowed; *asmi*—am; *aham*—I; *vaḥ*—unto you; *tebhyaḥ*—from them; *kaḥ*—who; *eva*—certainly; *bhavatām*—of you; *me*—by me; *iha*—here; *upahūtaḥ*—called for.

TRANSLATION

But since his heart was already attracted by the deities, somehow or other he gathered his senses, and with folded hands and sweet words he began to offer prayers to the predominating deities of the universe. The great sage Atri said: O Lord Brahmā, Lord Viṣṇu and Lord Śiva, you have divided yourself into three bodies by accepting the three modes of material nature, as you do in every millennium for the creation, maintenance and dissolution of the cosmic manifestation. I offer my respectful obeisances unto all of you and beg to inquire whom of you three I have called by my prayer.

PURPORT

Atri Ṛṣi called for the Supreme Personality of Godhead, jagadīśvara, the Lord of the universe. The Lord must exist before the creation, otherwise how could He be its Lord? If someone constructs a big building, this indicates that he must have existed before the building was constructed. Therefore the Supreme Lord, the creator of the universe, must be transcendental to the material modes of nature. But it is known that Viṣṇu takes charge of the mode of goodness, Brahmā takes charge of the mode of passion, and Lord Śiva takes charge of the mode of ignorance. Therefore Atri Muni said, "That jagadīśvara, the Lord of the universe, must be one of you, but since three of you have appeared, I cannot recognize whom I have called. You are all so kind. Please let me know who is actually jagadīśvara, the Lord of

the universe." In fact, Atri Ṛṣi was doubtful about the constitutional position of the Supreme Lord Viṣṇu, but he was quite certain that the Lord of the universe cannot be one of the creatures created by māyā. His very inquiry about whom he had called indicates that he was in doubt about the constitutional position of the Lord. Therefore he prayed to all three, "Kindly let me know who is the transcendental Lord of the universe." He was, of course, certain that not all of them could be the Lord, but the Lord of the universe was one of the three.

4.1.28

> *eko mayeha bhagavān vividha-pradhānaiś*
> *cittī-kṛtaḥ prajananāya kathaṁ nu yūyam*
> *atrāgatās tanu-bhṛtāṁ manaso 'pi dūrād*
> *brūta prasīdata mahān iha vismayo me*

SYNONYMS

ekaḥ—one; *mayā*—by me; *iha*—here; *bhagavān*—great personality; *vividha*—various; *pradhānaiḥ*—by paraphernalia; *cittī-kṛtaḥ*—fixed in mind; *prajananāya*—for begetting a child; *katham*—why; *nu*—however; *yūyam*—all of you; *atra*—here; *āgatāḥ*—appeared; *tanu-bhṛtām*—of the embodied; *manasaḥ*—the minds; *api*—although; *dūrāt*—from far beyond; *brūta*—kindly explain; *prasīdata*—being merciful to me; *mahān*—very great; *iha*—this; *vismayaḥ*—doubt; *me*—of mine.

TRANSLATION

I called for the Supreme Personality of Godhead, desiring a son like Him, and I thought of Him only. But although He is far beyond the mental speculation of man, all three of you have come here. Finally let me know how you have come, for I am greatly bewildered about this.

PURPORT

Atri Muni was confidently aware that the Supreme Personality of Godhead is the Lord of the universe, so he prayed for the one Supreme Lord. He was surprised, therefore, that three of them appeared.

4.1.29

maitreya uvāca
iti tasya vacaḥ śrutvā
trayas te vibudharṣabhāḥ
pratyāhuḥ ślakṣṇayā vācā
prahasya tam ṛṣiṁ prabho

SYNONYMS

maitreyaḥ uvāca—the sage Maitreya said; *iti*—thus; *tasya*—his; *vacaḥ*—words; *śrutvā*—after hearing; *trayaḥ te*—all three; *vibudha*—demigods; *ṛṣabhāḥ*—chiefs; *pratyāhuḥ*—replied; *ślakṣṇayā*—

gentle; *vācā*—voices; *prahasya*—smiling; *tam*—unto him; *ṛṣim*—the great sage; *prabho*—O mighty one.

TRANSLATION

The great sage Maitreya continued: The three great deities smiled upon hearing Atri Muni speak in that way, and they replied in the following sweet words.

4.1.30

devā ūcuḥ
yathā kṛtas te saṅkalpo
bhāvyaṁ tenaiva nānyathā
sat-saṅkalpasya te brahman
yad vai dhyāyati te vayam

SYNONYMS

devāḥ ūcuḥ—the demigods replied; *yathā*—as; *kṛtaḥ*—done; *te*—by you; *saṅkalpaḥ*—determination; *bhāvyam*—to be done; *tena eva*—by that; *na anyathā*—not otherwise; *sat-saṅkalpasya*—one whose determination is never lost; *te*—of you; *brahman*—O dear *brāhmaṇa*; *yat*—that which; *vai*—certainly; *dhyāyati*—meditating; *te*—all of them; *vayam*—we are.

TRANSLATION

The three deities told Atri Muni: Dear brāhmaṇa, you are perfect in your determination, so as you have decided, so it will happen; it will not happen otherwise. We are all the same person upon whom you were meditating, and therefore we have all come to you.

PURPORT

Atri Muni unspecifically thought of the Personality of Godhead, the Lord of the universe, although he had no clear idea of the Lord of the universe nor of His specific form. Mahā-Viṣṇu, from whose breathing millions of universes emanate and into whom they are again withdrawn, may be accepted as the Lord of the universe. Garbhodakaśāyī Viṣṇu, from whose abdomen sprouted the lotus flower which is the birthplace of Brahmā, can also be considered the Lord of the universe. Similarly, Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, can also be considered the Lord of the universe. Then, under the order of Kṣīrodakaśāyī Viṣṇu, the Viṣṇu form within this universe, Lord Brahmā and Lord Śiva can also be accepted as the lords of the universe. Viṣṇu is the Lord of the universe because He is its maintainer.

Similarly, Brahmā creates the different planetary systems and the population, so he also can be considered the Lord of the universe. Or Lord Śiva, who is ultimately the destroyer of the universe, also can be considered its Lord. Therefore, since Atri

Muni did not specifically mention whom he wanted, all three—Brahmā, Viṣṇu and Lord Śiva—came before him. They said, "Since you were thinking of having a son exactly like the Supreme Personality of Godhead, the Lord of the universe, your determination will be fulfilled." In other words, one's determination is fulfilled according to the strength of one's devotion. As stated in Bhagavad-gītā (9.25): yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ. If one is attached to a particular demigod, he is promoted to the abode of that demigod; if one is attached to the pitṛs, or forefathers, one is promoted to their planet; and similarly if one is attached to the Supreme Personality of Godhead, Kṛṣṇa, he is promoted to the abode of Lord Kṛṣṇa. Atri Muni actually had no clear conception of the Lord of the universe; therefore the three presiding deities who are actually the lords of the universe in the three departments of the modes of nature all came before him. Now, according to the strength of his determination for a son, his desire would be fulfilled by the grace of the Lord.

4.1.31

> *athāsmad-aṁśa-bhūtās te*
> *ātmajā loka-viśrutāḥ*
> *bhavitāro 'ṅga bhadraṁ te*
> *visrapsyanti ca te yaśaḥ*

SYNONYMS

atha—therefore; *asmat*—our; *aṁśa-bhūtāḥ*—plenary expansions; *te*—your; *ātmajāḥ*—sons; *loka-viśrutāḥ*—very famous in the world; *bhavitāraḥ*—in the future will be born; *aṅga*—dear great sage; *bhadram*—all good fortune; *te*—unto you; *visrapsyanti*—will spread; *ca*—also; *te*—your; *yaśaḥ*—reputation.

TRANSLATION

You will have sons who will represent a partial manifestation of our potency, and because we desire all good fortune for you, those sons will glorify your reputation throughout the world.

4.1.32

evaṁ kāma-varaṁ dattvā
pratijagmuḥ sureśvarāḥ
sabhājitās tayoḥ samyag
dampatyor miṣatos tataḥ

SYNONYMS

evam—thus; *kāma-varam*—desired benediction; *dattvā*—offering; *pratijagmuḥ*—returned; *sura-īśvarāḥ*—the chief demigods; *sabhājitāḥ*—being worshiped; *tayoḥ*—while they; *samyak*—perfectly; *dampatyoḥ*—the husband and wife; *miṣatoḥ*—were looking on; *tataḥ*—from there.

TRANSLATION

Thus, while the couple looked on, the three deities Brahmā, Viṣṇu and Maheśvara disappeared from that place after bestowing upon Atri Muni the benediction.

4.1.33

somo 'bhūd brahmaṇo 'ṁśena
datto viṣṇos tu yogavit
durvāsāḥ śaṅkarasyāṁśo
nibodhāṅgirasaḥ prajāḥ

SYNONYMS

somaḥ—the king of the moon planet; *abhūt*—appeared; *brahmaṇaḥ*—of Lord Brahmā; *aṁśena*—partial expansion; *dattaḥ*—Dattātreya; *viṣṇoḥ*—of Viṣṇu; *tu*—but; *yoga-vit*—very powerful *yogī*; *durvāsāḥ*—Durvāsā; *śaṅkarasya aṁśaḥ*—partial expansion of Lord Śiva; *nibodha*—just try to understand; *aṅgirasaḥ*—of the great sage Aṅgirā; *prajāḥ*—generations.

TRANSLATION

Thereafter, from the partial representation of Brahmā, the moon-god was born of them; from the partial representation of Viṣṇu, the great mystic Dattātreya was born; and from the partial representation of

Śaṅkara [Lord Śiva], Durvāsā was born. Now you may hear from me of the many sons of Aṅgirā.

4.1.34

śraddhā tv aṅgirasaḥ patnī
catasro 'sūta kanyakāḥ
sinīvālī kuhū rākā
caturthy anumatis tathā

SYNONYMS

śraddhā—Śraddhā; *tu*—but; *aṅgirasaḥ*—of Aṅgirā Ṛṣi; *patnī*—wife; *catasraḥ*—four; *asūta*—gave birth; *kanyakāḥ*—daughters; *sinīvālī*—Sinīvālī; *kuhūḥ*—Kuhū; *rākā*—Rākā; *caturthī*—the fourth one; *anumatiḥ*—Anumati; *tathā*—also.

TRANSLATION

Aṅgirā's wife, Śraddhā, gave birth to four daughters, named Sinīvālī, Kuhū, Rākā and Anumati.

4.1.35

tat-putrāv aparāv āstāṁ
khyātau svārociṣe 'ntare
utathyo bhagavān sākṣād
brahmiṣṭhaś ca bṛhaspatiḥ

SYNONYMS

tat—his; *putrau*—sons; *aparau*—others; *āstām*—were born; *khyātau*—very famous; *svārociṣe*—in the Svārociṣa millennium; *antare*—of the Manu; *utathyaḥ*—Utathya; *bhagavān*—very mighty; *sākṣāt*—directly; *brahmiṣṭhaḥ ca*—fully spiritually advanced; *bṛhaspatiḥ*—Bṛhaspati.

TRANSLATION

Besides these four daughters, she also had another two sons. One of them was known as Utathya, and the other was the learned scholar Bṛhaspati.

4.1.36

pulastyo 'janayat patnyām
agastyaṁ ca havirbhuvi
so 'nya-janmani dahrāgnir
viśravāś ca mahā-tapāḥ

SYNONYMS

pulastyaḥ—the sage Pulastya; *ajanayat*—begot; *patnyām*—in his wife; *agastyam*—the great sage Agastya; *ca*—also; *havirbhuvi*—in Havirbhū; *saḥ*—he (Agastya); *anya-janmani*—in the next birth; *dahra-agniḥ*—the digesting fire; *viśravāḥ*—Viśravā; *ca*—and; *mahā-tapāḥ*—greatly powerful because of austerity.

TRANSLATION

Pulastya begot in his wife, Havirbhū, one son of the name Agastya, who in his next birth became Dahrāgni. Besides him, Pulastya begot another very great and saintly son, whose name was Viśravā.

4.1.37

tasya yakṣa-patir devaḥ
kuberas tv iḍaviḍā-sutaḥ
rāvaṇaḥ kumbhakarṇaś ca
tathānyasyāṁ vibhīṣaṇaḥ

SYNONYMS

tasya—his; *yakṣa-patiḥ*—the king of the Yakṣas; *devaḥ*—demigod; *kuberaḥ*—Kuvera; *tu*—and; *iḍaviḍā*—of Iḍaviḍā; *sutaḥ*—son; *rāvaṇaḥ*—Rāvaṇa; *kumbhakarṇaḥ*—Kumbhakarṇa; *ca*—also; *tathā*—so; *anyasyām*—in the other; *vibhīṣaṇaḥ*—Vibhīṣaṇa.

TRANSLATION

Viśravā had two wives. The first wife was Iḍaviḍā, from whom Kuvera, the master of all Yakṣas, was born, and the next wife was named Keśinī, from whom three sons were born-Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa.

4.1.38

pulahasya gatir bhāryā
trīn asūta satī sutān
karmaśreṣṭhaṁ varīyāṁsaṁ
sahiṣṇuṁ ca mahā-mate

SYNONYMS

pulahasya—of Pulaha; *gatiḥ*—Gati; *bhāryā*—wife; *trīn*—three; *asūta*—gave birth; *satī*—chaste; *sutān*—sons; *karma-śreṣṭham*—very expert in fruitive activities; *varīyāṁsam*—very respectable; *sahiṣṇum*—very tolerant; *ca*—also; *mahā-mate*—O great Vidura.

TRANSLATION

Gati, the wife of the sage Pulaha, gave birth to three sons, named Karmaśreṣṭha, Varīyān and Sahiṣṇu, and all of them were great sages.

PURPORT

Gati, the wife of Pulaha, is the fifth daughter of Kardama Muni. She was very faithful to her husband, and all her sons were as good as him.

4.1.39

krator api kriyā bhāryā
vālakhilyān asūyata
ṛṣīn ṣaṣṭi-sahasrāṇi
jvalato brahma-tejasā

SYNONYMS

kratoḥ—of the great sage Kratu; *api*—also; *kriyā*—Kriyā; *bhāryā*—wife; *vālakhilyān*—just like Vālakhilya; *asūyata*—begot; *ṛṣīn*—sages; *ṣaṣṭi*—sixty; *sahasrāṇi*—thousand; *jvalataḥ*—very brilliant; *brahma-tejasā*—by dint of the Brahman effulgence.

TRANSLATION

Kratu's wife, Kriyā, gave birth to 60,000 great sages, named the Vālakhilyas. All these sages were greatly advanced in spiritual knowledge, and their bodies were illuminated by such knowledge.

PURPORT

Kriyā was the sixth daughter of Kardama Muni, and she produced 60,000 sages, who were known as the Vālakhilyas because they all retired from family life as vānaprasthas.

4.1.40

ūrjāyāṁ jajñire putrā
vasiṣṭhasya parantapa
citraketu-pradhānās te
sapta brahmarṣayo 'malāḥ

SYNONYMS

ūrjāyām—in Ūrjā; *jajñire*—took birth; *putrāḥ*—sons; *vasiṣṭhasya*—of the great sage Vasiṣṭha; *parantapa*—O great one; *citraketu*—Citraketu; *pradhānāḥ*—headed by; *te*—all the sons; *sapta*—seven; *brahma-ṛṣayaḥ*—great sages with spiritual knowledge; *amalāḥ*—without contamination.

TRANSLATION

The great sage Vasiṣṭha begot in his wife, Ūrjā, sometimes called Arundhatī, seven spotlessly great sages, headed by the sage named Citraketu.

4.1.41

citraketuḥ surociś ca
virajā mitra eva ca
ulbaṇo vasubhṛdyāno
dyumān śakty-ādayo 'pare

SYNONYMS

citraketuḥ—Citraketu; *surociḥ ca*—and Suroci; *virajāḥ*—Virajā; *mitraḥ*—Mitra; *eva*—also; *ca*—and; *ulbaṇaḥ*—Ulbaṇa; *vasubhṛdyānaḥ*—Vasubhṛdyāna; *dyumān*—Dyumān; *śakti-ādayaḥ*—sons headed by Śakti; *apare*—from his other wife.

TRANSLATION

The names of these seven sages are as follows: Citraketu, Suroci, Virajā, Mitra, Ulbaṇa, Vasubhṛdyāna and Dyumān. Some other very competent sons were born from his other wives.

PURPORT

Ūrjā, who is sometimes known as Arundhatī and is the wife of Vasiṣṭha, is the ninth daughter of Kardama Muni.

4.1.42

cittis tv atharvaṇaḥ patnī
lebhe putraṁ dhṛta-vratam
dadhyañcam aśvaśirasaṁ
bhṛgor vaṁśaṁ nibodha me

SYNONYMS

cittiḥ—Citti; *tu*—also; *atharvaṇaḥ*—of Atharvā; *patnī*—wife; *lebhe*—got; *putram*—son; *dhṛta-vratam*—completely dedicated to a vow;

dadhyañcam—Dadhyañca; *aśvaśirasam*—Aśvaśirā; *bhṛgoḥ vaṁśam*—generations of Bhṛgu; *nibodha*—try to understand; *me*—from me.

TRANSLATION

Citti, wife of the sage Atharvā, gave birth to a son named Aśvaśirā by accepting a great vow called Dadhyañca. Now you may hear from me about the descendants of the sage Bhṛgu.

PURPORT

The wife of Atharvā known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.

4.1.43

> *bhṛguḥ khyātyāṁ mahā-bhāgaḥ*
> *patnyāṁ putrān ajījanat*
> *dhātāraṁ ca vidhātāraṁ*
> *śriyaṁ ca bhagavat-parām*

SYNONYMS

bhṛguḥ—the great sage Bhṛgu; *khyātyām*—in his wife, Khyāti; *mahā-bhāgaḥ*—greatly fortunate; *patnyām*—unto the wife; *putrān*—sons; *ajījanat*—gave birth; *dhātāram*—Dhātā; *ca*—also; *vidhātāram*—Vidhātā; *śriyam*—a daughter named Śrī; *ca bhagavat-parām*—and a great devotee of the Lord.

TRANSLATION

The sage Bhṛgu was highly fortunate and in his wife, known as Khyāti, he begot two sons, named Dhātā and Vidhātā, and one daughter, named Śrī, who was very much devoted to the Supreme Personality of Godhead.

4.1.44

āyatiṁ niyatiṁ caiva
sute merus tayor adāt
tābhyāṁ tayor abhavatāṁ
mṛkaṇḍaḥ prāṇa eva ca

SYNONYMS

āyatim—Āyati; *niyatim*—Niyati; *ca eva*—also; *sute*—daughters; *meruḥ*—the sage Meru; *tayoḥ*—unto those two; *adāt*—gave in marriage; *tābhyām*—out of them; *tayoḥ*—both of them; *abhavatām*—appeared; *mṛkaṇḍaḥ*—Mṛkaṇḍa; *prāṇaḥ*—Prāṇa; *eva*—certainly; *ca*—and.

TRANSLATION

The sage Meru had two daughters, named Āyati and Niyati, whom he gave in charity to Dhātā and Vidhātā. They gave birth to two sons, Mṛkaṇḍa and Prāṇa.

4.1.45

mārkaṇḍeyo mṛkaṇḍasya
prāṇād vedaśirā muniḥ
kaviś ca bhārgavo yasya
bhagavān uśanā sutaḥ

SYNONYMS

mārkaṇḍeyaḥ—Mārkaṇḍeya; *mṛkaṇḍasya*—of Mṛkaṇḍa; *prāṇāt*—from Prāṇa; *vedaśirāḥ*—Vedaśirā; *muniḥ*—great sage; *kaviḥ ca*—of the name Kavi; *bhārgavaḥ*—of the name Bhārgava; *yasya*—whose; *bhagavān*—greatly powerful; *uśanā*—Śukrācārya; *sutaḥ*—son.

TRANSLATION

From Mṛkaṇḍa, Mārkaṇḍeya Muni was born, and from Prāṇa the sage Vedaśirā, whose son was Uśanā [Śukrācārya], also known as Kavi. Thus Kavi also belonged to the descendants of the Bhṛgu dynasty.

4.1.46-47

ta ete munayaḥ kṣattar
lokān sargair abhāvayan
eṣa kardama-dauhitra-
santānaḥ kathitas tava

śṛṇvataḥ śraddadhānasya
sadyaḥ pāpa-haraḥ paraḥ
prasūtiṁ mānavīṁ dakṣa
upayeme hy ajātmajaḥ

SYNONYMS

te—they; *ete*—all; *munayaḥ*—great sages; *kṣattaḥ*—O Vidura; *lokān*—the three worlds; *sargaiḥ*—with their descendants; *abhāvayan*—filled; *eṣaḥ*—this; *kardama*—of the sage Kardama; *dauhitra*—grandsons; *santānaḥ*—offspring; *kathitaḥ*—already spoken; *tava*—unto you; *śṛṇvataḥ*—hearing; *śraddadhānasya*—of the faithful; *sadyaḥ*—immediately; *pāpa-haraḥ*—reducing all sinful activities; *paraḥ*—great; *prasūtim*—Prasūti; *mānavīm*—daughter of Manu; *dakṣaḥ*—King Dakṣa; *upayeme*—married; *hi*—certainly; *aja-ātmajaḥ*—son of Brahmā.

TRANSLATION

My dear Vidura, the population of the universe was thus increased by the descendants of these sages Actually all of them were born of the daughters of Kardama. Anyone who hears the descriptions of this dynasty with faith will be relieved from all sinful reactions. Another daughter of Manu, known as Prasūti, married the son of Brahmā named Dakṣa.

4.1.48

tasyāṁ sasarja duhitṝḥ
ṣoḍaśāmala-locanāḥ
trayodaśādād dharmāya
tathaikām agnaye vibhuḥ

SYNONYMS

tasyām—unto her; *sasarja*—created; *duhitṝḥ*—daughters; *ṣoḍaśa*—sixteen; *amala-locanāḥ*—with lotuslike eyes; *trayodaśa*—thirteen; *adāt*—gave; *dharmāya*—to Dharma; *tathā*—so; *ekām*—one daughter; *agnaye*—to Agni; *vibhuḥ*—Dakṣa.

TRANSLATION

Dakṣa begot sixteen very beautiful daughters with lotuslike eyes in his wife Prasūti. Of these sixteen daughters, thirteen were given in marriage to Dharma, and one daughter was given to Agni.

4.1.49-52

pitṛbhya ekāṁ yuktebhyo
bhavāyaikāṁ bhava-cchide
śraddhā maitrī dayā śāntis
tuṣṭiḥ puṣṭiḥ kriyonnatiḥ

buddhir medhā titikṣā hrīr
mūrtir dharmasya patnayaḥ
śraddhāsūta śubhaṁ maitrī
prasādam abhayaṁ dayā

śāntiḥ sukhaṁ mudaṁ tuṣṭiḥ
smayaṁ puṣṭir asūyata
yogaṁ kriyonnatir darpam
arthaṁ buddhir asūyata

medhā smṛtiṁ titikṣā tu
kṣemaṁ hrīḥ praśrayaṁ sutam
mūrtiḥ sarva-guṇotpattir
nara-nārāyaṇāv ṛṣī

SYNONYMS

pitṛbhyaḥ—to the Pitās; *ekām*—one daughter; *yuktebhyaḥ*—the assembled; *bhavāya*—to Lord Śiva; *ekām*—one daughter; *bhava-chide*—who delivers from the material entanglement; *śraddhā, maitrī, dayā, śāntiḥ, tuṣṭiḥ, puṣṭiḥ, kriyā, unnatiḥ, buddhiḥ, medhā, titikṣā, hrīḥ, mūrtiḥ*—names of thirteen daughters of Dakṣa; *dharmasya*—of Dharma; *patnayaḥ*—the wives; *śraddhā*—Śraddhā; *asūta*—gave birth to; *śubham*—Śubha; *maitrī*—Maitrī; *prasādam*—Prasāda; *abhayam*—Abhaya; *dayā*—Dayā; *śāntiḥ*—Sānti; *sukham*—Sukha; *mudam*—Muda; *tuṣṭiḥ*—Tuṣṭi; *smayam*—Smaya; *puṣṭiḥ*—Puṣṭi; *asūyata*—gave birth to; *yogam*—Yoga; *kriyā*—Kriyā; *unnatiḥ*

—Unnati; *darpam*—Darpa; *artham*—Artha; *buddhiḥ*—Buddhi; *asūyata*—begot; *medhā*—Medhā; *smṛtim*—Smṛti; *titikṣā*—Titikṣā; *tu*—also; *kṣemam*—Kṣema; *hrīḥ*—Hrī; *praśrayam*—Praśraya; *sutam*—son; *mūrtiḥ*—Mūrti; *sarva-guṇa*—of all respectable qualities; *utpattiḥ*—the reservoir; *nara-nārāyaṇau*—both Nara and Nārāyaṇa; *ṛṣī*—the two sages.

TRANSLATION

One of the remaining two daughters was given in charity to the Pitṛloka, where she resides very amicably, and the other was given to Lord Śiva, who is the deliverer of sinful persons from material entanglement. The names of the thirteen daughters of Dakṣa who were given to Dharma are Śraddhā, Maitrī, Dayā, Śānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti. These thirteen daughters produced the following sons: Śraddhā gave birth to Śubha, Maitrī produced Prasāda, Dayā gave birth to Abhaya, Śānti gave birth to Sukha, Tuṣṭi gave birth to Muda, Puṣṭi gave birth to Smaya, Kriyā gave birth to Yoga, Unnati gave birth to Darpa, Buddhi gave birth to Artha, Medhā gave birth to Smṛti, Titikṣā gave birth to Kṣema, and Hrī gave birth to Praśraya. Mūrti, a reservoir of all respectable qualities, gave birth to Śrī Nara-Nārāyaṇa, the Supreme Personality of Godhead.

4.1.53

yayor janmany ado viśvam
abhyanandat sunirvṛtam
manāṁsi kakubho vātāḥ
praseduḥ sarito 'drayaḥ

SYNONYMS

yayoḥ—both of whom (Nara and Nārāyaṇa); *janmani*—on the appearance; *adaḥ*—that; *viśvam*—universe; *abhyanandat*—became glad; *su-nirvṛtam*—full of joy; *manāṁsi*—everyone's mind; *kakubhaḥ*—the directions; *vātāḥ*—the air; *praseduḥ*—became pleasant; *saritaḥ*—the rivers; *adrayaḥ*—the mountains.

TRANSLATION

On the occasion of the appearance of Nara-Nārāyaṇa, the entire world was full of joy. Everyone's mind became tranquil, and thus in all directions the air, the rivers and the mountains became pleasant.

4.1.54-55

divy avādyanta tūryāṇi
petuḥ kusuma-vṛṣṭayaḥ
munayas tuṣṭuvus tuṣṭā
jagur gandharva-kinnarāḥ

nṛtyanti sma striyo devya
āsīt parama-maṅgalam
devā brahmādayaḥ sarve
upatasthur abhiṣṭavaiḥ

SYNONYMS

divi—in the heavenly planets; *avādyanta*—vibrated; *tūryāṇi*—a band of instruments; *petuḥ*—they showered; *kusuma*—of flowers; *vṛṣṭayaḥ*—showers; *munayaḥ*—the sages; *tuṣṭuvuḥ*—chanted Vedic prayers; *tuṣṭāḥ*—pacified; *jaguḥ*—began to sing; *gandharva*—the Gandharvas; *kinnarāḥ*—the Kinnaras; *nṛtyanti sma*—danced; *striyaḥ*—the beautiful damsels; *devyaḥ*—of the heavenly planets; *āsīt*—were visible; *parama-maṅgalam*—the highest good fortune; *devāḥ*—the demigods; *brahma-ādayaḥ*—Brahmā and others; *sarve*—all; *upatasthuḥ*—worshiped; *abhiṣṭavaiḥ*—with respectful prayers.

TRANSLATION

In the heavenly planets, bands began to play, and they showered flowers from the sky. The pacified sages chanted Vedic prayers, the denizens of heaven known as the Gandharvas and Kinnaras sang, the beautiful damsels of the heavenly planets danced, and in this way, at the time of the appearance of Nara-Nārāyaṇa, all signs of good fortune were visible. Just at that time,

great demigods like Brahmā also offered their respectful prayers.

4.1.56

devā ūcuḥ
yo māyayā viracitaṁ nijayātmanīdaṁ
khe rūpa-bhedam iva tat-praticakṣaṇāya
etena dharma-sadane ṛṣi-mūrtinādya
prāduścakāra puruṣāya namaḥ parasmai

SYNONYMS

devāḥ—the demigods; *ūcuḥ*—said; *yaḥ*—who; *māyayā*—by the external energy; *viracitam*—was created; *nijayā*—by His own; *ātmani*—being situated in Him; *idam*—this; *khe*—in the sky; *rūpa-bhedam*—bunches of clouds; *iva*—as if; *tat*—of Himself; *praticakṣaṇāya*—for manifesting; *etena*—with this; *dharma-sadane*—in the house of Dharma; *ṛṣi-mūrtinā*—with the form of a sage; *adya*—today; *prāduścakāra*—appeared; *puruṣāya*—unto the Personality of Godhead; *namaḥ*—respectful obeisances; *parasmai*—the Supreme.

TRANSLATION

The demigods said: Let us offer our respectful obeisances unto the transcendental Personality of Godhead, who created as His external energy this cosmic manifestation, which is situated in Him as the

air and clouds are situated in space, and who has now appeared in the form of Nara-Nārāyaṇa Ṛṣi in the house of Dharma.

PURPORT

The universal form of the Lord is the cosmic manifestation, which is an exhibition of the external energy of the Supreme Personality of Godhead. In space there are innumerable varieties of planets and also the air, and in the air there are variously colored clouds, and sometimes we see airplanes running from one place to another. Thus the entire cosmic manifestation is full of variety, but actually that variety is a manifestation of the external energy of the Supreme Lord, and that energy is situated in Him. Now the Lord Himself, after manifesting His energy, appeared within the creation of His energy, which is simultaneously one with and different from Himself, and therefore the demigods offered their respects to the Supreme Personality of Godhead, who manifests Himself in such varieties. There are some philosophers, called nondualists, who, because of their impersonal conception, think that the varieties are false. In this verse it is specifically stated, yo māyayā viracitam. This indicates that the varieties are a manifestation of the energy of the Supreme Personality of Godhead. Thus because the energy is nondifferent from the Godhead, the varieties are also factual. The material varieties may be temporary, but they are not false. They are a reflection of the spiritual varieties. Here the word praticakṣaṇāya, "there are varieties," announces the glories of the Supreme Personality of Godhead, who appeared as Nara-

Nārāyaṇa Ṛṣi and who is the origin of all varieties of material nature.

4.1.57

> *so 'yaṁ sthiti-vyatikaropaśamāya sṛṣṭān*
> *sattvena naḥ sura-gaṇān anumeya-tattvaḥ*
> *dṛśyād adabhra-karuṇena vilokanena*
> *yac chrī-niketam amalaṁ kṣipatāravindam*

SYNONYMS

saḥ—that; *ayam*—He; *sthiti*—of the created world; *vyatikara*—calamities; *upaśamāya*—for destroying; *sṛṣṭān*—created; *sattvena*—by the mode of goodness; *naḥ*—us; *sura-gaṇān*—the demigods; *anumeya-tattvaḥ*—understood by the *Vedas*; *dṛśyāt*—glance over; *adabhra-karuṇena*—merciful; *vilokanena*—glance; *yat*—which; *śrī-niketam*—the home of the goddess of fortune; *amalam*—spotless; *kṣipata*—supersedes; *aravindam*—lotus.

TRANSLATION

Let that Supreme Personality of Godhead, who is understood by truly authorized Vedic literature and who has created peace and prosperity to destroy all calamities of the created world, be kind enough to bestow His glance upon the demigods. His merciful glance can supersede the beauty of the spotless lotus flower which is the home of the goddess of fortune.

PURPORT

The Supreme Personality of Godhead, who is the origin of the cosmic manifestation, is covered by the wonderful activities of material nature, just as outer space or the illumination of the sun and moon are sometimes covered by clouds or dust. It is very difficult to find the origin of the cosmic manifestation; therefore material scientists conclude that nature is the ultimate cause of all manifestations. But from śāstra, or authentic literature like Bhagavad-gītā and other Vedic scriptures, we understand that behind this wonderful cosmic manifestation is the Supreme Personality of Godhead, and in order to maintain the regular procedures of the cosmic manifestation and to be visible to the eyes of persons who are in the mode of goodness, the Lord appears. He is the cause of the creation and dissolution of the cosmic manifestation. The demigods therefore prayed for His merciful glance upon them in order to be blessed.

4.1.58

evaṁ sura-gaṇais tāta
bhagavantāv abhiṣṭutau
labdhāvalokair yayatur
arcitau gandhamādanam

SYNONYMS

evam—thus; *sura-gaṇaiḥ*—by the demigods; *tāta*—O Vidura; *bhagavantau*—the Supreme Personality of Godhead; *abhiṣṭutau*—having been praised; *labdha*—having obtained; *avalokaiḥ*—the glance (of mercy); *yayatuḥ*—departed; *arcitau*—having been worshiped; *gandha-mādanam*—to the Gandhamādana Hill.

TRANSLATION

[Maitreya said:] O Vidura, thus the demigods worshiped with prayers the Supreme Personality of Godhead appearing as the sage Nara-Nārāyaṇa, and the Lord glanced upon them with mercy and then departed for Gandhamādana Hill.

4.1.59

tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhāra-vyayāya ca bhuvaḥ
kṛṣṇau yadu-kurūdvahau

SYNONYMS

tau—both; *imau*—these; *vai*—certainly; *bhagavataḥ*—of the Supreme Personality of Godhead; *hareḥ*—of Hari; *aṁśau*—part and parcel expansion; *iha*—here (in this universe); *āgatau*—has appeared; *bhāra-vyayāya*—for mitigation of the burden; *ca*—and;

bhuvaḥ—of the world; *kṛṣṇau*—the two Kṛṣṇas (Kṛṣṇa and Arjuna); *yadu-kuru-udvahau*—who are the best of the Yadu and Kuru dynasties respectively.

TRANSLATION

That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, to mitigate the burden of the world.

PURPORT

Nārāyaṇa is the Supreme Personality of Godhead, and Nara is a part of the Supreme Personality of Godhead, Nārāyaṇa. Thus the energy and the energetic together are the Supreme Personality of Godhead. Maitreya informed Vidura that Nara, the portion of Nārāyaṇa, had appeared in the family of the Kurus and that Nārāyaṇa, the plenary expansion of Kṛṣṇa, had come as Kṛṣṇa, the Supreme Personality of Godhead, with the purpose of delivering suffering humanity from the pangs of material burdens. In other words, Nārāyaṇa Ṛṣi was now present in the world in the forms of Kṛṣṇa and Arjuna.

4.1.60

svāhābhimāninaś cāgner
ātmajāṁs trīn ajījanat

pāvakaṁ pavamānaṁ ca
śuciṁ ca huta-bhojanam

SYNONYMS

svāhā—Svāhā, the wife of Agni; *abhimāninaḥ*—the presiding deity of fire; *ca*—and; *agneḥ*—from Agni; *ātmajān*—sons; *trīn*—three; *ajījanat*—produced; *pāvakam*—Pāvaka; *pavamānam ca*—and Pavamāna; *śucim ca*—and Śuci; *huta-bhojanam*—eating the oblations of sacrifice.

TRANSLATION

The predominating deity of fire begot in his wife, Svāhā, three children, named Pāvaka, Pavamāna and Śuci, who exist by eating the oblations offered to the fire of sacrifice.

PURPORT

After describing the descendants of the thirteen wives of Dharma, who were all daughters of Dakṣa, Maitreya now describes the fourteenth daughter of Dakṣa, Svāhā, and her three sons. Oblations offered in the sacrificial fire are meant for the demigods, and, on behalf of the demigods the three sons of Agni and Svāhā, namely Pāvaka, Pavamāna and Śuci, accept the oblations.

4.1.61

tebhyo 'gnayaḥ samabhavan
catvāriṁśac ca pañca ca
ta evaikonapañcāśat
sākaṁ pitṛ-pitāmahaiḥ

SYNONYMS

tebhyaḥ—from them; *agnayaḥ*—fire-gods; *samabhavan*—were produced; *catvāriṁśat*—forty; *ca*—and; *pañca*—five; *ca*—and; *te*—they; *eva*—certainly; *ekona-pañcāśat*—forty-nine; *sākam*—along with; *pitṛ-pitāmahaiḥ*—with the fathers and grandfather.

TRANSLATION

From those three sons another forty-five descendants were generated, who are also fire-gods. The total number of fire-gods is therefore forty-nine, including the fathers and the grandfather.

PURPORT

The grandfather is Agni, and the sons are Pāvaka, Pavamāna and Śuci. Counting these four, plus forty-five grandsons, there are altogether forty-nine different fire-gods.

4.1.62

vaitānike karmaṇi yan-
nāmabhir brahma-vādibhiḥ
āgneyya iṣṭayo yajñe
nirūpyante 'gnayas tu te

SYNONYMS

vaitānike—offering of oblations; *karmaṇi*—the activity; *yat*—of the fire-gods; *nāmabhiḥ*—by the names; *brahma-vādibhiḥ*—by impersonalist *brāhmaṇas*; *āgneyyaḥ*—for Agni; *iṣṭayaḥ*—sacrifices; *yajñe*—in the sacrifice; *nirūpyante*—are the objective; *agnayaḥ*—the forty-nine fire-gods; *tu*—but; *te*—those.

TRANSLATION

These forty-nine fire-gods are the beneficiaries of the oblations offered in the Vedic sacrificial fire by impersonalist brāhmaṇas.

PURPORT

Impersonalists who perform Vedic fruitive sacrifices are attracted to the various fire-gods and offer oblations in their name. The forty-nine fire-gods are described herewith.

4.1.63

agniṣvāttā barhiṣadaḥ
saumyāḥ pitara ājyapāḥ
sāgnayo 'nagnayas teṣāṁ
patnī dākṣāyaṇī svadhā

SYNONYMS

agniṣvāttāḥ—the Agniṣvāttas; *barhiṣadaḥ*—the Barhiṣadas; *saumyāḥ*—the Saumyas; *pitaraḥ*—the forefathers; *ājyapāḥ*—the Ājyapas; *sa-agnayaḥ*—those whose means is by fire; *anagnayaḥ*—those whose means is without fire; *teṣām*—of them; *patnī*—the wife; *dākṣāyaṇī*—the daughter of Dakṣa; *svadhā*—Svadhā.

TRANSLATION

The Agniṣvāttas, the Barhiṣadas, the Saumyas and the Ājyapas are the Pitṛs. They are either sāgnika or niragnika. The wife of all these Pitṛs is Svadhā, who is the daughter of King Dakṣa.

4.1.64

tebhyo dadhāra kanye dve
vayunāṁ dhāriṇīṁ svadhā
ubhe te brahma-vādinyau
jñāna-vijñāna-pārage

SYNONYMS

tebhyaḥ—from them; *dadhāra*—produced; *kanye*—daughters; *dve*—two; *vayunām*—Vayunā; *dhāriṇīm*—Dhāriṇī; *svadhā*—Svadhā; *ubhe*—both of them; *te*—they; *brahma-vādinyau*—impersonalists; *jñāna-vijñāna-pāra-ge*—expert in both transcendental and Vedic knowledge.

TRANSLATION

Svadhā, who was offered to the Pitās, begot two daughters named Vayunā and Dhāriṇī, both of whom were impersonalists and were expert in transcendental and Vedic knowledge.

4.1.65

bhavasya patnī tu satī
bhavaṁ devam anuvratā
ātmanaḥ sadṛśaṁ putraṁ
na lebhe guṇa-śīlataḥ

SYNONYMS

bhavasya—of Bhava (Lord Śiva); *patnī*—the wife; *tu*—but; *satī*—named Sati; *bhavam*—to Bhava; *devam*—a demigod; *anuvratā*—faithfully engaged in service; *ātmanaḥ*—of herself; *sadṛśam*—similar; *putram*—a son; *na lebhe*—did not obtain; *guṇa-śīlataḥ*—by good qualities and by character.

TRANSLATION

The sixteenth daughter, whose name was Satī, was the wife of Lord Śiva. She could not produce a child, although she always faithfully engaged in the service of her husband.

4.1.66

pitary apratirūpe sve
bhavāyānāgase ruṣā
aprauḍhaivātmanātmānam
ajahād yoga-saṁyutā

SYNONYMS

pitari—as a father; *apratirūpe*—unfavorable; *sve*—her own; *bhavāya*—unto Lord Śiva; *anāgase*—faultless; *ruṣā*—with anger; *aprauḍhā*—before attaining maturity; *eva*—even; *ātmanā*—by herself; *ātmānam*—the body; *ajahāt*—gave up; *yoga-saṁyutā*—by mystic *yoga*.

TRANSLATION

The reason is that Satī's father, Dakṣa, used to chastise Lord Śiva in spite of Śiva's faultlessness. Therefore, before attaining a mature age, Satī gave up her body by dint of yogic mystic power.

PURPORT

Lord Śiva, being the head of all mystic yogīs, never even constructed a home for his residence. Satī was the daughter of a great king, Dakṣa, and because his youngest daughter, Satī, selected as her husband Lord Śiva, King Dakṣa was not very much satisfied with her. Therefore whenever she met her father, he unnecessarily chastised her husband, although Lord Śiva was faultless. Because of this, before attaining a mature age Satī gave up the body given by her father, Dakṣa, and therefore she could not produce a child.

Thus end the Bhaktivedanta purports of the Fourth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "Genealogical Table of the Daughters of Manu."

SB 4.2: Dakṣa Curses Lord Śiva

2. Dakṣa Curses Lord Śiva

Chapter 2

4.2.1

vidura uvāca
bhave śīlavatāṁ śreṣṭhe
dakṣo duhitṛ-vatsalaḥ
vidveṣam akarot kasmād
anādṛtyātmajāṁ satīm

SYNONYMS

viduraḥ uvāca—Vidura said; *bhave*—towards Lord Śiva; *śīlavatām*—among the gentle; *śreṣṭhe*—the best; *dakṣaḥ*—Dakṣa; *duhitṛ-vatsalaḥ*—being affectionate towards his daughter; *vidveṣam*—enmity; *akarot*—did exhibit; *kasmāt*—why; *anādṛtya*—neglecting; *ātmajām*—his own daughter; *satīm*—Satī.

TRANSLATION

Vidura inquired: Why was Dakṣa, who was so affectionate towards his daughter, so envious of Lord Śiva, who is the best among the gentle? Why did he neglect his daughter Satī?

PURPORT

In the Second Chapter of the Fourth Canto, the cause of the dissension between Lord Śiva and Dakṣa, which was due to a great sacrifice arranged by Dakṣa for the pacification of the entire universe, is explained. Lord Śiva is described here as the best of the gentle because he is not envious of anyone, he is equal to all living entities, and all other good qualities are present in his personality. Śiva means all auspicious. No one can be an enemy of Lord Śiva's, for he is so peaceful and renounced that he does not even construct a house for his residence, but lives underneath a tree, always detached from all worldly things. The personality of Lord Śiva symbolizes the best of gentleness. Why, then, was Dakṣa, who offered his beloved daughter to such a gentle personality, so intensely inimical towards Lord Śiva that Satī, the daughter of Dakṣa and wife of Lord Śiva, gave up her body?

4.2.2

kas taṁ carācara-guruṁ
nirvairaṁ śānta-vigraham
ātmārāmaṁ kathaṁ dveṣṭi
jagato daivataṁ mahat

SYNONYMS

kaḥ—who (Dakṣa); *tam*—him (Lord Śiva); *cara-acara*—of the whole world (both animate and inanimate); *gurum*—the spiritual master; *nirvairam*—without enmity; *śānta-vigraham*—having a peaceful personality; *ātma-ārāmam*—satisfied in himself; *katham*—how; *dveṣṭi*—hates; *jagataḥ*—of the universe; *daivatam*—demigod; *mahat*—the great.

TRANSLATION

Lord Śiva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Dakṣa could be inimical towards such an auspicious personality?

PURPORT

Lord Śiva is described here as carācara-guru, the spiritual master of all animate and inanimate objects. He is sometimes known as Bhūtanātha, which means the worshipable deity of the dull-headed. Bhūta is also sometimes taken to indicate the ghosts. Lord Śiva takes charge of reforming persons who are ghosts and demons, not to speak of others, who are godly; therefore he is the spiritual master of everyone, both the dull and demoniac and the highly learned Vaiṣṇavas. It is also stated, vaiṣṇavānāṁ yathā śambhuḥ: Śambhu, Lord Śiva, is the greatest of all Vaiṣṇavas. On one hand he is the worshipable object of the dull demons, and on the other he is the best of all Vaiṣṇavas, or devotees, and he has a

sampradāya called the Rudra-sampradāya. Even if he is an enemy or is sometimes angry, such a personality cannot be the object of envy, so Vidura, in astonishment, asked why he was taken as such, especially by Dakṣa. Dakṣa is also not an ordinary person. He is a Prajāpati, in charge of fathering population, and all his daughters are highly elevated, especially Satī. Satī means the most chaste. Whenever there is consideration of chastity, Satī, this wife of Lord Śiva and daughter of Dakṣa, is considered first. Vidura was astonished that there could possibly be so much enmity between Dakṣa, who was such a great man, the father of Satī, and Lord Śiva, the spiritual master of everyone, that the most chaste goddess Satī gave up her body in that quarrel.

4.2.3

etad ākhyāhi me brahman
jāmātuḥ śvaśurasya ca
vidveṣas tu yataḥ prāṇāṁs
tatyaje dustyajān satī

SYNONYMS

etat—thus; *ākhyāhi*—please tell; *me*—to me; *brahman*—O *brāhmaṇa*; *jāmātuḥ*—of the son-in-law (Lord Śiva); *śvaśurasya*—of the father-in-law (Dakṣa); *ca*—and; *vidveṣaḥ*—quarrel; *tu*—as to; *yataḥ*—from what cause; *prāṇān*—her life; *tatyaje*—gave up; *dustyajān*—which is impossible to give up; *satī*—Sati.

TRANSLATION

Vidura therefore inquired: My dear Maitreya, would you kindly explain to me how such a son-in-law and such a father-in-law could quarrel so bitterly that the great goddess Satī could give up her life, with which it is not easy to part?

4.2.4

maitreya uvāca
purā viśva-sṛjāṁ satre
sametāḥ paramarṣayaḥ
tathāmara-gaṇāḥ sarve
sānugā munayo 'gnayaḥ

SYNONYMS

maitreyaḥ uvāca—the sage Maitreya said; *purā*—formerly (at the time of Svāyambhuva Manu); *viśva-sṛjām*—of the creators of the universe; *satre*—at a sacrifice; *sametāḥ*—were assembled; *parama-ṛṣayaḥ*—the great sages; *tathā*—and also; *amara-gaṇāḥ*—the demigods; *sarve*—all; *sa-anugāḥ*—along with their followers; *munayaḥ*—the philosophers; *agnayaḥ*—the fire-gods.

TRANSLATION

The sage Maitreya said: In a former time the leaders of the universal creation performed a great sacrifice in

which all the great sages, philosophers, demigods and fire-gods assembled with their followers.

PURPORT

Upon being asked by Vidura, the sage Maitreya began to explain the cause of the misunderstanding between Lord Śiva and Dakṣa, because of which the goddess Satī gave up her body. Thus begins the history of a great sacrifice performed by the leaders of the universal creation, namely Marīci, Dakṣa and Vasiṣṭha. These great personalities arranged for a great sacrifice, for which demigods like Indra and the fire-gods assembled with their followers. Lord Brahmā and Lord Śiva were also present.

4.2.5

tatra praviṣṭam ṛṣayo
dṛṣṭvārkam iva rociṣā
bhrājamānaṁ vitimiraṁ
kurvantaṁ tan mahat sadaḥ

SYNONYMS

tatra—there; *praviṣṭam*—having entered; *ṛṣayaḥ*—the sages; *dṛṣṭvā*—seeing; *arkam*—the sun; *iva*—just like; *rociṣā*—with luster; *bhrājamānam*—shining; *vitimiram*—free from darkness; *kurvantam*—making; *tat*—that; *mahat*—great; *sadaḥ*—assembly.

TRANSLATION

When Dakṣa, the leader of the Prajāpatis, entered that assembly, his personal bodily luster as bright as that of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.

4.2.6

udatiṣṭhan sadasyās te
sva-dhiṣṇyebhyaḥ sahāgnayaḥ
ṛte viriñcāṁ śarvaṁ ca
tad-bhāsākṣipta-cetasaḥ

SYNONYMS

udatiṣṭhan—stood up; *sadasyāḥ*—the members of the assembly; *te*—they; *sva-dhiṣṇyebhyaḥ*—from their own seats; *saha-agnayaḥ*—along with the fire-gods; *ṛte*—except for; *viriñcām*—Brahmā; *śarvam*—Śiva; *ca*—and; *tat*—his (Dakṣa's); *bhāsa*—by the luster; *ākṣipta*—are influenced; *cetasaḥ*—those whose minds.

TRANSLATION

Influenced by his personal bodily luster, all the fire-gods and other participants present in that great assembly, with the exceptions of Lord Brahmā and Lord

Śiva, gave up their own sitting places and stood in respect for Dakṣa.

4.2.7

sadasas-patibhir dakṣo
bhagavān sādhu sat-kṛtaḥ
ajaṁ loka-guruṁ natvā
niṣasāda tad-ājñayā

SYNONYMS

sadasaḥ—of the assembly; *patibhiḥ*—by the leaders; *dakṣaḥ*—Dakṣa; *bhagavān*—the possessor of all opulences; *sādhu*—properly; *sat-kṛtaḥ*—was welcomed; *ajam*—to the unborn (Brahmā); *loka-gurum*—to the teacher of the universe; *natvā*—making obeisances; *niṣasāda*—sat down; *tat-ājñayā*—by his (Brahmā's) order.

TRANSLATION

Dakṣa was adequately welcomed by the president of the great assembly, Lord Brahmā, and after offering him respect, Dakṣa, by the order of Brahmā, properly took his seat.

4.2.8

prāṅ-niṣaṇṇaṁ mṛḍaṁ dṛṣṭvā
nāmṛṣyat tad-anādṛtaḥ

uvāca vāmaṁ cakṣurbhyām
abhivīkṣya dahann iva

SYNONYMS

prāk—before; *niṣaṇṇam*—being seated; *mṛḍam*—Lord Śiva; *dṛṣṭvā*—seeing; *na amṛṣyat*—did not tolerate; *tat*—by him (Śiva); *anādṛtaḥ*—not being respected; *uvāca*—said; *vāmam*—dishonest; *cakṣurbhyām*—with both eyes; *abhivīkṣya*—looking at; *dahan*—burning; *iva*—as if.

TRANSLATION

Before taking his seat, however, Dakṣa was very much offended to see Lord Śiva sitting there and not showing any respect to him. At that time he became greatly angry, and, his eyes glowing, he began to speak very strongly against him.

PURPORT

Lord Śiva, being the son-in-law of Dakṣa, was expected to show his father-in-law respect by standing with the others, but because Lord Brahmā and Lord Śiva are the principal demigods, their positions were greater than Dakṣa's. Dakṣa, however, could not tolerate this, and he took it as an insult by his son-in-law. Previously, also, he was not very much satisfied with Lord Śiva because Śiva looked very poor and was niggardly in dress.

4.2.9

śrūyatāṁ brahmarṣayo me
saha-devāḥ sahāgnayaḥ
sādhūnāṁ bruvato vṛttaṁ
nājñānān na ca matsarāt

SYNONYMS

śrūyatām—hear; *brahma-ṛṣayaḥ*—O sages among the *brāhmaṇas*; *me*—unto me; *saha-devāḥ*—O demigods; *saha-agnayaḥ*—O fire-gods; *sādhūnām*—of the gentle; *bruvataḥ*—speaking; *vṛttam*—the manners; *na*—not; *ajñānāt*—from ignorance; *na ca*—and not; *matsarāt*—from envy.

TRANSLATION

All sages, brāhmaṇas and fire-gods present, please hear me with attention, for I speak about the manners of gentle persons. I am not speaking out of ignorance or envy.

PURPORT

In speaking against Lord Śiva, Dakṣa tried to pacify the assembly by presenting in a very tactful way that he was going to speak about the manners of gentle persons, although naturally this might affect some unmannerly upstarts and the assembly might be unhappy because they did not want even unmannerly persons

to be offended. In other words, he was in complete knowledge that he was speaking against Lord Śiva in spite of Śiva's spotless character. As far as envy is concerned, from the very beginning he was envious of Lord Śiva; therefore he could not distinguish his own particular envy. Although he spoke like a man in ignorance, he wanted to cover his statements by saying that he was not speaking for impudent and envious reasons.

4.2.10

ayaṁ tu loka-pālānāṁ
yaśo-ghno nirapatrapaḥ
sadbhir ācaritaḥ panthā
yena stabdhena dūṣitaḥ

SYNONYMS

ayam—he (Śiva); *tu*—but; *loka-pālānām*—of the governors of the universe; *yaśaḥ-ghnaḥ*—spoiling the fame; *nirapatrapaḥ*—shameless; *sadbhiḥ*—by those of gentle manner; *ācaritaḥ*—followed; *panthāḥ*—the path; *yena*—by whom (Śiva); *stabdhena*—being devoid of proper actions; *dūṣitaḥ*—is polluted.

TRANSLATION

Śiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act.

PURPORT

Dakṣa wanted to impress upon the minds of all the great sages assembled in that meeting that Śiva, being one of the demigods, had ruined the good reputations of all the demigods by his unmannerly behavior. The words used against Lord Śiva by Dakṣa can also be understood in a different way, in a good sense. For example, he stated that Śiva is yaśoghna, which means one who spoils name and fame. So this can also be interpreted to mean that he was so famous that his fame killed all other fame. Again, he used the word nirapatrapa, which also can be used in two senses. One sense is one who is stunted, and another sense is one who is the maintainer of persons who have no other shelter. Generally Lord Śiva is known as the lord of the bhūtas, or lower grade of living creatures. They take shelter of Lord Śiva because he is very kind to everyone and is very quickly satisfied. Therefore he is called Āśutoṣa. To such men, who cannot approach other demigods or Viṣṇu, Lord Śiva gives shelter. Therefore the word nirapatrapa can be used in that sense.

4.2.11

eṣa me śiṣyatāṁ prāpto
yan me duhitur agrahīt
pāṇiṁ viprāgni-mukhataḥ
sāvitryā iva sādhuvat

SYNONYMS

eṣaḥ—he (Śiva); *me*—my; *śiṣyatām*—subordinate position; *prāptaḥ*—accepted; *yat*—because; *me duhituḥ*—of my daughter; *agrahīt*—he took; *pāṇim*—the hand; *vipra-agni*—of *brāhmaṇas* and fire; *mukhataḥ*—in the presence; *sāvitryāḥ*—Gāyatrī; *iva*—like; *sādhuvat*—like an honest person.

TRANSLATION

He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and brāhmaṇas. He has married my daughter, who is equal to Gāyatrī, and has pretended to be just like an honest person.

PURPORT

Dakṣa's statement that Lord Śiva pretended to be an honest person means that Śiva was not honest because in spite of accepting the position of Dakṣa's son-in-law, he was not respectful to Dakṣa.

4.2.12

gṛhītvā mṛga-śāvākṣyāḥ
pāṇiṁ markaṭa-locanaḥ
pratyutthānābhivādārhe
vācāpy akṛta nocitam

SYNONYMS

gṛhītvā—taking; *mṛga-śāva*—like a deer cub; *akṣyāḥ*—of her who has eyes; *pāṇim*—the hand; *markaṭa*—of a monkey; *locanaḥ*—he who has the eyes; *pratyutthāna*—of rising from one's seat; *abhivāda*—the honor; *arhe*—to me, who deserves; *vācā*—with sweet words; *api*—even; *akṛta na*—he did not do; *ucitam*—honor.

TRANSLATION

He has eyes like a monkey's, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words.

4.2.13

lupta-kriyāyāśucaye
mānine bhinna-setave
anicchann apy adāṁ bālāṁ
śūdrāyevośatīṁ giram

SYNONYMS

lupta-kriyāya—not observing rules and regulations; *aśucaye*—impure; *mānine*—proud; *bhinna-setave*—having broken all rules of civility; *anicchan*—not desiring; *api*—although; *adām*—handed over; *bālām*—my daughter; *śūdrāya*—unto a *śūdra*; *iva*—as; *uśatīm giram*—the message of the *Vedas*.

TRANSLATION

I had no desire to give my daughter to this person who has broken all rules of civility. Because of his not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the Vedas to a śūdra.

PURPORT

A śūdra is forbidden to take lessons from the Vedas because a śūdra, due to his unclean habits, is not worthy to hear such instructions. This restriction, that unless one has acquired the brahminical qualifications one should not read the Vedic literatures, is like the restriction that a law student should not enter a law college unless he has graduated all lower grades. According to the estimation of Dakṣa, Śiva was unclean in habits and not worthy to have the hand of his daughter, Satī, who was so enlightened, beautiful and chaste. The word used in this connection is bhinna-setave, which means one who has broken all the regulations for good behavior by not following the Vedic principles. In other words, according to Dakṣa the entire transaction of the marriage of his daughter with Śiva was not in order.

4.2.14-15

pretāvāseṣu ghoreṣu
pretair bhūta-gaṇair vṛtaḥ
aṭaty unmattavan nagno
vyupta-keśo hasan rudan

citā-bhasma-kṛta-snānaḥ
preta-sraṅ-nrasthi-bhūṣaṇaḥ
śivāpadeśo hy aśivo
matto matta-jana-priyaḥ
patiḥ pramatha-nāthānāṁ
tamo-mātrātmakātmanām

SYNONYMS

preta-āvāseṣu—at the burning places of dead bodies; *ghoreṣu*—horrible; *pretaiḥ*—by the Pretas; *bhūta-gaṇaiḥ*—by the Bhūtas; *vṛtaḥ*—accompanied by; *aṭati*—he wanders; *unmatta-vat*—like a madman; *nagnaḥ*—naked; *vyupta-keśaḥ*—having scattered hair; *hasan*—laughing; *rudan*—crying; *citā*—of the funeral pyre; *bhasma*—with the ashes; *kṛta-snānaḥ*—taking bath; *preta*—of the skulls of dead bodies; *srak*—having a garland; *nṛ-asthi-bhūṣaṇaḥ*—ornamented with dead men's bones; *śiva-apadeśaḥ*—who is *śiva,* or auspicious, only in name; *hi*—for; *aśivaḥ*—inauspicious; *mattaḥ*—crazy; *matta-jana-priyaḥ*—very dear to the crazy beings; *patiḥ*—the leader; *pramatha-nāthānām*—of the lords of the Pramathas;

tamaḥ-mātra-ātmaka-ātmanām—of those grossly in the mode of ignorance.

TRANSLATION

He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Śiva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings who are in the gross mode of ignorance, and he is their leader.

PURPORT

Those who do not regularly bathe are supposed to be in association with ghosts and crazy creatures. Lord Śiva appeared to be like that, but his name, Śiva, is actually fitting, for he is very kind to persons who are in the darkness of the mode of ignorance, such as unclean drunkards who do not regularly bathe. Lord Śiva is so kind that he gives shelter to such creatures and gradually elevates them to spiritual consciousness. Although it is very difficult to raise such creatures to spiritual understanding, Lord Śiva takes charge of them, and therefore, as stated in the Vedas, Lord Śiva is all-auspicious. Thus by his association even such fallen souls can be elevated. Sometimes it

is seen that great personalities meet with fallen souls, not for any personal interest but for the benefit of those souls. In the creation of the Lord there are different kinds of living creatures. Some of them are in the mode of goodness, some are in the mode of passion, and some are in the mode of ignorance. Lord Viṣṇu takes charge of persons who are advanced Kṛṣṇa conscious Vaiṣṇavas, and Lord Brahmā takes charge of persons who are very much attached to material activities, but Lord Śiva is so kind that he takes charge of persons who are in gross ignorance and whose behavior is lower that that of the animals. Therefore Lord Śiva is especially called auspicious.

4.2.16

tasmā unmāda-nāthāya
naṣṭa-śaucāya durhṛde
dattā bata mayā sādhvī
codite parameṣṭhinā

SYNONYMS

tasmai—to him; *unmāda-nāthāya*—to the lord of ghosts; *naṣṭa-śaucāya*—being devoid of all cleanliness; *durhṛde*—heart filled with nasty things; *dattā*—was given; *bata*—alas; *mayā*—by me; *sādhvī*—Sati; *codite*—being requested; *parameṣṭhinā*—by the supreme teacher (Brahmā).

TRANSLATION

On the request of Lord Brahmā I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.

PURPORT

It is the duty of parents to hand over their daughters to suitable persons just befitting their family tradition in cleanliness, gentle behavior, wealth, social position, etc. Dakṣa was repentant that, on the request of Brahmā, who was his father, he had handed over his daughter to a person who, according to his calculation, was nasty. He was so angry that he did not acknowledge that the request was from his father. Instead, he referred to Brahmā as parameṣṭhī, the supreme teacher in the universe; because of his temperament of gross anger, he was not even prepared to accept Brahmā as his father. In other words, he accused even Brahmā of being less intelligent because he had advised Dakṣa to hand over his beautiful daughter to such a nasty fellow. In anger one forgets everything, and thus Dakṣa, in anger, not only accused the great Lord Śiva, but criticized his own father, Lord Brahmā, for his not very sanguine advice that Dakṣa hand over his daughter to Lord Śiva.

4.2.17

maitreya uvāca
vinindyaivaṁ sa giriśam

apratīpam avasthitam
dakṣo 'thāpa upaspṛśya
kruddhaḥ śaptuṁ pracakrame

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *vinindya*—abusing; *evam*—thus; *saḥ*—he (Dakṣa); *giriśam*—Śiva; *apratīpam*—without any hostility; *avasthitam*—remaining; *dakṣaḥ*—Dakṣa; *atha*—now; *apaḥ*—water; *upaspṛśya*—washing hands and mouth; *kruddhaḥ*—angry; *śaptum*—to curse; *pracakrame*—began to.

TRANSLATION

The sage Maitreya continued: Thus Dakṣa, seeing Lord Śiva sitting as if against him, washed his hands and mouth and cursed him in the following words.

4.2.18

ayaṁ tu deva-yajana
indropendrādibhir bhavaḥ
saha bhāgaṁ na labhatāṁ
devair deva-gaṇādhamaḥ

SYNONYMS

ayam—that; *tu*—but; *deva-yajane*—in the sacrifice of the demigods; *indra-upendra-ādibhiḥ*—with Indra, Upendra and the others;

bhavaḥ—Śiva; *saha*—along with; *bhāgam*—a portion; *na*—not; *labhatām*—should obtain; *devaiḥ*—with the demigods; *deva-gaṇa-adhamaḥ*—the lowest of all the demigods.

TRANSLATION

The demigods are eligible to share in the oblations of sacrifice, but Lord Śiva, who is lowest of all the demigods, should not have a share.

PURPORT

Due to this curse, Śiva was deprived of his share in the oblations of Vedic sacrifices. It is due to the curse of Dakṣa, Śrī Viśvanātha Cakravartī comments in this connection, that Lord Śiva was saved from the calamity of taking part with other demigods, who were all materialistic. Lord Śiva is the greatest devotee of the Supreme Personality of Godhead, and it is not fitting for him to eat or sit with materialistic persons like the demigods. Thus the curse of Dakṣa was indirectly a blessing, for he would not have to eat or sit with other demigods, who were too materialistic. There is a practical example set for us by Gaurakiśora dāsa Bābājī Mahārāja, who used to sit on the side of a latrine to chant Hare Kṛṣṇa. Many materialistic persons used to come and bother him and disturb his daily routine of chanting, so to avoid their company he used to sit by the side of a latrine, where materialistic persons would not go because of the filth and the obnoxious smell. However, Gaurakiśora dāsa Bābājī Mahārāja was so great that he was accepted as the spiritual master of such

a great personality as His Divine Grace Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. The conclusion is that Lord Śiva behaved in his own way to avoid materialistic persons who might disturb him in his prosecution of devotional service.

4.2.19

> *niṣidhyamānaḥ sa sadasya-mukhyair*
> *dakṣo giritrāya visṛjya śāpam*
> *tasmād viniṣkramya vivṛddha-manyur*
> *jagāma kauravya nijaṁ niketanam*

SYNONYMS

niṣidhyamānaḥ—being requested not to; *saḥ*—he (Dakṣa); *sadasya-mukhyaiḥ*—by the members of the sacrifice; *dakṣaḥ*—Dakṣa; *giritrāya*—to Śiva; *visṛjya*—giving; *śāpam*—a curse; *tasmāt*—from that place; *viniṣkramya*—going out; *vivṛddha-manyuḥ*—being exceedingly angry; *jagāma*—went; *kauravya*—O Vidura; *nijam*—to his own; *niketanam*—home.

TRANSLATION

Maitreya continued: My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Dakṣa, in great anger, cursed Lord Śiva and then left the assembly and went back to his home.

PURPORT

Anger is so detrimental that even a great personality like Dakṣa, out of anger, left the arena where Brahmā was presiding and all the great sages and pious and saintly persons were assembled. All of them requested him not to leave, but, infuriated, he left, thinking that the auspicious place was not fit for him. Puffed up by his exalted position, he thought that no one was greater than him in argument. It appears that all the members of the assembly, including Lord Brahmā, requested him not to be angry and leave their company, but in spite of all these requests, he left. That is the effect of cruel anger. In Bhagavad-gītā, therefore, it is advised that one who desires to make tangible advancement in spiritual consciousness must avoid three things—lust, anger and the mode of passion. Actually we can see that lust, anger and passion make a man crazy, even though he be as great as Dakṣa. The very name Dakṣa suggests that he was expert in all material activities, but still, because of his aversion towards such a saintly personality as Śiva, he was attacked by these three enemies—anger, lust and passion. Lord Caitanya, therefore, advised that one be very careful not to offend Vaiṣṇavas. He has compared offenses toward a Vaiṣṇava to a mad elephant. As a mad elephant can do anything horrible, so when a person offends a Vaiṣṇava he can perform any abominable action.

4.2.20

> *vijñāya śāpaṁ giriśānugāgraṇīr*
> *nandīśvaro roṣa-kaṣāya-dūṣitaḥ*
> *dakṣāya śāpaṁ visasarja dāruṇaṁ*
> *ye cānvamodaṁs tad-avācyatāṁ dvijāḥ*

SYNONYMS

vijñāya—understanding; *śāpam*—the curse; *giriśa*—of Śiva; *anuga-agraṇīḥ*—one of the principal associates; *nandīśvaraḥ*—Nandīśvara; *roṣa*—anger; *kaṣāya*—red; *dūṣitaḥ*—blinded; *dakṣāya*—to Dakṣa; *śāpam*—a curse; *visasarja*—gave; *dāruṇam*—harsh; *ye*—who; *ca*—and; *anvamodan*—tolerated; *tat-avācyatām*—the cursing of Śiva; *dvijāḥ*—*brāhmaṇas*.

TRANSLATION

Nandīśvara, one of Lord Śiva's principal associates, upon understanding that Lord Śiva had been cursed, became greatly angry. His eyes became red, and he also prepared to curse Dakṣa and all the brāhmaṇas present there who had tolerated Dakṣa's cursing Śiva in harsh words.

PURPORT

There is a long-standing dissension among some of the neophyte Vaiṣṇavas and Śaivites; they are always at loggerheads. When

Dakṣa cursed Lord Śiva in harsh words, some of the brāhmaṇas present might have enjoyed it because some brāhmaṇas do not very much admire Lord Śiva. This is due to their ignorance of Lord Śiva's position. Nandīśvara was also affected by the cursing, but he did not follow the example of Lord Śiva, who was also present there. Lord Śiva could also have cursed Dakṣa in a similar way, but he was silent and tolerant; Nandīśvara, his follower, however, was not tolerant. Of course, as a follower it was right for him not to tolerate an insult to his master, but he should not have cursed the brāhmaṇas who were present. The entire issue was so complicated that those who were not strong enough forgot their positions, and thus cursing and countercursing went on in that great assembly. In other words, the material field is so unsteady that even personalities like Nandīśvara, Dakṣa and many of the brāhmaṇas present were also infected by the atmosphere of anger.TRANSLATION

4.2.21

ya etan martyam uddiśya
bhagavaty apratidruhi
druhyaty ajñaḥ pṛthag-dṛṣṭis
tattvato vimukho bhavet

SYNONYMS

yaḥ—who (Dakṣa); *etat martyam*—this body; *uddiśya*—with reference to; *bhagavati*—to Śiva; *apratidruhi*—who is not envious;

druhyati—bears envy; *ajñaḥ*—less intelligent persons; *pṛthak-dṛṣṭiḥ*—the vision of duality; *tattvataḥ*—from transcendental knowledge; *vimukhaḥ*—bereft; *bhavet*—may become.

TRANSLATION

Anyone who has accepted Dakṣa as the most important personality and has neglected Lord Śiva because of envy is a less intelligent person and, because of visualizing in duality, will be bereft of transcendental knowledge.

PURPORT

The first curse in this connection by Nandīśvara was that anyone supporting Dakṣa was foolishly identifying himself with the body, and therefore, because Dakṣa had no transcendental knowledge, supporting him would deprive one of transcendental knowledge. Dakṣa, Nandīśvara said, identified himself with the body like other materialistic persons and was trying to derive all kinds of facilities in relationship with the body. He had excessive attachment for the body and bodily relations like wife, children, home and other such things, which are different from the soul. Therefore Nandīśvara's curse was that anyone who supported Dakṣa would be bereft of transcendental knowledge of the soul and thus also be deprived of knowledge of the Supreme Personality of Godhead.

4.2.22

gṛheṣu kūṭa-dharmeṣu
sakto grāmya-sukhecchayā
karma-tantraṁ vitanute
veda-vāda-vipanna-dhīḥ

SYNONYMS

gṛheṣu—in householder life; *kūṭa-dharmeṣu*—of pretentious religiosity; *saktaḥ*—being attracted; *grāmya-sukha-icchayā*—by desire for material happiness; *karma-tantram*—fruitive activities; *vitanute*—he performs; *veda-vāda*—by the explanations of the *Vedas*; *vipanna-dhīḥ*—intelligence being lost.

TRANSLATION

Pretentiously religious householder life, in which one is attracted to material happiness and thus also attracted to the superficial explanation of the Vedas, robs one of all intelligence and attaches one to fruitive activities as all in all.

PURPORT

Persons who identify with bodily existence are attached to the fruitive activities described in the Vedic literature. For example, in the Vedas it is said that one who observes the cāturmāsya vow will attain eternal happiness in the heavenly kingdom. In

Bhagavad-gītā, it is said that this flowery language of the Vedas mostly attracts persons who identify with the body. To them such happiness as that of the heavenly kingdom is everything; they do not know that beyond that there is the spiritual kingdom or kingdom of God, and they have no knowledge that one can go there. Thus they are bereft of transcendental knowledge. Such persons are very careful in observing the rules and regulations of household life in order to be promoted in the next life to the moon or other heavenly planets. It is stated here that such persons are attached to grāmya-sukha, which means material happiness, without knowledge of eternal, blissful spiritual life.

4.2.23

buddhyā parābhidhyāyinyā
vismṛtātma-gatiḥ paśuḥ
strī-kāmaḥ so 'stv atitarāṁ
dakṣo basta-mukho 'cirāt

SYNONYMS

buddhyā—by intelligence; *para-abhidhyāyinyā*—by accepting the body as the self; *vismṛta-ātma-gatiḥ*—having forgotten the knowledge of Viṣṇu; *paśuḥ*—an animal; *strī-kāmaḥ*—attached to sex life; *saḥ*—he (Dakṣa); *astu*—let; *atitarām*—excessive; *dakṣaḥ*—Dakṣa; *basta-mukhaḥ*—the face of a goat; *acirāt*—in a very short time.

TRANSLATION

Dakṣa has accepted the body as all in all. Therefore, since he has forgotten the Viṣṇupāda or Viṣṇugati and is attached to sex life only, within a short time he will have the face of a goat.

4.2.24

vidyā-buddhir avidyāyāṁ
karmamayyām asau jaḍaḥ
saṁsarantv iha ye cāmum
anu śarvāvamāninam

SYNONYMS

vidyā-buddhiḥ—materialistic education and intelligence; *avidyāyām*—in nescience; *karma-mayyām*—formed of fruitive activities; *asau*—he (Dakṣa); *jaḍaḥ*—dull; *saṁsarantu*—let them take birth again and again; *iha*—here in this world; *ye*—who; *ca*—and; *amum*—Dakṣa; *anu*—following; *śarva*—Śiva; *avamāninam*—insulting.

TRANSLATION

Those who have become as dull as matter by cultivating materialistic education and intelligence are nesciently involved in fruitive activities. Such men have purposely

insulted Lord Śiva. May they continue in the cycle of repeated birth and death.

PURPORT

The three curses mentioned above are sufficient to make one as dull as stone, void of spiritual knowledge and preoccupied with materialistic education, which is nescience. After uttering these curses, Nandīśvara then cursed the brāhmaṇas to continue in the cycle of birth and death because of their supporting Dakṣa in blaspheming Lord Śiva.

4.2.25

giraḥ śrutāyāḥ puṣpiṇyā
madhu-gandhena bhūriṇā
mathnā conmathitātmānaḥ
sammuhyantu hara-dviṣaḥ

SYNONYMS

giraḥ—words; *śrutāyāḥ*—of the *Vedas*; *puṣpiṇyāḥ*—flowery; *madhu-gandhena*—with the scent of honey; *bhūriṇā*—profuse; *mathnā*—enchanting; *ca*—and; *unmathita-ātmānaḥ*—whose minds have become dull; *sammuhyantu*—let them remain attached; *hara-dviṣaḥ*—envious of Lord Śiva.

TRANSLATION

May those who are envious of Lord Śiva, being attracted by the flowery language of the enchanting Vedic promises, and who have thus become dull, always remain attached to fruitive activities.

PURPORT

The Vedic promises of elevation to higher planets for a better standard of materialistic life are compared to flowery language because in a flower there is certainly an aroma but that aroma does not last for a very long time. In a flower there is honey, but that honey is not eternal.

4.2.26

sarva-bhakṣā dvijā vṛttyai
dhṛta-vidyā-tapo-vratāḥ
vitta-dehendriyārāmā
yācakā vicarantv iha

SYNONYMS

sarva-bhakṣāḥ—eating everything; *dvijāḥ*—the *brāhmaṇas*; *vṛttyai*—for maintaining the body; *dhṛta-vidyā*—having taken to education; *tapaḥ*—austerity; *vratāḥ*—and vows; *vitta*—money; *deha*—the body; *indriya*—the senses; *ārāmāḥ*—the satisfaction; *yācakāḥ*—as beggars; *vicarantu*—let them wander; *iha*—here.

TRANSLATION

These brāhmaṇas take to education, austerity and vows only for the purpose of maintaining the body. They shall be devoid of discrimination between what is to eat and what is not to eat. They will acquire money, begging from door to door, simply for the satisfaction of the body.

PURPORT

The third curse inflicted by Nandīśvara on the brāhmaṇas who supported Dakṣa is completely functioning in the age of Kali. The so-called brāhmaṇas are no longer interested in understanding the nature of the Supreme Brahman, although a brāhmaṇa means one who has attained knowledge about Brahman. In the Vedānta-sūtra also it is stated, athāto brahma jijñāsā: this human form of life is meant for realization of the Supreme Brahman or Absolute Truth, or, in other words, human life is meant for one's elevation to the post of a brāhmaṇa. Unfortunately the modern brāhmaṇas, or so-called brāhmaṇas who come in originally brahminical families, have left their own occupational duties, but they do not allow others to occupy the posts of brāhmaṇas. The qualifications for brāhmaṇas are described in the scriptures, in Śrīmad-Bhāgavatam, Bhagavad-gītā and all other Vedic literatures. Brāhmaṇa is not a hereditary title or position. If someone from a non-brāhmaṇa family (for example, one born in the family of śūdras) tries to become a brāhmaṇa by being properly qualified under the instruction of a

bona fide spiritual master, these so-called brāhmaṇas will object. Such brāhmaṇas, being cursed by Nandīśvara, are actually in a position where they have no discrimination between eatables and noneatables and simply live to maintain the perishable material body and its family. Such fallen conditioned souls are not worthy to be called brāhmaṇas, but in Kali-yuga they claim to be brāhmaṇas, and if a person actually tries to attain the brahminical qualifications, they try to hinder his progress. This is the situation in the present age. Caitanya Mahāprabhu condemned this principle very strongly. During His conversation with Rāmānanda Rāya, He said that regardless of whether a person is born in a brāhmaṇa family or śūdra family, regardless of whether he is a householder or a sannyāsī, if he knows the science of Kṛṣṇa he must be a spiritual master. He had many so-called śūdra disciples like Haridāsa Ṭhākura and Rāmānanda Rāya. Even the Gosvāmīs, who were principal students of Lord Caitanya, were also ostracized from brāhmaṇa society, but Caitanya Mahāprabhu, by His grace, made them first-class Vaiṣṇavas.

4.2.27

tasyaivaṁ vadataḥ śāpaṁ
śrutvā dvija-kulāya vai
bhṛguḥ pratyasṛjac chāpaṁ
brahma-daṇḍaṁ duratyayam

SYNONYMS

tasya—his (Nandīśvara's); *evam*—thus; *vadataḥ*—words; *śāpam*—the curse; *śrutvā*—hearing; *dvija-kulāya*—unto the *brāhmaṇas*; *vai*—indeed; *bhṛguḥ*—Bhṛgu; *pratyasṛjat*—made; *śāpam*—a curse; *brahma-daṇḍam*—the punishment of a *brāhmaṇa*; *duratyayam*—insurmountable.

TRANSLATION

When all the hereditary brāhmaṇas were thus cursed by Nandīśvara, the sage Bhṛgu, as a reaction, condemned the followers of Lord Śiva with this very strong brahminical curse.

PURPORT

The word duratyaya is particularly used in reference to a brahma-daṇḍa, or curse by a brāhmaṇa. A curse by a brāhmaṇa is very strong; therefore it is called duratyaya, or insurmountable. As the Lord states in Bhagavad-gītā, the stringent laws of nature are insurmountable; similarly, if a curse is uttered by a brāhmaṇa, that curse is also insurmountable. But Bhagavad-gītā also says that the curses or benedictions of the material world are, after all, material creations. The Caitanya-caritāmṛta also confirms that that which is accepted in this material world to be a benediction and that which is taken to be a curse are both on the same platform because they are material. To get out of this material contamination, one should take shelter of the Supreme Personality of Godhead, as recommended

in Bhagavad-gītā: mām eva ye prapadyante māyām etāṁ taranti te. The best path is to transcend all material curses and benedictions and take shelter of the Supreme Lord, Kṛṣṇa, and remain in a transcendental position. Persons who have taken shelter of Kṛṣṇa are always peaceful; they are never cursed by anyone, nor do they attempt to curse anyone. That is a transcendental position.

4.2.28

bhava-vrata-dharā ye ca
ye ca tān samanuvratāḥ
pāṣaṇḍinas te bhavantu
sac-chāstra-paripanthinaḥ

SYNONYMS

bhava-vrata-dharāḥ—taking a vow to satisfy Lord Śiva; *ye*—who; *ca*—and; *ye*—who; *ca*—and; *tān*—such principles; *samanuvratāḥ*—following; *pāṣaṇḍinaḥ*—atheists; *te*—they; *bhavantu*—let them become; *sat-śāstra-paripanthinaḥ*—diverted from transcendental scriptural injunctions.

TRANSLATION

One who takes a vow to satisfy Lord Śiva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.

PURPORT

It is sometimes seen that devotees of Lord Śiva imitate the characteristics of Lord Śiva. For example, Lord Śiva drank an ocean of poison, so some of the followers of Lord Śiva imitate him and try to take intoxicants like gāñjā (marijuana). Here the curse is that if someone follows such principles he must become an infidel and turn against the principles of Vedic regulation. It is said that such devotees of Lord Śiva will be sacchāstra-paripanthinaḥ, which means opposed to the conclusion of śāstra, or scripture. This is confirmed in the Padma Purāṇa also. Lord Śiva was ordered by the Supreme Personality of Godhead to preach the impersonal or Māyāvādī philosophy for a particular purpose, just as Lord Buddha preached the philosophy of voidness for particular purposes mentioned in the śāstras.

Sometimes it is necessary to preach a philosophical doctrine which is against the Vedic conclusion. In the Śiva Purāṇa it is stated that Lord Śiva said to Pārvatī that in the Kali-yuga, in the body of a brāhmaṇa, he would preach the Māyāvādī philosophy. Thus it is generally found that the worshipers of Lord Śiva are Māyāvādī followers. Lord Śiva himself says, māyāvādam asac-chāstram. Asat-śāstra, as explained here, means the doctrine of Māyāvādī impersonalism, or becoming one with the Supreme. Bhṛgu Muni cursed that persons who worshiped Lord Śiva would become followers of this Māyāvādī asat-śāstra. It is called asat-śāstra because the Māyāvādī doctrine attempts to establish that the Supreme Personality of Godhead is impersonal. Besides that, among the worshipers of Lord Śiva there is a section who live a

devilish life. Śrīmad-Bhāgavatam and Nārada-pañcarātra are authorized scriptures that are considered sat-śāstra, or scriptures which lead one to the path of God realization. Asat-śāstras are just the opposite.

4.2.29

naṣṭa-śaucā mūḍha-dhiyo
jaṭā-bhasmāsthi-dhāriṇaḥ
viśantu śiva-dīkṣāyāṁ
yatra daivaṁ surāsavam

SYNONYMS

naṣṭa-śaucāḥ—cleanliness being abandoned; *mūḍha-dhiyaḥ*—foolish; *jaṭā-bhasma-asthi-dhāriṇaḥ*—wearing long hair, ashes and bones; *viśantu*—may enter; *śiva-dīkṣāyām*—into initiation of worship of Śiva; *yatra*—where; *daivam*—are spiritual; *sura-āsavam*—wine and liquor.

TRANSLATION

Those who vow to worship Lord Śiva are so foolish that they imitate him by keeping long hair on their heads. When initiated into worship of Lord Śiva, they prefer to live on wine, flesh and other such things.

PURPORT

Indulging in wine and meat, keeping long hair on one's head, not bathing daily, and smoking gāñjā (marijuana) are some of the habits which are accepted by foolish creatures who do not have regulated lives. By such behavior one becomes devoid of transcendental knowledge. In the initiation into the Śiva mantra there are mudrikāṣṭaka, in which it is sometimes recommended that one make his sitting place on the vagina and thus desire nirvāṇa, or dissolution of existence. In that process of worship, wine is needed, or sometimes, in place of wine, palm tree juice which is converted into an intoxicant. This is also offered according to Śiva-āgama, a scripture on the method of worshiping Lord Śiva.

4.2.30

> *brahma ca brāhmaṇāṁś caiva*
> *yad yūyaṁ parinindatha*
> *setuṁ vidhāraṇaṁ puṁsām*
> *ataḥ pāṣaṇḍam āśritāḥ*

SYNONYMS

brahma—the *Vedas*; *ca*—and; *brāhmaṇān*—the *brāhmaṇas*; *ca*—and; *eva*—certainly; *yat*—because; *yūyam*—you; *parinindatha*—blaspheme; *setum*—Vedic principles; *vidhāraṇam*—holding;

puṁsām—of mankind; *ataḥ*—therefore; *pāṣaṇḍam*—atheism; *āśritāḥ*—have taken shelter.

TRANSLATION

Bhṛgu Muni continued: Since you blaspheme the Vedas and the brāhmaṇas, who are followers of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism.

PURPORT

Bhṛgu Muni, in cursing Nandīśvara, said that not only would they be degraded as atheists because of his curse, but they had already fallen to the standard of atheism because they had blasphemed the Vedas, which are the source of human civilization. Human civilization is based on the qualitative divisions of social order, namely the intelligent class, the martial class, the productive class and the laborer class. The Vedas provide the right direction for advancing in spiritual cultivation and economic development and regulating the principle of sense gratification, so that ultimately one may be liberated from material contamination to his real state of spiritual identification (ahaṁ brahmāsmi). As long as one is in the contamination of material existence, he changes bodies from the aquatics up to the position of Brahmā, but the human form of life is the highest perfectional life in the material world. The Vedas give direction how to elevate oneself in the next life, so the Vedas are the mother for such instructions, and the brāhmaṇas, or persons

who are in knowledge of the Vedas, are the father. Thus if one blasphemes the Vedas and brāhmaṇas, naturally one goes down to the status of atheism. The exact word used in Sanskrit is nāstika, which means one who does not believe in the Vedas but manufactures some concocted system of religion. Śrī Caitanya Mahāprabhu has said that the followers of the Buddhist system of religion are nāstikas. In order to establish his doctrine of nonviolence, Lord Buddha flatly refused to believe in the Vedas, and thus, later on, Śaṅkarācārya stopped this system of religion in India and forced it to go outside India. Here it is stated, brahma ca brāhmaṇān. Brahma means the Vedas. Ahaṁ brahmāsmi means "I am in full knowledge." The Vedic assertion is that one should think that he is Brahman, for actually he is Brahman. If brahman, or the Vedic spiritual science is condemned, and the masters of the spiritual science, the brāhmaṇas, are condemned, then where does human civilization stand? Bhṛgu Muni says, "It is not due to my cursing that you shall become atheists; you are already situated in the principle of atheism. Therefore you are condemned."

4.2.31

eṣa eva hi lokānāṁ
śivaḥ panthāḥ sanātanaḥ
yaṁ pūrve cānusantasthur
yat-pramāṇaṁ janārdanaḥ

SYNONYMS

eṣaḥ—the *Vedas*; *eva*—certainly; *hi*—for; *lokānām*—of all people; *śivaḥ*—auspicious; *panthāḥ*—path; *sanātanaḥ*—eternal; *yam*—which (Vedic path); *pūrve*—in the past; *ca*—and; *anusantasthuḥ*—was rigidly followed; *yat*—in which; *pramāṇam*—the evidence; *janārdanaḥ*—Janārdana.

TRANSLATION

The Vedas give the eternal regulative principles for auspicious advancement in human civilization which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janārdana, the well-wisher of all living entities.

PURPORT

In the Bhagavad-gītā the Supreme Personality of Godhead, Kṛṣṇa, has claimed that He is the father of all living entities, regardless of form. There are 8,400,000 different species of life forms, and Lord Kṛṣṇa claims that He is the father of all. Because the living entities are parts and parcels of the Supreme Personality of Godhead, they are all sons of the Lord, and for their benefit, because they are hovering under the impression that they can lord it over material nature, the Vedas are given to them for their guidance. Therefore the Vedas are called apauruṣeya, for they are not written by any man or demigod, including the first living creature, Brahmā. Brahmā is not the

creator or author of the Vedas. He is also one of the living beings in this material world; therefore he does not have the power to write or speak the Vedas independently. Every living entity within this material world is subject to four deficiencies: he commits mistakes, he accepts one thing for another, he cheats, and he has imperfect senses. The Vedas, however, are not written by any living creature within this material world. Therefore they are said to be apauruṣeya. No one can trace out the history of the Vedas. Of course, modern human civilization has no chronological history of the world or the universe, and it cannot present actual historical facts older than 3,000 years. But no one has traced out when the Vedas were written, because they were never written by any living being within this material world. All other systems of knowledge are defective because they have been written or spoken by men or demigods who are products of this material creation, but Bhagavad-gītā is apauruṣeya, for it was not spoken by any human being or any demigod of this material creation; it was spoken by Lord Kṛṣṇa, who is beyond the material creation. That is accepted by such stalwart scholars as Śaṅkarācārya, not to speak of other ācāryas such as Rāmānujācārya and Madhvācārya. Śaṅkarācārya has accepted that Nārāyaṇa and Kṛṣṇa are transcendental, and in Bhagavad-gītā also Lord Kṛṣṇa has established, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the origin of everything; everything has emanated from Me." This material creation, including Brahmā and Śiva and all the demigods, has been created by Him, for everything has emanated from Him. He also says that (vedaiś ca sarvair aham eva vedyaḥ) the purpose of all

the Vedas is to understand Him. He is the original veda-vit, or knower of Vedānta, and vedānta-kṛt, or compiler of the Vedas. Brahmā is not the compiler of the Vedas.

In the beginning of Śrīmad-Bhāgavatam it is established, tene brahma hṛdā: the Supreme Absolute Truth, the Personality of Godhead, instructed Brahmā in the Vedic knowledge through his heart. Therefore the evidence that Vedic knowledge is free from the defects of mistakes, illusions, cheating and imperfection is that it is spoken by the Supreme Personality of Godhead, Janārdana, and has thus been followed from time immemorial, beginning from Brahmā. The Vedic religion or the principles of the Vedas have been followed by the highly cultured population of India since time immemorial; no one can trace out the history of Vedic religion. Therefore it is sanātana, and any blasphemy against the Vedas is calculated to be atheism. The Vedas are described as śetu, which means bridge. If one wants to attain his spiritual existence, one has to cross an ocean of nescience. The Vedas are the bridge to cross such a great ocean. The Vedas describe how to divide the human race into four divisions according to quality and working capacity. This is a very scientific system, and it is also sanātana, for no one can trace out its history, and it has no dissolution. No one can stop the system of varṇa and āśrama, or the castes and divisions. For example, whether or not one accepts the name brāhmaṇa, there is a class in society which is known as the intelligent class and which is interested in spiritual understanding and philosophy. Similarly, there is a class of men who are interested in administration and

in ruling others. In the Vedic system these martially spirited men are called kṣatriyas. Similarly, everywhere there is a class of men who are interested in economic development, business, industry and moneymaking; they are called vaiśyas. And there is another class who are neither intelligent nor martially spirited nor endowed with the capacity for economic development but who simply can serve others. They are called śūdras, or the laborer class. This system is sanātana—it comes from time immemorial, and it will continue in the same way. There is no power in the world which can stop it. Therefore, since this sanātana-dharma system is eternal, one can elevate himself to the highest standard of spiritual life by following the Vedic principles.

It is stated that formerly the sages followed this system; therefore to follow the Vedic system is to follow the standard etiquette of society. But the followers of Lord Śiva, who are drunkards, who are addicted to intoxicants and sex life, who do not bathe and who smoke gāñjā, are against all human etiquette. The conclusion is that persons who rebel against the Vedic principles are themselves the evidence that the Vedas are authoritative because by not following the Vedic principles they become like animals. Such animalistic persons are themselves evidence of the supremacy of the Vedic regulations.

4.2.32

tad brahma paramaṁ śuddhaṁ
satāṁ vartma sanātanam

vigarhya yāta pāṣaṇḍaṁ
daivaṁ vo yatra bhūta-rāṭ

SYNONYMS

tat—that; *brahma*—*Veda*; *paramam*—supreme; *śuddham*—pure; *satām*—of the saintly persons; *vartma*—path; *sanātanam*—eternal; *vigarhya*—blaspheming; *yāta*—should go; *pāṣaṇḍam*—to atheism; *daivam*—deity; *vaḥ*—your; *yatra*—where; *bhūta-rāṭ*—the lord of the *bhūtas*.

TRANSLATION

By blaspheming the principles of the Vedas, which are the pure and supreme path of the saintly persons, certainly you followers of Bhūtapati, Lord Śiva, will descend to the standard of atheism without a doubt.

PURPORT

Lord Śiva is described here as bhūta-rāṭ. The ghosts and those who are situated in the material mode of ignorance are called bhūtas, so bhūta-rāṭ means the leader of the creatures who are in the lowest standard of the material modes of nature. Another meaning of bhūta is anyone who has taken birth or anything which is produced, so in that sense Lord Śiva may be accepted as the father of this material world. Here, of course, Bhṛgu Muni takes Lord Śiva as the leader of the lowest creatures. The characteristics of the lowest class of men have already been described—they do not bathe, they have long hair on their heads,

and they are addicted to intoxicants. In comparison to the path followed by the followers of Bhūtarāṭ, the Vedic system is certainly excellent, for it promotes people to spiritual life as the highest eternal principle of human civilisation. If one decries or blasphemes the Vedic principles, then he falls to the standard of atheism.

4.2.33

maitreya uvāca
tasyaivaṁ vadataḥ śāpaṁ
bhṛgoḥ sa bhagavān bhavaḥ
niścakrāma tataḥ kiñcid
vimanā iva sānugaḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *tasya*—of him; *evam*—thus; *vadataḥ*—being spoken; *śāpam*—curse; *bhṛgoḥ*—of Bhṛgu; *saḥ*—he; *bhagavān*—the possessor of all opulences; *bhavaḥ*—Lord Śiva; *niścakrāma*—went; *tataḥ*—from there; *kiñcit*—somewhat; *vimanāḥ*—morose; *iva*—as; *sa-anugaḥ*—followed by his disciples.

TRANSLATION

The sage Maitreya said: When such cursing and countercursing was going on between his followers and the parties of Dakṣa and Bhṛgu, Lord Śiva became very

morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

PURPORT

Here Lord Śiva's excellent character is described. In spite of the cursing and countercursing between the parties of Dakṣa and Śiva, because he is the greatest Vaiṣṇava he was so sober that he did not say anything. A Vaiṣṇava is always tolerant, and Lord Śiva is considered the topmost Vaiṣṇava, so his character, as shown in this scene, is excellent. He became morose because he knew that these people, both his men and Dakṣa's, were unnecessarily cursing and countercursing one another, without any interest in spiritual life. From his point of view, he did not see anyone as lower or higher, because he is a Vaiṣṇava. As stated in Bhagavad-gītā, paṇḍitāḥ sama-darśinaḥ: one who is perfectly learned does not see anyone as lesser or greater because he sees everyone from the spiritual platform. Thus the only alternative left to Lord Śiva was to leave in order to stop his follower, Nandīśvara, as well as Bhṛgu Muni, from cursing and countercursing in that way.

4.2.34

te 'pi viśva-sṛjaḥ satraṁ
sahasra-parivatsarān
saṁvidhāya maheṣvāsa
yatrejya ṛṣabho hariḥ

SYNONYMS

te—those; *api*—even; *viśva-sṛjaḥ*—progenitors of the universal population; *satram*—the sacrifice; *sahasra*—one thousand; *parivatsarān*—years; *saṁvidhāya*—performing; *maheṣvāsa*—O Vidura; *yatra*—in which; *ijyaḥ*—to be worshiped; *ṛṣabhaḥ*—the presiding Deity of all demigods; *hariḥ*—Hari.

TRANSLATION

The sage Maitreya continued: O Vidura, all the progenitors of the universal population thus executed a sacrifice for thousands of years, for sacrifice is the best way to worship the Supreme Lord, Hari, the Personality of Godhead.

PURPORT

It is clearly stated here that the stalwart personalities who generate the entire population of the world are interested in satisfying the Supreme Personality of Godhead by offering sacrifices. The Lord also says in Bhagavad-gītā, bhoktāraṁ yajña-tapasām. One may engage in performing sacrifices and severe austerities for perfection, but they are all meant to satisfy the Supreme Lord. If such activities are performed for personal satisfaction, one is involved in pāṣaṇḍa, or atheism; but when they are performed for the satisfaction of the Supreme Lord, that is the Vedic principle. All the assembled sages performed sacrifices for one thousand years.

4.2.35

āplutyāvabhṛthaṁ yatra
gaṅgā yamunayānvitā
virajenātmanā sarve
svaṁ svaṁ dhāma yayus tataḥ

SYNONYMS

āplutya—taking a bath; *avabhṛtham*—the bath which is taken after performing sacrifices; *yatra*—where; *gaṅgā*—the River Ganges; *yamunayā*—by the River Yamunā; *anvitā*—mixed; *virajena*—without infection; *ātmanā*—by the mind; *sarve*—all; *svam svam*—their respective; *dhāma*—abodes; *yayuḥ*—went; *tataḥ*—from there.

TRANSLATION

My dear Vidura, carrier of bows and arrows, all the demigods who were performing the sacrifice took their bath at the confluence of the Ganges and the Yamunā after completing the yajña performance. Such a bath is called avabhṛtha-snāna. Thus becoming purified in heart, they departed for their respective abodes.

PURPORT

After Lord Śiva and, previously, Dakṣa, left the arena of sacrifice, the sacrifice was not stopped; the sages went on for many years in order to satisfy the Supreme Lord. The sacrifice was not

destroyed for want of Śiva and Dakṣa, and the sages went on with their activities. In other words, it may be assumed that if one does not worship the demigods, even up to Lord Śiva and Brahmā, one can nevertheless satisfy the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā. Kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ. Persons who are impelled by lust and desire go to the demigods to derive some material benefit. Bhagavad-gītā uses the very specific words naṣṭi-buddhiḥ, meaning persons who have lost their sense or intelligence. Only such persons care for demigods and want to derive material benefit from them. Of course, this does not mean that one should not show respect to the demigods, but there is no need to worship them. One who is honest may be faithful to the government, but he does not need to bribe the government servants. Bribery is illegal; one does not bribe a government servant, but that does not mean that he does not show him respect. Similarly, one who engages in the transcendental loving service of the Supreme Lord does not need to worship any demigod, nor does he have any tendency to show disrespect to the demigods. Elsewhere in Bhagavad-gītā it is stated, ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ. The Lord says that anyone who worships the demigods is also worshiping Him, but he is worshiping avidhi-pūrvakam, which means without following the regulative principles. The regulative principle is to worship the Supreme Personality of Godhead. Worship of demigods may indirectly be worship of the Personality of Godhead, but it is not regulated. By worshiping the Supreme Lord, one automatically serves all the demigods because they are

parts and parcels of the whole. If one supplies water to the root of a tree, all the parts of the tree, such as the leaves and branches, are automatically satisfied, and if one supplies food to the stomach, all the limbs of the body—the hands, legs, fingers, etc.—are nourished. Thus by worshiping the Supreme Personality of Godhead one can satisfy all the demigods, but by worshiping all the demigods one does not completely worship the Supreme Lord. Therefore worship of the demigods is irregular, and it is disrespectful to the scriptural injunctions.

In this age of Kali it is practically impossible to perform the deva-yajña or sacrifices to the demigods. As such, in this age Śrīmad-Bhāgavatam recommends saṅkīrtana-yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ. "In this age the intelligent person completes the performances of all kinds of yajñas simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." Tasmin tuṣṭe jagat-tuṣṭaḥ: "When Lord Viṣṇu is satisfied, all the demigods who are parts and parcels of the Supreme Lord, are satisfied."

Thus end the Bhaktivedanta purports of the Fourth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "Dakṣa Curses Lord Śiva."

SB 4.3: Talks Between Lord Śiva and Satī

3. Talks Between Lord Śiva and Satī

Chapter 3

4.3.1

maitreya uvāca
sadā vidviṣator evaṁ
kālo vai dhriyamāṇayoḥ
jāmātuḥ śvaśurasyāpi
sumahān aticakrame

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *sadā*—constantly; *vidviṣatoḥ*—the tension; *evam*—in this manner; *kālaḥ*—time; *vai*—certainly; *dhriyamāṇayoḥ*—continued to bear; *jāmātuḥ*—of the son-in-law; *śvaśurasya*—of the father-in-law; *api*—even; *su-mahān*—a very great; *aticakrame*—passed.

TRANSLATION

Maitreya continued: In this manner the tension between the father-in-law and son-in-law, Dakṣa and Lord Śiva, continued for a considerably long period.

PURPORT

The previous chapter has already explained that Vidura questioned the sage Maitreya as to the cause of the misunderstanding between Lord Śiva and Dakṣa. Another question is why the strife between Dakṣa and his son-in-law caused Satī to destroy her body. The chief reason for Satī's giving up her body was that her father, Dakṣa, began another sacrificial performance, to which Lord Śiva was not invited at all. Generally, when any sacrifice is performed, although each and every sacrifice is intended to pacify the Supreme Personality of Godhead, Viṣṇu, all the demigods, especially Lord Brahmā and Lord Śiva and the other principal demigods, such as Indra and Candra, are invited, and they take part. It is said that unless all the demigods are present, no sacrifice is complete. In the tension between the father-in-law and son-in-law, Dakṣa began another yajña performance, to which Lord Śiva was not invited. Dakṣa was the chief progenitor employed by Lord Brahmā, and he was a son of Brahmā, so he had a high position and was also very proud.

4.3.2

yadābhiṣikto dakṣas tu
brahmaṇā parameṣṭhinā
prajāpatīnāṁ sarveṣām
ādhipatye smayo 'bhavat

SYNONYMS

yadā—when; *abhiṣiktaḥ*—appointed; *dakṣaḥ*—Dakṣa; *tu*—but; *brahmaṇā*—by Brahmā; *parameṣṭhinā*—the supreme teacher; *prajāpatīnām*—of the Prajāpatis; *sarveṣām*—of all; *ādhipatye*—as the chief; *smayaḥ*—puffed up; *abhavat*—he became.

TRANSLATION

When Lord Brahmā appointed Dakṣa as the chief of all the Prajāpatis, the progenitors of population, Dakṣa became very much puffed up.

PURPORT

Although he was envious and was inimical towards Lord Śiva, Dakṣa was appointed the chief of all Prajāpatis. That was the cause of his excessive pride. When a man becomes too proud of his material possessions, he can perform any disastrous act, so Dakṣa acted out of false prestige. That is described in this chapter.

4·3·3

iṣṭvā sa vājapeyena
brahmiṣṭhān abhibhūya ca
bṛhaspati-savaṁ nāma
samārebhe kratūttamam

SYNONYMS

iṣṭvā—after performing; *saḥ*—he (Dakṣa); *vājapeyena*—with a *vājapeya* sacrifice; *brahmiṣṭhān*—Śiva and his followers; *abhibhūya*—neglecting; *ca*—and; *bṛhaspati-savam*—the *bṛhaspati-sava*; *nāma*—called; *samārebhe*—began; *kratu-uttamam*—the best of sacrifices.

TRANSLATION

Dakṣa began a sacrifice named Vājapeya, and he became excessively confident of his support by Lord Brahmā. He then performed another great sacrifice, named Bṛhaspati-sava.

PURPORT

In the Vedas it is prescribed that before performing a Bṛhaspati-sava sacrifice, one should perform the sacrifice named Vājapeya. While performing these sacrifices, however, Dakṣa neglected great devotees like Lord Śiva. According to Vedic scriptures, the demigods are eligible to participate in yajñas and share the oblations, but he wanted to avoid them. All sacrifices are intended to pacify Lord Viṣṇu, but Lord Viṣṇu includes all His devotees. Brahmā, Lord Śiva and the other demigods are all obedient servants of Lord Viṣṇu; therefore Lord Viṣṇu is never satisfied without them. But Dakṣa, being puffed up with his power, wanted to deprive Lord Brahmā and Lord Śiva of participation in the sacrifice, understanding that if one satisfies Viṣṇu, it is not necessary to satisfy His followers. But that is not

the process. Viṣṇu wants His followers to be satisfied first. Lord Kṛṣṇa says, mad-bhakta-pūjābhyadhikā: "The worship of My devotees is better than worship of Myself." Similarly, in the Śiva Purāṇa, it is stated that the best mode of worship is to offer oblations to Viṣṇu, but better than that is to worship the devotees of Kṛṣṇa. Thus Dakṣa's determination to neglect Lord Śiva in the sacrifices was not fitting.

4·3·4

tasmin brahmarṣayaḥ sarve
devarṣi-pitṛ-devatāḥ
āsan kṛta-svastyayanās
tat-patnyaś ca sa-bhartṛkāḥ

SYNONYMS

tasmin—in that (sacrifice); *brahma-ṛṣayaḥ*—the *brahmarṣis*; *sarve*—all; *devarṣi*—the *devarṣis*; *pitṛ*—ancestors; *devatāḥ*—demigods; *āsan*—were; *kṛta-svasti-ayanāḥ*—were very nicely decorated with ornaments; *tat-patnyaḥ*—their wives; *ca*—and; *sa-bhartṛkāḥ*—along with their husbands.

TRANSLATION

While the sacrifice was being performed, many brahmarṣis, great sages, ancestral demigods and other demigods, their wives all very nicely decorated with

ornaments, attended from different parts of the universe.

PURPORT

In any auspicious ceremony, such as a marriage ceremony, sacrificial ceremony or pūjā ceremony, it is auspicious for married women to decorate themselves very nicely with ornaments, fine clothing and cosmetics. These are auspicious signs, and many heavenly women assembled with their husbands, the devarṣis, demigods and rājarṣis, in that great sacrifice named Bṛhaspati-sava. It is specifically mentioned in this verse that they approached with their husbands, for when a woman is decorated nicely, her husband becomes more cheerful. The nice decorations, ornaments and dress of the wives of the demigods and sages and the cheerfulness of the demigods and sages themselves were all auspicious signs for the ceremony.

4.3.5-7

tad upaśrutya nabhasi
khe-carāṇāṁ prajalpatām
satī dākṣāyaṇī devī
pitṛ-yajña-mahotsavam

vrajantīḥ sarvato digbhya
upadeva-vara-striyaḥ

vimāna-yānāḥ sa-preṣṭhā
niṣka-kaṇṭhīḥ suvāsasaḥ

dṛṣṭvā sva-nilayābhyāśe
lolākṣīr mṛṣṭa-kuṇḍalāḥ
patiṁ bhūta-patiṁ devam
autsukyād abhyabhāṣata

SYNONYMS

tat—then; *upaśrutya*—hearing; *nabhasi*—in the sky; *khe-carāṇām*—of those who were flying in the air (the Gandharvas); *prajalpatām*—the conversation; *satī*—Sati; *dākṣāyaṇī*—the daughter of Dakṣa; *devī*—the wife of Śiva; *pitṛ-yajña-mahā-utsavam*—the great festival of sacrifice performed by her father; *vrajantīḥ*—were going; *sarvataḥ*—from all; *digbhyaḥ*—directions; *upadeva-vara-striyaḥ*—the beautiful wives of the demigods; *vimāna-yānāḥ*—flying in their airplanes; *sa-preṣṭhāḥ*—along with their husbands; *niṣka-kaṇṭhīḥ*—having nice necklaces with lockets; *su-vāsasaḥ*—dressed in fine clothing; *dṛṣṭvā*—seeing; *sva-nilaya-abhyāśe*—near her residence; *lola-akṣīḥ*—having beautiful glittering eyes; *mṛṣṭa-kuṇḍalāḥ*—nice earrings; *patim*—her husband; *bhūta-patim*—the master of the *bhūtas*; *devam*—the demigod; *autsukyāt*—from great anxiety; *abhyabhāṣata*—she spoke.

TRANSLATION

The chaste lady Satī, the daughter of Dakṣa, heard the heavenly denizens flying in the sky conversing about the

great sacrifice being performed by her father. When she saw that from all directions the beautiful wives of the heavenly denizens, their eyes very beautifully glittering, were near her residence and were going to the sacrifice dressed in fine clothing and ornamented with earrings and necklaces with lockets, she approached her husband, the master of the bhūtas, in great anxiety, and spoke as follows.

PURPORT

It appears that the residence of Lord Śiva was not on this planet but somewhere in outer space, otherwise how could Satī see the airplanes coming from different directions towards this planet and hear the passengers talking about the great sacrifice being performed by Dakṣa? Satī is described here as Dākṣāyaṇī because she was the daughter of Dakṣa. The mention of upadeva-vara refers to inferior demigods like the Gandharvas, Kinnaras and Uragas, who are not exactly demigods but between the demigods and human beings. They were also coming in planes. The word sva-nilayābhyāśe indicates that they were passing right near her residential quarters. The dresses and bodily features of the wives of the heavenly denizens are very nicely described here. Their eyes moved, their earrings and other ornaments glittered and glared, their dresses were the nicest possible, and all of them had special lockets on their necklaces. Each woman was accompanied by her husband. Thus they looked so beautiful that Satī, Dākṣāyaṇī, was impelled to dress similarly and go to the sacrifice with her husband. That is the natural inclination of a woman.

4.3.8

saty uvāca
prajāpates te śvaśurasya sāmprataṁ
niryāpito yajña-mahotsavaḥ kila
vayaṁ ca tatrābhisarāma vāma te
yady arthitāmī vibudhā vrajanti hi

SYNONYMS

satī uvāca—Sati said; *prajāpateḥ*—of Dakṣa; *te*—your; *śvaśurasya*—of your father-in-law; *sāmpratam*—nowadays; *niryāpitaḥ*—has been started; *yajña-mahā-utsavaḥ*—a great sacrifice; *kila*—certainly; *vayam*—we; *ca*—and; *tatra*—there; *abhisarāma*—may go; *vāma*—O my dear Lord Śiva; *te*—your; *yadi*—if; *arthitā*—desire; *amī*—these; *vibudhāḥ*—demigods; *vrajanti*—are going; *hi*—because.

TRANSLATION

Satī said: My dear Lord Śiva, your father-in-law is now executing great sacrifices, and all the demigods, having been invited by him, are going there. If you desire, we may also go.

PURPORT

Satī knew of the tension between her father and her husband, but still she expressed to her husband, Lord Śiva, that since such sacrifices were going on at her father's house and so many

demigods were going, she also desired to go. But she could not express her willingness directly, and so she told her husband that if he desired to go, then she could also accompany him. In other words, she submitted her desire very politely to her husband.

4.3.9

> *tasmin bhaginyo mama bhartṛbhiḥ svakair*
> *dhruvaṁ gamiṣyanti suhṛd-didṛkṣavaḥ*
> *ahaṁ ca tasmin bhavatābhikāmaye*
> *sahopanītaṁ paribarham arhitum*

SYNONYMS

tasmin—in that sacrifice; *bhaginyaḥ*—sisters; *mama*—my; *bhartṛbhiḥ*—with their husbands; *svakaiḥ*—their own; *dhruvam*—surely; *gamiṣyanti*—will go; *suhṛt-didṛkṣavaḥ*—desiring to meet the relatives; *aham*—I; *ca*—and; *tasmin*—in that assembly; *bhavatā*—with you (Lord Śiva); *abhikāmaye*—I desire; *saha*—with; *upanītam*—given; *paribarham*—ornaments of decoration; *arhitum*—to accept.

TRANSLATION

I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to participate in that assemble.

PURPORT

It is a woman's nature to want to decorate herself with ornaments and nice dresses and accompany her husband to social functions, meet friends and relatives and enjoy life in that way. This propensity is not unusual because woman is the basic principle of material enjoyment. Therefore in Sanskrit the word for woman is strī, which means one who expands the field of material enjoyment. In the material world there is an attraction between woman and man. This is the arrangement of conditional life. A woman attracts a man, and in that way the scope of material activities, involving house, wealth, children and friendship, increases, and thus instead of decreasing one's material demands, one becomes entangled in material enjoyment. Lord Śiva, however, is different; therefore his name is Śiva. He is not at all attracted by material enjoyment, although his wife, Satī, was the daughter of a very great leader and was given to him by the request of Brahmā. Lord Śiva was reluctant, but Satī, as a woman, the daughter of a king, wanted enjoyment. She wanted to go to her father's house, just as her other sisters might have done, and meet them and enjoy social life. Here, she specifically indicated that she would decorate herself with the ornaments given by her father. She did not say that she would decorate herself with the ornaments given by her husband because her husband was callous about all such matters. He did not know how to decorate his wife and take part in social life because he was always in ecstasy with thoughts of the Supreme Personality of Godhead. According to the Vedic system, a

daughter is given a sufficient dowry at the time of her marriage, so Satī was also given a dowry by her father, and ornaments were included. It is also the custom that the husband gives some ornaments, but here it is particularly mentioned that her husband, being materially almost nothing, could not do so; therefore she wanted to decorate herself with the ornaments given by her father. It was fortunate for Satī that Lord Śiva did not take the ornaments from his wife and spend them for gāñjā, because those who imitate Lord Śiva in smoking gāñjā exploit everything from household affairs; they take all of their wives' property and spend on smoking, intoxication and similar other activities.

4.3.10

> *tatra svasṝr me nanu bhartṛ-sammitā*
> *mātṛ-ṣvasṝḥ klinna-dhiyaṁ ca mātaram*
> *drakṣye cirotkaṇṭha-manā maharṣibhir*
> *unnīyamānaṁ ca mṛḍādhvara-dhvajam*

SYNONYMS

tatra—there; *svasṝḥ*—own sisters; *me*—my; *nanu*—surely; *bhartṛ-sammitāḥ*—along with their husbands; *mātṛ-svasṝḥ*—the sisters of my mother; *klinna-dhiyam*—affectionate; *ca*—and; *mātaram*—mother; *drakṣye*—I shall see; *cira-utkaṇṭha-manāḥ*—being very anxious for a long time; *mahā-ṛṣibhiḥ*—by great sages;

unnīyamānam—being raised; *ca*—and; *mṛḍa*—O Śiva; *adhvara*—sacrifice; *dhvajam*—flags.

TRANSLATION

My sisters, the sisters of my mother and their husbands and other affectionate relatives must be assembled there, so if I go I shall be able to see them, and I shall be able to see the flapping flags and the performance of the sacrifice by the great sages. For these reasons, my dear husband, I am very much anxious to go.

PURPORT

As stated before, the tension between the father-in-law and son-in-law persisted for a considerable time. So Satī had not gone to her father's house for a long while. Thus she was very anxious to go to her father's house, particularly because on that occasion her sisters and their husbands and her mother's sisters would be there. As is natural for a woman, she wanted to dress equally to her other sisters and also be accompanied by her husband. She did not, of course, want to go alone.

4.3.11

tvayy etad āścaryam ajātma-māyayā
vinirmitaṁ bhāti guṇa-trayātmakam
tathāpy ahaṁ yoṣid atattva-vic ca te
dīnā didṛkṣe bhava me bhava-kṣitim

SYNONYMS

tvayi—in you; *etat*—this; *āścaryam*—wonderful; *aja*—O Lord Śiva; *ātma-māyayā*—by the external energy of the Supreme Lord; *vinirmitam*—created; *bhāti*—appears; *guṇa-traya-ātmakam*—being an interaction of the three modes of material nature; *tathā api*—even so; *aham*—I; *yoṣit*—woman; *atattva-vit*—not conversant with the truth; *ca*—and; *te*—your; *dīnā*—poor; *didṛkṣe*—I wish to see; *bhava*—O Lord Śiva; *me*—my; *bhava-kṣitim*—place of birth.

TRANSLATION

Although this cosmic manifestation is a wonderful creation of the interaction of the three material modes, or the external energy of the Supreme Lord, the truth is fully known to you. Yet I am but a poor woman, and, as you know, I am not conversant with the truth. Therefore I wish to see my birthplace once more.

PURPORT

Dākṣāyaṇī, Satī, knew very well that her husband, Lord Śiva, was not very much interested in the glaring manifestation of the material world, which is caused by the interaction of the three modes of nature. Therefore she addressed her husband as aja, one who has transcended the bondage of birth and death, or one who has realized his eternal position. She stated, "The illusion of accepting the perverted reflection, the material or cosmic manifestation, to be real is not present in you, because you are self-realized. For you the attraction of social life and the

consideration that someone is father, someone is mother and someone is sister, which are illusory relationships, is already over, but because I am a poor woman I am not so advanced in transcendental realization. Therefore naturally these appear to me as real." Only less intelligent persons accept this perverted reflection of the spiritual world to be real. Those who are under the spell of the external energy accept this manifestation to be fact, whereas those who are advanced in spiritual realization know that it is illusion. Actual reality is elsewhere, in the spiritual world. "But as far as I am concerned," Satī said, "I do not have much knowledge about self-realization. I am poor because I do not know the actual facts. I am attracted by my birthplace, and I want to see it." One who has attraction for his birthplace, for his body, and for other such items mentioned in the Bhāgavatam is considered to be like an ass or a cow. Satī might have heard all this many times from her husband, Lord Śiva, but because she was a woman, yoṣit, she still hankered after the same material objects of affection. The word yoṣit means "one who is enjoyed." Therefore woman is called yoṣit. In spiritual advancement, association with yoṣit is always restricted because if one is like a play doll in the hands of yoṣit, then all his spiritual advancement is at once stopped. It is said, "Those who are just like playthings in the hands of a woman cannot make any advancement in spiritual realization."

4.3.12

paśya prayāntīr abhavānya-yoṣito
'py alaṅkṛtāḥ kānta-sakhā varūthaśaḥ
yāsāṁ vrajadbhiḥ śiti-kaṇṭha maṇḍitaṁ
nabho vimānaiḥ kala-haṁsa-pāṇḍubhiḥ

SYNONYMS

paśya—just see; *prayāntīḥ*—going; *abhava*—O never-born; *anya-yoṣitaḥ*—other women; *api*—certainly; *alaṅkṛtāḥ*—ornamented; *kānta-sakhāḥ*—with their husbands and friends; *varūthaśaḥ*—in large numbers; *yāsām*—of them; *vrajadbhiḥ*—flying; *śiti-kaṇṭha*—O blue-throated one; *maṇḍitam*—decorated; *nabhaḥ*—the sky; *vimānaiḥ*—with airplanes; *kala-haṁsa*—swans; *pāṇḍubhiḥ*—white.

TRANSLATION

O never-born, O blue-throated one, not only my relatives but also other women, dressed in nice clothes and decorated with ornaments, are going there with their husbands and friends. Just see how their flocks of white airplanes have made the entire sky very beautiful.

PURPORT

Here Lord Śiva is addressed as abhava, which means one who is never born, although generally he is known as bhava, one who is born. Actually Rudra, Lord Śiva, is born from the eyes of

Brahmā, who is called svāyambhuva because he is not born of any human being or material creature but is born directly from the lotus flower which grows from the abdomen of Viṣṇu. When Lord Śiva is addressed here as abhava, this may be taken to mean one who has never felt material miseries. Satī wanted to impress upon her husband that even those who were not related to her father were also going, to say nothing of herself, who was intimately related with him. Lord Śiva is addressed here as blue-throated. Lord Śiva drank an ocean of poison and kept it in his throat, not swallowing it or allowing it to go down to his stomach, and thus his throat became blue. Since then he has been known as nīlakaṇṭha, or blue throated. The reason that Lord Śiva drank an ocean of poison was for others' benefit. When the ocean was churned by the demigods and the demons, the churning at first produced poison, so because the poisonous ocean might have affected others who were not so advanced, Lord Śiva drank all the ocean water. In other words, he could drink such a great amount of poison for others' benefit, and now, since his wife was personally requesting him to go to her father's house, even if he did not wish to give that permission, he should do so out of his great kindness.

4.3.13

kathaṁ sutāyāḥ pitṛ-geha-kautukaṁ
niśamya dehaḥ sura-varya neṅgate

anāhutā apy abhiyanti sauhṛdaṁ
bhartur guror deha-kṛtaś ca ketanam

SYNONYMS

katham—how; *sutāyāḥ*—of a daughter; *pitṛ-geha-kautukam*—the festival in the house of her father; *niśamya*—hearing; *dehaḥ*—the body; *sura-varya*—O best of the demigods; *na*—not; *iṅgate*—disturbed; *anāhutāḥ*—without being called; *api*—even; *abhiyanti*—goes; *sauhṛdam*—a friend; *bhartuḥ*—of the husband; *guroḥ*—of the spiritual master; *deha-kṛtaḥ*—of the father; *ca*—and; *ketanam*—the house.

TRANSLATION

O best of the demigods, how can the body of a daughter remain undisturbed when she hears that some festive event is taking place in her father's house? Even though you may be considering that I have not been invited, there is no harm if one goes to the house of his friend, husband, spiritual master or father without invitation.

4.3.14

tan me prasīdedam amartya vāñchitaṁ
kartuṁ bhavān kāruṇiko batārhati
tvayātmano 'rdhe 'ham adabhra-cakṣuṣā
nirūpitā mānugṛhāṇa yācitaḥ

SYNONYMS

tat—therefore; *me*—unto me; *prasīda*—please be kind; *idam*—this; *amartya*—O immortal lord; *vāñchitam*—desire; *kartum*—to do; *bhavān*—Your Honor; *kāruṇikaḥ*—kind; *bata*—O lord; *arhati*—is able; *tvayā*—by you; *ātmanaḥ*—of your own body; *ardhe*—in the half; *aham*—I; *adabhra-cakṣuṣā*—having all knowledge; *nirūpitā*—am situated; *mā*—to me; *anugṛhāṇa*—please show kindness; *yācitaḥ*—requested.

TRANSLATION

O immortal Śiva, please be kind towards me and fulfill my desire. You have accepted me as half of your body; therefore please show kindness towards me and accept my request.

4.3.15

ṛṣir uvāca
evaṁ giritraḥ priyayābhibhāṣitaḥ
pratyabhyadhatta prahasan suhṛt-priyaḥ
saṁsmārito marma-bhidaḥ kuvāg-iṣūn
yān āha ko viśva-sṛjāṁ samakṣataḥ

SYNONYMS

ṛṣiḥ uvāca—the great sage Maitreya said; *evam*—thus; *giritraḥ*—Lord Śiva; *priyayā*—by his dear wife; *abhibhāṣitaḥ*—being spoken

to; *pratyabhyadhatta*—replied; *prahasan*—while smiling; *suhṛt-priyaḥ*—dear to the relatives; *saṁsmāritaḥ*—remembering; *marma-bhidaḥ*—heart piercing; *kuvāk-iṣūn*—malicious words; *yān*—which (words); *āha*—said; *kaḥ*—who (Dakṣa); *viśva-sṛjām*—of the creators of the universal manifestation; *samakṣataḥ*—in the presence.

TRANSLATION

The great sage Maitreya said: Lord Śiva, the deliverer of the hill Kailāsa, thus being addressed by his dear wife, replied smilingly, although at the same time he remembered the malicious, heart-piercing speeches delivered by Dakṣa before the guardians of the universal affairs.

PURPORT

When Lord Śiva heard from his wife about Dakṣa, the psychological effect was that he immediately remembered the strong words spoken against him in the assembly of the guardians of the universe, and, remembering those words, he was sorry at heart, although to please his wife he smiled. In Bhagavad-gītā it is said that a liberated person is always in mental equilibrium in both the distress and the happiness of this material world. Therefore the question may now be raised why a liberated personality like Lord Śiva was so unhappy because of the words of Dakṣa. The answer is given by Śrīla Viśvanātha Cakravartī Ṭhākura. Lord Śiva is ātmārāma, or situated in

complete self-realization, but because he is the incarnation in charge of the material mode of ignorance, tamoguṇa, he is sometimes affected by the pleasure and pain of the material world. The difference between the pleasure and pain of this material world and that of the spiritual world is that in the spiritual world the effect is qualitatively absolute. Therefore one may feel sorry in the absolute world, but the manifestation of so-called pain is always full of bliss. For instance, once Lord Kṛṣṇa, in His childhood, was chastised by His mother, Yaśodā, and Lord Kṛṣṇa cried. But although He shed tears from His eyes, this is not to be considered a reaction of the mode of ignorance, for the incident was full of transcendental pleasure. When Kṛṣṇa was playing in so many ways, sometimes it appeared that He caused distress to the gopīs, but actually such dealings were full of transcendental bliss. That is the difference between the material and spiritual worlds. The spiritual world, where everything is pure, is pervertedly reflected in this material world. Since everything in the spiritual world is absolute, in the spiritual varieties of apparent pleasure and pain there is no other perception than eternal bliss, whereas in the material world, because everything is contaminated by the modes of material nature, there are feelings of pleasure and pain. Therefore because Lord Śiva, although a fully self-realized person, was in charge of the material mode of ignorance, he felt sorrow.

4.3.16

śrī-bhagavān uvāca
tvayoditaṁ śobhanam eva śobhane
anāhutā apy abhiyanti bandhuṣu
te yady anutpādita-doṣa-dṛṣṭayo
balīyasānātmya-madena manyunā

SYNONYMS

śrī-bhagavān uvāca—the great lord replied; *tvayā*—by you; *uditam*—said; *śobhanam*—is true; *eva*—certainly; *śobhane*—my dear beautiful wife; *anāhutāḥ*—without being invited; *api*—even; *abhiyanti*—go; *bandhuṣu*—among friends; *te*—those (friends); *yadi*—if; *anutpādita-doṣa-dṛṣṭayaḥ*—not finding fault; *balīyasā*—more important; *anātmya-madena*—by pride caused by identification with the body; *manyunā*—by anger.

TRANSLATION

The great lord replied: My dear beautiful wife, you have said that one may go to a friend's house without being invited, and this is true, provided such a friend does not find fault with the guest because of bodily identification and thereby become angry towards him.

PURPORT

Lord Śiva could foresee that as soon as Satī reached her father's house, her father, Dakṣa, being too puffed up because of bodily identification, would be angry at her presence, and although she was innocent and faultless, he would be mercilessly angry towards her. He warned that since her father was too puffed up by his material possessions, he would be angry, and this would be intolerable for her. Therefore it was better that she not go. This fact was already experienced by Lord Śiva because although Lord Śiva was faultless, Dakṣa cursed him in so many harsh words.

4.3.17

> *vidyā-tapo-vitta-vapur-vayaḥ-kulaiḥ*
> *satāṁ guṇaiḥ ṣaḍbhir asattametaraiḥ*
> *smṛtau hatāyāṁ bhṛta-māna-durdṛśaḥ*
> *stabdhā na paśyanti hi dhāma bhūyasām*

SYNONYMS

vidyā—education; *tapaḥ*—austerity; *vitta*—wealth; *vapuḥ*—beauty of body, etc.; *vayaḥ*—youth; *kulaiḥ*—with heritage; *satām*—of the pious; *guṇaiḥ*—by such qualities; *ṣaḍbhiḥ*—six; *asattama-itaraiḥ*—having the opposite result to those who are not great souls; *smṛtau*—good sense; *hatāyām*—being lost; *bhṛta-māna-durdṛśaḥ*—blind

due to pride; *stabdhāḥ*—being proud; *na*—not; *paśyanti*—see; *hi*—for; *dhāma*—the glories; *bhūyasām*—of the great souls.

TRANSLATION

Although the six qualities of education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one who is proud of possessing them becomes blind, and thus he loses his good sense and cannot appreciate the glories of great personalities.

PURPORT

It may be argued that since Dakṣa was very learned, wealthy and austere and had descended from a very exalted heritage, how could he be unnecessarily angry towards another? The answer is that when the qualities of good education, good parentage, beauty and sufficient wealth are misplaced in a person who is puffed up by all these possessions, they produce a very bad result. Milk is a very nice food, but when milk is touched by an envious serpent it becomes poisonous. Similarly, material assets such as education, wealth, beauty and good parentage are undoubtedly nice, but when they decorate persons of a malicious nature, then they act adversely. Another example, given by Cāṇakya Paṇḍita, is that a serpent that has a jewel on its head is still fearful because it is a serpent. A serpent, by nature, is envious of other living entities, even though they be faultless. When a serpent bites another creature, it is not necessarily because the other creature is at fault; it is the habit of the serpent

to bite innocent creatures. Similarly, although Dakṣa was qualified by many material assets, because he was proud of his possessions and because he was envious, all those qualities were polluted. It is sometimes, therefore, detrimental for a person advancing in spiritual consciousness, or Kṛṣṇa consciousness, to possess such material assets. Kuntīdevī, while offering prayers to Kṛṣṇa, addressed Him as akiñcana-gocara, one who is easily approached by those who are bereft of all material acquisitions. Material exhaustion is an advantage for advancement in Kṛṣṇa consciousness, although if one is conscious of his eternal relationship with the Supreme Personality of Godhead, he can utilize his material assets, such as great learning and beauty and exalted ancestry, for the service of the Lord; then such assets become glorious. In other words, unless one is Kṛṣṇa conscious, all his material possessions are zero, but when this zero is by the side of the Supreme One, it at once increases in value to ten. Unless situated by the side of the Supreme One, zero is always zero; one can add one hundred zeros, but the value will still remain zero. Unless one's material assets are used in Kṛṣṇa consciousness, they may play havoc and degrade the possessor.

4.3.18

> *naitādṛśānāṁ sva-jana-vyapekṣayā*
> *gṛhān pratīyād anavasthitātmanām*
> *ye 'bhyāgatān vakra-dhiyābhicakṣate*
> *āropita-bhrūbhir amarṣaṇākṣibhiḥ*

SYNONYMS

na—not; *etādṛśānām*—like this; *sva-jana*—kinsmen; *vyapekṣayā*—depending on that; *gṛhān*—in the house of; *pratīyāt*—one should go; *anavasthita*—disturbed; *ātmanām*—mind; *ye*—those; *abhyāgatān*—guests; *vakra-dhiyā*—with a cold reception; *abhicakṣate*—looking at; *āropita-bhrūbhiḥ*—with raised eyebrows; *amarṣaṇa*—angry; *akṣibhiḥ*—with the eyes.

TRANSLATION

One should not go to anyone's house, even on the consideration of his being a relative or a friend, when the man is disturbed in his mind and looks upon the guest with raised eyebrows and angry eyes.

PURPORT

However low a person may be, he is never unkind to his children, wife and nearest kin; even a tiger is kind to his cubs, for within the animal kingdom the cubs are treated very nicely. Since Satī was the daughter of Dakṣa, however cruel and contaminated he might be, naturally it was expected that he would receive her very nicely. But here it is indicated by the word anavasthita that such a person cannot be trusted. Tigers are very kind to their cubs, but it is also known that sometimes they eat them. Malicious persons should not be trusted because they are always unsteady. Thus Satī was advised not to go to her father's house because to accept such a father as a relative and to go to his house without being properly invited was not suitable.

4.3.19

tathāribhir na vyathate śilīmukhaiḥ
śete 'rditāṅgo hṛdayena dūyatā
svānāṁ yathā vakra-dhiyāṁ duruktibhir
divā-niśaṁ tapyati marma-tāḍitaḥ

SYNONYMS

tathā—so; *aribhiḥ*—enemy; *na*—not; *vyathate*—is hurt; *śilīmukhaiḥ*—by the arrows; *śete*—rests; *ardita*—aggrieved; *aṅgaḥ*—a part; *hṛdayena*—by the heart; *dūyatā*—grieving; *svānām*—of relatives; *yathā*—as; *vakra-dhiyām*—deceitful; *duruktibhiḥ*—by harsh words; *divā-niśam*—day and night; *tapyati*—suffers; *marma-tāḍitaḥ*—one whose feelings are hurt.

TRANSLATION

Lord Śiva continued: If one is hurt by the arrows of an enemy, he is not as aggrieved as when cut by the unkind words of a relative, for such grief continues to rend his heart day and night.

PURPORT

Satī might have concluded that she would take the risk of going to her father's house, and even if her father spoke unkindly against her she would be tolerant, as a son sometimes tolerates the reproaches of his parents. But Lord Śiva reminded her that

she would not be able to tolerate such unkind words because natural psychology dictates that although one can suffer harm from an enemy and not mind so much because pain inflicted by an enemy is natural; but when one is hurt by the strong words of a relative, he suffers the effects continually, day and night, and sometimes the injury becomes so intolerable that one commits suicide.

4.3.20

vyaktaṁ tvam utkṛṣṭa-gateḥ prajāpateḥ
priyātmajānām asi subhru me matā
tathāpi mānaṁ na pituḥ prapatsyase
mad-āśrayāt kaḥ paritapyate yataḥ

SYNONYMS

vyaktam—it is clear; *tvam*—you; *utkṛṣṭa-gateḥ*—having the best behavior; *prajāpateḥ*—of Prajāpati Dakṣa; *priyā*—the pet; *ātmajānām*—of the daughters; *asi*—you are; *subhru*—O you with the beautiful eyebrows; *me*—my; *matā*—considered; *tathā api*—yet; *mānam*—honor; *na*—not; *pituḥ*—from your father; *prapatsyase*—you will meet with; *mat-āśrayāt*—from connection with me; *kaḥ*—Dakṣa; *paritapyate*—is feeling pain; *yataḥ*—from whom.

TRANSLATION

My dear white-complexioned wife, it is clear that of the many daughters of Dakṣa you are the pet, yet you will

not be honored at his house because of your being my wife. Rather, you will be sorry that you are connected with me.

PURPORT

Lord Śiva put forward the argument that even if Satī proposed to go alone, without her husband, still she would not be received well because she was his wife. There was every chance of a catastrophe, even if she wanted to go alone. Therefore Lord Śiva indirectly requested her not to go to her father's house.

4.3.21

> *pāpacyamānena hṛdāturendriyaḥ*
> *samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām*
> *akalpa eṣām adhiroḍhum añjasā*
> *paraṁ padaṁ dveṣṭi yathāsurā harim*

SYNONYMS

pāpacyamānena—burning; *hṛdā*—with a heart; *ātura-indriyaḥ*—who is distressed; *samṛddhibhiḥ*—by the pious reputation, etc.; *pūruṣa-buddhi-sākṣiṇām*—of those who are always absorbed in thought of the Supreme Lord; *akalpaḥ*—being unable; *eṣām*—of those persons; *adhiroḍhum*—to rise; *añjasā*—quickly; *param*—merely; *padam*—to the standard; *dveṣṭi*—envy; *yathā*—as much as; *asurāḥ*—the demons; *harim*—the Supreme Personality of Godhead.

TRANSLATION

One who is conducted by false ego and thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons, and, being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead.

PURPORT

The real reason for the enmity between Lord Śiva and Dakṣa is explained here. Dakṣa was envious of Lord Śiva because of his high position as an incarnation of a quality of the Supreme Personality of Godhead and because he was directly in contact with the Supersoul and was therefore honored and given a better sitting place than him. There were many other reasons also. Dakṣa, being materially puffed up, could not tolerate the high position of Lord Śiva, so his anger at Lord Śiva's not standing up in his presence was only the final manifestation of his envy. Lord Śiva is always in meditation and always perceives the Supersoul, as expressed here by the words pūruṣa-buddhi-sākṣiṇām. The position of one whose intelligence is always absorbed in meditation upon the Supreme Personality of Godhead is very great and cannot be imitated by anyone, especially an ordinary person. When Dakṣa entered the arena of yajña, Lord Śiva was in meditation and might not have seen Dakṣa enter, but Dakṣa took the opportunity to curse him because he had maintained an envious attitude towards Lord Śiva for a long time. Those who

are actually self-realized see every individual body as a temple of the Supreme Personality of Godhead because the Supreme Personality of Godhead, in His Paramātmā feature, is residing in everyone's body.

When one offers respect to the body, it is not to the material body but to the presence of the Supreme Lord. Thus one who is always in meditation upon the Supreme Lord is always offering Him obeisances. But since Dakṣa was not very elevated, he thought that obeisances were offered to the material body, and because Lord Śiva did not offer respect to his material body, Dakṣa became envious. Such persons, being unable to rise to the standard of self-realized souls like Lord Śiva, are always envious. The example given here is very suitable. Asuras, demons or atheists, are always envious of the Supreme Personality of Godhead; they simply want to kill Him. Even in this age we find some so-called scholars commenting on Bhagavad-gītā who are envious of Kṛṣṇa. When Kṛṣṇa says, manmanā bhava mad-bhaktaḥ —"Always think of Me, become My devotee, and surrender unto Me"—the so-called scholars comment that it is not to Kṛṣṇa that we have to surrender. That is envy. The asuras or atheists, the demons, without reason or cause, are envious of the Supreme Personality of Godhead. Similarly, instead of offering respect to self-realized persons, foolish men who cannot approach the highest standard of self-realization are always envious, although there is no reason.

4.3.22

pratyudgama-praśrayaṇābhivādanaṁ
vidhīyate sādhu mithaḥ sumadhyame
prājñaiḥ parasmai puruṣāya cetasā
guhā-śayāyaiva na deha-mānine

SYNONYMS

pratyudgama—standing up from one's seat; *praśrayaṇa*—welcoming; *abhivādanam*—obeisances; *vidhīyate*—are intended; *sādhu*—proper; *mithaḥ*—mutually; *su-madhyame*—my dear young wife; *prājñaiḥ*—by the wise; *parasmai*—unto the Supreme; *puruṣāya*—unto the Supersoul; *cetasā*—with the intelligence; *guhā-śayāya*—sitting within the body; *eva*—certainly; *na*—not; *deha-mānine*—to the person identifying with the body.

TRANSLATION

My dear young wife, certainly friends and relatives offer mutual greetings by standing up, welcoming one another and offering obeisances. But those who are elevated to the transcendental platform, being intelligent, offer such respects to the Supersoul, who is sitting within the body, not to the person identified with the body.

PURPORT

It may be argued that since Dakṣa was the father-in-law of Lord Śiva, it was certainly the duty of Lord Śiva to offer him respect. In answer to that argument it is explained here that when a learned person stands up or offers obeisances in welcome, he offers respect to the Supersoul, who is sitting within everyone's heart. It is seen, therefore, among Vaiṣṇavas, that even when a disciple offers obeisances to his spiritual master, the spiritual master immediately returns the obeisances because they are mutually offered not to the body but to the Supersoul. Therefore the spiritual master also offers respect to the Supersoul situated in the body of the disciple. The Lord says in Śrīmad-Bhāgavatam that offering respect to His devotee is more valuable than offering respect to Himself. Devotees do not identify with the body, so offering respect to a Vaiṣṇava means offering respect to Viṣṇu. It is stated also that, as a matter of etiquette, as soon as one sees a Vaiṣṇava he must immediately offer him respect, indicating the Supersoul sitting within. A Vaiṣṇava sees the body as a temple of Viṣṇu. Since Lord Śiva had already offered respect to the Supersoul in Kṛṣṇa consciousness, offering respect to Dakṣa, who identified with his body, was already performed. There was no need to offer respect to his body because that is not directed by any Vedic injunction.

4.3.23

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namasā vidhīyate

SYNONYMS

sattvam—consciousness; *viśuddham*—pure; *vasudeva*—Vasudeva; *śabditam*—known as; *yat*—because; *īyate*—is revealed; *tatra*—there; *pumān*—the Supreme Person; *apāvṛtaḥ*—without any covering; *sattve*—in consciousness; *ca*—and; *tasmin*—in that; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—Vāsudeva; *hi*—because; *adhokṣajaḥ*—transcendental; *me*—by me; *namasā*—with obeisances; *vidhīyate*—worshiped.

TRANSLATION

I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, and in that consciousness the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.

PURPORT

The living entity is constitutionally pure. Asaṅgo hy ātmāyaṁ puruṣaḥ. In the Vedic literature it is said that the soul is always

pure and uncontaminated by material attachment. The identification of the body with the soul is due to misunderstanding. As soon as one is fully Kṛṣṇa conscious it is to be understood that he is in his pure, original constitutional position. This state of existence is called śuddha-sattva, which means that it is transcendental to the material qualities. Since this śuddha-sattva existence is under the direct action of the internal potency, in this state the activities of material consciousness stop. For example, when iron is put into a fire, it becomes warm, and when it is red-hot, although it is iron, it acts like fire. Similarly, when copper is surcharged with electricity, its action as copper stops; it acts as electricity. It is also confirmed in Bhagavad-gītā that anyone who engages in unadulterated devotional service to the Lord is at once elevated to the position of pure Brahman:

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatītyaitān brahma-bhūyāya kalpate (Bg. 14.26)

Therefore śuddha-sattva, as described in this verse, is the transcendental position, which is technically called vasudeva. Vasudeva is also the name of the person from whom Kṛṣṇa appears. This verse explains that the pure state is called vasudeva because in that state Vāsudeva, the Supreme Personality of Godhead, is revealed without any covering. To execute unadulterated devotional service, therefore, one must follow the rules and regulations of devotional service without desire to gain material profit by fruitive activities or mental speculation.

In pure devotional service one simply serves the Supreme Personality of Godhead as a matter of duty, without reason and without being impeded by material conditions. That is called śuddha-sattva, or vasudeva, because in that stage the Supreme Person, Kṛṣṇa, is revealed in the heart of the devotee. Śrīla Jīva Gosvāmī has very nicely described this vasudeva, or śuddha-sattva, in his Bhagavat-sandarbha. He explains that aṣṭottara-śata (108) is added to the name of the spiritual master to indicate one who is situated in śuddha-sattva, or in the transcendental state of vasudeva. The word vasudeva is also used for other purposes. For example, vasudeva also means one who is everywhere or all-pervading. The sun is also called vasudeva-śabditam. The word vasudeva may be utilized for different purposes, but whatever purpose we adopt, Vāsudeva means the all-pervading or localized Supreme Personality of Godhead. In Bhagavad-gītā it is also stated, Vāsudevaḥ sarvam iti (Bg. 7.19). Factual realization is to understand Vāsudeva, the Supreme Personality of Godhead, and surrender unto Him. Vasudeva is the field where Vāsudeva, the Supreme Personality of Godhead, is revealed. When one is free from the contamination of material nature and is situated in pure Kṛṣṇa consciousness, or in the vasudeva state, Vāsudeva, the Supreme Person, is revealed. This state is also called kaivalya, which means pure consciousness. Jñānaṁ sāttvikaṁ kaivalyam. When one is situated in pure, transcendental knowledge, one is situated in kaivalya. Therefore vasudeva also means kaivalya, a word which is generally used by impersonalists. Impersonal kaivalya is not the last stage of realization, but in Kṛṣṇa consciousness kaivalya, when one

understands the Supreme Personality of Godhead, then he is successful. In that pure state, by hearing, chanting, remembering, etc., because of the development of knowledge of the science of Kṛṣṇa, one can understand the Supreme Personality of Godhead. All these activities are under the guidance of the internal energy of the Supreme Lord. The action of the internal potency is also described in this verse as apāvṛtaḥ, free from any covering. Because the Supreme Personality of Godhead, His name, His form, His quality, His paraphernalia, etc., are beyond material nature, being transcendental, it is not possible to understand any one of them with the materialistic senses. When the senses are purified by the discharge of pure devotional service (hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate), the pure senses can see Kṛṣṇa without covering. Now one may inquire that since factually the devotee has the same material existential body, how is it possible that the same materialistic eyes become purified by devotional service? The example, as stated by Lord Caitanya, is that devotional service cleanses the mirror of the mind. In a clean mirror one can see his face very distinctly. Similarly, simply by cleansing the mirror of the mind one can have a clear conception of the Supreme Personality of Godhead. It is stated in Bhagavad-gītā, abhyāsa-yoga-yuktena. By executing one's prescribed duties in devotional service, cetasā nānyagāminā (Bg. 8.8), or simply by hearing about God and chanting about Him, if one's mind is always engaged in chanting and hearing and is not allowed to go elsewhere, one can realize the Supreme Personality of Godhead. As confirmed by Lord Caitanya, by the bhakti-yoga process, beginning from hearing

and chanting, one can cleanse the heart and mind, and thus one can clearly see the face of the Supreme Personality of Godhead.

Lord Śiva said that since his heart was always filled with the conception of Vāsudeva, the Supreme Personality of Godhead, because of His presence within his mind and heart, he was always offering obeisances unto Him. In other words, Lord Śiva is always in trance, samādhi. This samādhi is not under the control of the devotee; it is under the control of Vāsudeva, for the entire internal energy of the Supreme Personality of Godhead acts under His order. Of course, the material energy also acts by His order, but His direct will is specifically executed through the spiritual energy. Thus by His spiritual energy He reveals Himself. It is stated in Bhagavad-gītā, sambhavāmy ātma-māyayā (Bg. 4.6). Ātma-māyayā means internal potency. By His sweet will He reveals Himself by His internal potency, being satisfied by the transcendental loving service of the devotee. The devotee never commands, "My dear Lord, please come here so that I can see You." It is not the position of the devotee to command the Supreme Personality of Godhead to come before him or to dance before him. There are many so-called devotees who command the Lord to come before them dancing. The Lord, however, is not subject to anyone's command, but if He is satisfied by one's pure devotional activities, He reveals Himself. Therefore a meaningful word in this verse is adhokṣaja, for it indicates that the activities of our material senses will fail to realize the Supreme Personality of Godhead. One cannot realize the Supreme Personality of Godhead simply by the attempt of his speculative mind, but if

one desires he can subdue all the material activities of his senses, and by manifesting His spiritual energy the Lord can reveal Himself to the pure devotee. When the Supreme Personality of Godhead reveals Himself to the pure devotee, the devotee has no other duty than to offer Him respectful obeisances. The Absolute Truth reveals Himself to the devotee in His form. He is not formless. Vāsudeva is not formless because it is stated in this verse that as soon as the Lord reveals Himself, the devotee offers his obeisances. Obeisances are offered to a person, not to anything impersonal. One should not accept the Māyāvādī interpretation that Vāsudeva is impersonal. As stated in Bhagavad-gītā, prapadyate, one surrenders. One surrenders to a person, not to impersonal nonduality. Whenever there is a question of surrendering or offering obeisances, there must be an object of surrender or obeisances.

4.3.24

> *tat te nirīkṣyo na pitāpi deha-kṛd*
> *dakṣo mama dviṭ tad-anuvratāś ca ye*
> *yo viśvasṛg-yajña-gataṁ varoru mām*
> *anāgasaṁ durvacasākarot tiraḥ*

SYNONYMS

tat—therefore; *te*—your; *nirīkṣyaḥ*—to be seen; *na*—not; *pitā*—your father; *api*—although; *deha-kṛt*—the giver of your body; *dakṣaḥ*—Dakṣa; *mama*—my; *dviṭ*—envious; *tat-anuvratāḥ*—his (Dakṣa's)

followers; *ca*—also; *ye*—who; *yaḥ*—who (Dakṣa); *viśva-sṛk*—of the Viśvasṛks; *yajña-gatam*—being present at the sacrifice; *vara-ūru*—O Sati; *mām*—me; *anāgasam*—being innocent; *durvacasā*—with cruel words; *akarot tiraḥ*—has insulted.

TRANSLATION

Therefore you should not see your father, although he is the giver of your body, because he and his followers are envious of me. Because of his envy, O most worshipful one, he has insulted me with cruel words although I am innocent.

PURPORT

For a woman, both the husband and the father are equally worshipable. The husband is the protector of a woman during her youthful life, whereas the father is her protector during her childhood. Thus both are worshipable, but especially the father because he is the giver of the body. Lord Śiva reminded Satī, "Your father is undoubtedly worshipable, even more than I am, but take care, for although he is the giver of your body, he may also be the taker of your body because when you see your father, because of your association with me, he may insult you. An insult from a relative is worse than death, especially when one is well situated."

4.3.25

yadi vrajiṣyasy atihāya mad-vaco
bhadraṁ bhavatyā na tato bhaviṣyati
sambhāvitasya sva-janāt parābhavo
yadā sa sadyo maraṇāya kalpate

SYNONYMS

yadi—if; *vrajiṣyasi*—you will go; *atihāya*—neglecting; *mat-vacaḥ*—my words; *bhadram*—good; *bhavatyāḥ*—your; *na*—not; *tataḥ*—then; *bhaviṣyati*—will become; *sambhāvitasya*—most respectable; *svajanāt*—by your own relative; *parābhavaḥ*—are insulted; *yadā*—when; *saḥ*—that insult; *sadyaḥ*—immediately; *maraṇāya*—to death; *kalpate*—is equal.

TRANSLATION

If in spite of this instruction you decide to go, neglecting my words, the future will not be good for you. You are most respectable, and when you are insulted by your relative, it will immediately be equal to death. Thus end the Bhaktivedanta purports of the Fourth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Talks Between Lord Śiva and Satī." SB 4.4: Satī Quits Her Body 4. Satī Quits Her Body

Chapter 4

4.4.1

maitreya uvāca
etāvad uktvā virarāma śaṅkaraḥ
patny-aṅga-nāśaṁ hy ubhayatra cintayan
suhṛd-didṛkṣuḥ pariśaṅkitā bhavān
niṣkrāmatī nirviśatī dvidhāsa sā

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *etāvat*—so much; *uktvā*—after speaking; *virarāma*—was silent; *śaṅkaraḥ*—Lord Śiva; *patnī-aṅga-nāśam*—the destruction of the body of his wife; *hi*—since; *ubhayatra*—in both cases; *cintayan*—understanding; *suhṛt-didṛkṣuḥ*—being anxious to see her relatives; *pariśaṅkitā*—being afraid; *bhavāt*—of Śiva; *niṣkrāmatī*—moving out; *nirviśatī*—moving in; *dvidhā*—divided; *āsa*—was; *sā*—she (Satī).

TRANSLATION

The sage Maitreya said: Lord Śiva was silent after speaking to Satī, seeing her between decisions. Satī was very much anxious to see her relatives at her father's house, but at the same time she was afraid of Lord

Śiva's warning. Her mind unsettled, she moved in and out of the room as a swing moves this way and that.

PURPORT

Satī's mind was divided about whether to go to her father's house or obey the orders of Lord Śiva. The struggle between the two decisions was so strong that she was pushed from one side of the room to another, and she began to move just like the pendulum of a clock.

4.4.2

suhṛd-didṛkṣā-pratighāta-durmanāḥ
snehād rudaty aśru-kalātivihvalā
bhavaṁ bhavāny apratipūruṣaṁ ruṣā
pradhakṣyatīvaikṣata jāta-vepathuḥ

SYNONYMS

suhṛt-didṛkṣā—of the desire to see her relatives; *pratighāta*—the prevention; *durmanāḥ*—feeling sorry; *snehāt*—from affection; *rudatī*—crying; *aśru-kalā*—by drops of tears; *ativihvalā*—very much afflicted; *bhavam*—Lord Śiva; *bhavānī*—Satī; *aprati-pūruṣam*—without an equal or rival; *ruṣā*—with anger; *pradhakṣyatī*—to blast; *iva*—as if; *aikṣata*—looked at; *jāta-vepathuḥ*—shaking.

TRANSLATION

Satī felt very sorry at being forbidden to go see her relatives at her father's house, and due to affection for them, tears fell from her eyes. Shaking and very much afflicted, she looked at her uncommon husband, Lord Śiva, as if she were going to blast him with her vision.

PURPORT

The word apratipūruṣam, used in this verse, means one who has no equal. Lord Śiva has no equal in the material world in regard to equality towards everyone. His wife, Satī, knew that her husband was equal towards everyone, so why in this case was he so unkind to his wife that he did not allow her to go to her father's house? This distressed her more than she could tolerate, and she looked at her husband as if she were ready to blast him with her vision. In other words, since Lord Śiva is the ātmā (śiva also means ātmā), it is indicated here that Satī was prepared to commit suicide. Another meaning of the word apratipūruṣa is the personality who has no rival. Since Lord Śiva could not be persuaded to give her permission, Satī took shelter of a woman's last weapon, weeping, which forces a husband to agree to the proposal of his wife.

4.4.3

tato viniḥśvasya satī vihāya taṁ
śokena roṣeṇa ca dūyatā hṛdā

pitror agāt straiṇa-vimūḍha-dhīr gṛhān
premṇātmano yo 'rdham adāt satāṁ priyaḥ

SYNONYMS

tataḥ—then; *viniḥśvasya*—breathing very heavily; *satī*—Satī; *vihāya*—leaving; *tam*—him (Lord Śiva); *śokena*—by bereavement; *roṣeṇa*—by anger; *ca*—and; *dūyatā*—afflicted; *hṛdā*—with the heart; *pitroḥ*—of her father; *agāt*—she went; *straiṇa*—by her womanly nature; *vimūḍha*—deluded; *dhīḥ*—intelligence; *gṛhān*—to the house; *premṇā*—due to affection; *ātmanaḥ*—of his body; *yaḥ*—who; *ardham*—half; *adāt*—gave; *satām*—to the saintly; *priyaḥ*—dear.

TRANSLATION

Thereafter Satī left her husband, Lord Śiva, who had given her half his body due to affection and breathing very heavily because of anger and bereavement, she went to the house of her father. This less intelligent act was due to her being a weak woman.

PURPORT

According to the Vedic conception of family life, the husband gives half his body to his wife, and the wife gives half of her body to her husband. In other words, a husband without a wife or a wife without a husband is incomplete. Vedic marital relationship existed between Lord Śiva and Satī, but sometimes, due to weakness, a woman becomes very much attracted by the members of her father's house, and this happened to Satī. In this

verse it is specifically mentioned that she wanted to leave such a great husband as Śiva because of her womanly weakness. In other words, womanly weakness exists even in the relationship between husband and wife. Generally, separation between husband and wife is due to womanly behavior; divorce takes place due to womanly weakness. The best course for a woman is to abide by the orders of her husband. That makes family life very peaceful. Sometimes there may be misunderstandings between husband and wife, as found even in such an elevated family relationship as that of Satī and Lord Śiva, but a wife should not leave her husband's protection because of such a misunderstanding. If she does so, it is understood to be due to her womanly weakness.

4.4.4

tām anvagacchan druta-vikramāṁ satīm
ekāṁ tri-netrānucarāḥ sahasraśaḥ
sa-pārṣada-yakṣā maṇiman-madādayaḥ
puro-vṛṣendrās tarasā gata-vyathāḥ

SYNONYMS

tām—her (Satī); *anvagacchan*—followed; *druta-vikramām*—leaving rapidly; *satīm*—Satī; *ekām*—alone; *tri-netra*—of Lord Śiva (who has three eyes); *anucarāḥ*—the followers; *sahasraśaḥ*—by thousands; *sa-pārṣada-yakṣāḥ*—accompanied by his personal associates and the Yakṣas; *maṇimat-mada-ādayaḥ*—Maṇimān,

Mada, etc.; *puraḥ-vṛṣa-indrāḥ*—having the Nandī bull in front; *tarasā*—swiftly; *gata-vyathāḥ*—without fear.

TRANSLATION

When they saw Satī leaving alone very rapidly, thousands of Lord Śiva's disciples headed by Maṇimān and Mada quickly followed her with his bull Nandī in front and accompanied by the Yakṣas.

PURPORT

Satī was going very fast so that she might not be checked by her husband, but she was immediately followed by the many thousands of disciples of Lord Śiva, headed by Yakṣas, Maṇimān and Mada. The word gata-vyathāḥ, used in this connection, means without fear. Satī did not care that she was going alone; therefore she was almost fearless. The word anucarāḥ is also significant, for it indicates that Lord Śiva's disciples were always ready to sacrifice anything for Lord Śiva. All of them could understand the desire of Śiva, who did not want Satī to go alone. Anucarāḥ means those who can immediately understand the purpose of their master.

4.4.5

tāṁ sārikā-kanduka-darpaṇāmbuja-
śvetātapatra-vyajana-srag-ādibhiḥ

gītāyanair dundubhi-śaṅkha-veṇubhir
vṛṣendram āropya viṭaṅkitā yayuḥ

SYNONYMS

tām—her (Satī); *sārikā*—pet bird; *kanduka*—ball; *darpaṇa*—mirror; *ambuja*—lotus flower; *śveta-ātapatra*—white umbrella; *vyajana*—chowrie; *srak*—garland; *ādibhiḥ*—and others; *gīta-ayanaiḥ*—accompanied with music; *dundubhi*—drums; *śaṅkha*—conchshells; *veṇubhiḥ*—with flutes; *vṛṣa-indram*—on the bull; *āropya*—placing; *viṭaṅkitāḥ*—decorated; *yayuḥ*—they went.

TRANSLATION

The disciples of Lord Śiva arranged for Satī to be on the back of a bull and gave her the bird which was her pet. They bore a lotus flower, a mirror and all such paraphernalia for her enjoyment and covered her with a great canopy. Followed by a singing party with drums, conchshells and bugles, the entire procession was as pompous as a royal parade.

4.4.6

ābrahma-ghoṣorjita-yajña-vaiśasaṁ
viprarṣi-juṣṭaṁ vibudhaiś ca sarvaśaḥ
mṛd-dārv-ayaḥ-kāñcana-darbha-carmabhir
nisṛṣṭa-bhāṇḍaṁ yajanaṁ samāviśat

SYNONYMS

ā—from all sides; *brahma-ghoṣa*—with the sounds of the Vedic hymns; *ūrjita*—decorated; *yajña*—sacrifice; *vaiśasam*—destruction of animals; *viprarṣi-juṣṭam*—attended by the great sages; *vibudhaiḥ*—with demigods; *ca*—and; *sarvaśaḥ*—on all sides; *mṛt*—clay; *dāru*—wood; *ayaḥ*—iron; *kāñcana*—gold; *darbha*—*kuśa* grass; *carmabhiḥ*—skins; *nisṛṣṭa*—made of; *bhāṇḍam*—sacrificial animals and pots; *yajanam*—sacrifice; *samāviśat*—entered.

TRANSLATION

She then reached her father's house, where the sacrifice was being performed and entered the arena where everyone was chanting the Vedic hymns. The great sages, brāhmaṇas and demigods were all assembled there, and there were many sacrificial animals as well as pots made of clay, stone, gold, grass and skin, which were all requisite for the sacrifice.

PURPORT

When learned sages and brāhmaṇas assemble to chant Vedic mantras, some of them also engage in arguing about the conclusion of the scriptures. Thus some of the sages and brāhmaṇas were arguing, and some of them were chanting the Vedic mantras, so the entire atmosphere was surcharged with transcendental sound vibration. This transcendental sound vibration has been simplified in the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma,

Hare Rāma, Rāma Rāma, Hare Hare. In this age, no one is expected to be highly educated in the Vedic ways of understanding because people are very slow, lazy and unfortunate. Therefore Lord Caitanya has recommended the sound vibration Hare Kṛṣṇa, and in the Śrīmad-Bhāgavatam it is also recommended: yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.32). At the present moment it is impossible to gather sacrificial necessities because of the poverty of the population and their lack of knowledge in Vedic mantras. Therefore for this age it is recommended that people gather together and chant the Hare Kṛṣṇa mantra to satisfy the Supreme Personality of Godhead, who is accompanied by His associates. Indirectly this indicates Lord Caitanya, who is accompanied by His associates Nityānanda, Advaita and others. That is the process of performing yajña in this age.

Another significant point in this verse is that there were animals for sacrifice. That these animals were meant for sacrifice does not mean that they were meant to be killed. There were great sages and realized souls assembled who were performing yajñas, and their realization was tested by animal sacrifice, just as, in modern science, tests are made on animals to determine the effectiveness of a particular medicine. The brāhmaṇas who were entrusted with the performance of yajña were very realized souls, and to test their realization an old animal was offered in the fire and again rejuvenated. That was the test of a Vedic mantra. The animals gathered were not meant to be killed and eaten. The real purpose of a sacrifice was not to replace a

slaughterhouse but to test a Vedic mantra by giving an animal new life. Animals were used to test the power of Vedic mantras, not for meat.

4.4.7

> *tām āgatāṁ tatra na kaścanādriyad*
> *vimānitāṁ yajña-kṛto bhayāj janaḥ*
> *ṛte svasṝr vai jananīṁ ca sādarāḥ*
> *premāśru-kaṇṭhyaḥ pariṣasvajur mudā*

SYNONYMS

tām—her (Satī); *āgatām*—having arrived; *tatra*—there; *na*—not; *kaścana*—anyone; *ādriyat*—received; *vimānitām*—not receiving respect; *yajña-kṛtaḥ*—of the performer of the sacrifice (Dakṣa); *bhayāt*—from fear; *janaḥ*—person; *ṛte*—except; *svasṝḥ*—her own sisters; *vai*—indeed; *jananīm*—mother; *ca*—and; *sa-ādarāḥ*—with respect; *prema-aśru-kaṇṭhyaḥ*—whose throats were filled with tears of affection; *pariṣasvajuḥ*—embraced; *mudā*—with glad faces.

TRANSLATION

When Satī, with her followers, reached the arena, because all the people assembled were afraid of Dakṣa, none of them received her well. No one welcomed her but her mother and sisters, who, with tears in their eyes and with glad faces, welcomed her and talked with her very pleasingly.

PURPORT

The mother and sisters of Satī could not follow the others, who did not receive Satī very well. Due to natural affection, they immediately embraced her with tears in their eyes and with loving feelings. This shows that women as a class are very softhearted; their natural affection and love cannot be checked by artificial means. Although the men present were very learned brāhmaṇas and demigods, they were afraid of their superior, Dakṣa, and because they knew that their welcoming Satī would displease him, although in their minds they wanted to receive her, they could not do so. Women are naturally softhearted, but men are sometimes very hardhearted.

4.4.8

> *saudarya-sampraśna-samartha-vārtayā*
> *mātrā ca mātṛ-ṣvasṛbhiś ca sādaram*
> *dattāṁ saparyāṁ varam āsanaṁ ca sā*
> *nādatta pitrāpratinanditā satī*

SYNONYMS

saudarya—of her sisters; *sampraśna*—with the greetings; *samartha*—proper; *vārtayā*—tidings; *mātrā*—by her mother; *ca*—and; *mātṛ-svasṛbhiḥ*—by her aunts; *ca*—and; *sa-ādaram*—along with respect; *dattām*—which was offered; *saparyām*—worship, adoration; *varam*—presents; *āsanam*—a seat; *ca*—and; *sā*—she

(Satī); *na ādatta*—did not accept; *pitrā*—by her father; *apratinanditā*—not being welcomed; *satī*—Satī.

TRANSLATION

Although she was received by her sisters and mother, she did not reply to their words of reception, and although she was offered a seat and presents, she did not accept anything for her father neither talked with her nor welcomed her by asking about her welfare.

PURPORT

Satī did not accept the greetings offered by her sisters and mother because she was not at all satisfied by her father's silence. Satī was the youngest child of Dakṣa, and she knew that she was his pet. But now, because of her association with Lord Śiva, Dakṣa forgot all his affection for his daughter, which very much aggrieved her. The material bodily conception is so polluted that even upon slight provocation all our relationships of love and affection are nullified. Bodily relationships are so transient that even though one is affectionate towards someone in a bodily relationship, a slight provocation terminates this intimacy.

4.4.9

arudra-bhāgaṁ tam avekṣya cādhvaraṁ
pitrā ca deve kṛta-helanaṁ vibhau

anādṛtā yajña-sadasy adhīśvarī
cukopa lokān iva dhakṣyatī ruṣā

SYNONYMS

arudra-bhāgam—having no oblations for Lord Śiva; *tam*—that; *avekṣya*—seeing; *ca*—and; *adhvaram*—place of sacrifice; *pitrā*—by her father; *ca*—and; *deve*—to Lord Śiva; *kṛta-helanam*—contempt having been shown; *vibhau*—to the lord; *anādṛtā*—not being received; *yajña-sadasi*—in the assembly of the sacrifice; *adhīśvarī*—Satī; *cukopa*—became greatly angry; *lokān*—the fourteen worlds; *iva*—as if; *dhakṣyatī*—burning; *ruṣā*—with anger.

TRANSLATION

Present in the arena of sacrifice, Satī saw that there were no oblations for her husband, Lord Śiva. Next she realized that not only did her father fail to invite Lord Śiva, but when he saw Lord Śiva's exalted wife, Dakṣa did not receive her either. Thus she became greatly angry, so much so that she looked at her father as if she were going to burn him with her eyes.

PURPORT

By offering oblations in the fire while chanting the Vedic mantra svāhā, one offers respect to all the demigods, great sages and pitṛs, including Lord Brahmā, Lord Śiva and Lord Viṣṇu. It is customary that Śiva is one of those who are offered respects, but Satī, while personally present in the arena, saw that the

brāhmaṇas did not utter the mantra offering oblations to Lord Śiva, namaḥ śivāya svāhā. She was not sorry for herself, for she was ready to come to her father's house without being invited, but she wanted to see whether or not her husband was being respected. To see her relatives, her sisters and mother, was not so important; even when she was received by her mother and sisters she did not care, for she was most concerned that her husband was being insulted in the sacrifice. When she marked the insult, she became greatly angry, and she looked at her father so angrily that Dakṣa appeared to burn in her vision.

4.4.10

> *jagarha sāmarṣa-vipannayā girā*
> *śiva-dviṣaṁ dhūma-patha-śrama-smayam*
> *sva-tejasā bhūta-gaṇān samutthitān*
> *nigṛhya devī jagato 'bhiśṛṇvataḥ*

SYNONYMS

jagarha—began to condemn; *sā*—she; *amarṣa-vipannayā*—indistinct through anger; *girā*—with words; *śiva-dviṣam*—the enemy of Lord Śiva; *dhūma-patha*—in sacrifices; *śrama*—by troubles; *smayam*—very proud; *sva-tejasā*—by her order; *bhūta-gaṇān*—the ghosts; *samutthitān*—ready (to injure Dakṣa); *nigṛhya*—stopped; *devī*—Satī; *jagataḥ*—in the presence of all; *abhiśṛṇvataḥ*—being heard.

TRANSLATION

The followers of Lord Śiva, the ghosts, were ready to injure or kill Dakṣa, but Satī stopped them by her order. She was very angry and sorrowful, and in that mood she began to condemn the process of sacrificial fruitive activities and persons who are very proud of such unnecessary and troublesome sacrifices. She especially condemned her father, speaking against him in the presence of all.

PURPORT

The process of offering sacrifices is especially meant to satisfy Viṣṇu, who is called Yajñeśa because He is the enjoyer of the fruits of all sacrifice. Bhagavad-gītā also confirms this fact. The Lord says, bhoktāraṁ yajña-tapasām (Bg. 5.29). He is the actual beneficiary of all sacrifices. Not knowing this fact, less intelligent men offer sacrifices for some material benefit. To derive personal material benefit for sense gratification is the reason persons like Dakṣa and his followers perform sacrifices. Such sacrifices are condemned here as a labor of love without actual profit. This is confirmed in Śrīmad-Bhāgavatam. One may prosecute the Vedic injunctions of offering sacrifices and other fruitive activities, but if by such activities one does not develop attraction for Viṣṇu, they are useless labors. One who has developed love for Viṣṇu must develop love and respect for Viṣṇu's devotees. Lord Śiva is considered the foremost personality amongst the Vaiṣṇavas. Vaiṣṇavānāṁ yathā śambhuḥ. Thus when Satī saw that her

father was performing great sacrifices but had no respect for the greatest devotee, Lord Śiva, she was very angry. This is fitting; when Viṣṇu or a Vaiṣṇava is insulted, one should be angry. Lord Caitanya, who always preached nonviolence, meekness and humility, also became angry when Nityānanda was offended by Jagāi and Mādhāi, and He wanted to kill them. When Viṣṇu or a Vaiṣṇava is blasphemed or dishonored, one should be very angry. Narottama dāsa Ṭhākura said, krodha bhakta-dveṣi jane. We have anger, and that anger can be a great quality when directed against a person who is envious of the Supreme Personality of Godhead or His devotee. One should not be tolerant when a person is offensive towards Viṣṇu or a Vaiṣṇava. The anger of Satī towards her father was not objectionable, for although he was her father, still he was trying to insult the greatest Vaiṣṇava. Thus Satī's anger against her father was quite applaudable.

4.4.11

devy uvāca
na yasya loke 'sty atiśāyanaḥ priyas
tathāpriyo deha-bhṛtāṁ priyātmanaḥ
tasmin samastātmani mukta-vairake
ṛte bhavantaṁ katamaḥ pratīpayet

SYNONYMS

devī uvāca—the blessed goddess said; *na*—not; *yasya*—of whom; *loke*—in the material world; *asti*—is; *atiśāyanaḥ*—having no rival;

priyaḥ—dear; *tathā*—so; *apriyaḥ*—enemy; *deha-bhṛtām*—bearing material bodies; *priya-ātmanaḥ*—who is the most beloved; *tasmin*—towards Lord Śiva; *samasta-ātmani*—the universal being; *mukta-vairake*—who is free from all enmity; *ṛte*—except; *bhavantam*—for you; *katamaḥ*—who; *pratīpayet*—would be envious.

TRANSLATION

The blessed goddess said: Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. No one but yourself could be envious of such a universal being, who is free from all enmity.

PURPORT

In Bhagavad-gītā (Bg. 9.29) the Lord says, samo'haṁ sarva-bhūteṣu: "I am equal to all living entities." Similarly, Lord Śiva is a qualitative incarnation of the Supreme Personality of Godhead, so he has almost the same qualities as Him. Therefore he is equal to everyone; no one is his enemy, and no one is his friend, but one who is envious by nature can become the enemy of Lord Śiva. Therefore Satī accused her father, "No one but you could be envious of Lord Śiva or be his enemy." There were other sages and learned brāhmaṇas present, but they were not envious of Lord Śiva, although they were all dependent on Dakṣa. Therefore no one but Dakṣa could be envious of Lord Śiva. That was the accusation of Satī.

4.4.12

> *doṣān pareṣāṁ hi guṇeṣu sādhavo*
> *gṛhṇanti kecin na bhavādṛśo dvija*
> *guṇāṁś ca phalgūn bahulī-kariṣṇavo*
> *mahattamās teṣv avidad bhavān agham*

SYNONYMS

doṣān—faults; *pareṣām*—of others; *hi*—for; *guṇeṣu*—in the qualities; *sādhavaḥ*—*sādhus*; *gṛhṇanti*—find; *kecit*—some; *na*—not; *bhavādṛśaḥ*—like you; *dvija*—O twice-born; *guṇān*—qualities; *ca*—and; *phalgūn*—small; *bahulī-kariṣṇavaḥ*—greatly magnifies; *mahat-tamāḥ*—the greatest persons; *teṣu*—among them; *avidat*—find; *bhavān*—you; *agham*—the fault.

TRANSLATION

Twice-born Dakṣa, a man like you can simply find fault in the qualities of others. Lord Śiva, however, not only does not find fault with others' qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately you have found fault with such a great soul.

PURPORT

King Dakṣa is addressed here by his daughter Satī as dvija, twice-born. Twice-born refers to the higher classes of men, namely the

brāhmaṇas, kṣatriyas and vaiśyas. In other words, a dvija is not an ordinary man but one who has studied the Vedic literature from a spiritual master and can discriminate between good and bad. Therefore it is supposed that he understands logic and philosophy. Satī, Dakṣa's daughter, put before him sound arguments. There are some highly qualified persons who only accept the good qualities of others. Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities, whereas the common man can judge what are good qualities and what are bad qualities.

Among the uncommonly good souls there are still gradations, and the best good soul is one who accepts an insignificant asset of a person and magnifies that good quality. Lord Śiva is also called Āśutoṣa, which refers to one who is satisfied very easily and who offers to any person the highest level of benediction. For example, once a devotee of Lord Śiva wanted the benediction that whenever he touched someone on the head, that person's head would at once be separated from his trunk. Lord Śiva agreed. Although the benediction asked was not very commendable because the devotee wanted to kill his enemy, Lord Śiva considered his good quality in worshiping and satisfying him, and granted the benediction. Thus Lord Śiva accepted his bad qualities as magnificently good qualities. But Satī accused her father, "You are just the opposite. Although Lord Śiva has so many good qualities and no bad qualities at all,

you have accepted him as bad and found fault with him. Because of your accepting his good qualities to be bad, instead of your becoming the most exalted soul you have become the most fallen. A man becomes the greatest soul by accepting the goodness of others' qualities, but by unnecessarily considering others' good qualities to be bad, you have become the lowest of the fallen souls."

4.4.13

> *nāścaryam etad yad asatsu sarvadā*
> *mahad-vinindā kuṇapātma-vādiṣu*
> *serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir*
> *nirasta-tejaḥsu tad eva śobhanam*

SYNONYMS

na—not; *āścaryam*—wonderful; *etat*—this; *yat*—which; *asatsu*—evil; *sarvadā*—always; *mahat-vinindā*—the deriding of great souls; *kuṇapa-ātma-vādiṣu*—among those who have accepted the dead body as the self; *sa-īrṣyam*—envy; *mahā-pūruṣa*—of great personalities; *pāda-pāṁsubhiḥ*—by the dust of the feet; *nirasta-tejaḥsu*—whose glory is diminished; *tat*—that; *eva*—certainly; *śobhanam*—very good.

TRANSLATION

It is not wonderful for persons who have accepted the transient material body as the self to engage always in

deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

PURPORT

Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, mahāpūruṣa-pāda-pāṁsubhiḥ: the dust of the lotus feet of great personalities offers all good to the recipient, but the same dust can also do harm. Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of his feet, just as one can tolerate the scorching sunshine on his head but cannot tolerate the scorching sunshine on his feet. An offender glides down more and more; therefore naturally he continues to commit offenses at the feet of the great soul. Offenses are generally committed by persons who falsely identify with the impermanent body. King Dakṣa was deeply engrossed in a misconception because he identified the body with the soul. He offended the lotus feet of Lord Śiva because he thought that his body, being the father of the body of Satī, was superior to Lord Śiva's. Generally, less intelligent men misidentify in that way, and they act on the bodily concept of life. Thus they are subject to commit more and more offenses at the

lotus feet of great souls. One who has such a concept of life is considered to be in the class of animals like cows and asses.

4.4.14

yad dvy-akṣaraṁ nāma gireritaṁ nṛṇāṁ
sakṛt prasaṅgād agham āśu hanti tat
pavitra-kīrtiṁ tam alaṅghya-śāsanaṁ
bhavān aho dveṣṭi śivaṁ śivetaraḥ

SYNONYMS

yat—which; *dvi-akṣaram*—consisting of two letters; *nāma*—named; *girā īritam*—merely being pronounced by the tongue; *nṛṇām*—persons; *sakṛt*—once; *prasaṅgāt*—from the heart; *agham*—sinful activities; *āśu*—immediately; *hanti*—destroys; *tat*—that; *pavitra-kīrtim*—whose fame is pure; *tam*—him; *alaṅghya-śāsanam*—whose order is never neglected; *bhavān*—you; *aho*—oh; *dveṣṭi*—envy; *śivam*—Lord Śiva; *śiva-itaraḥ*—who are inauspicious.

TRANSLATION

Satī continued: My dear father, you are committing the greatest offense by envying Lord Śiva, whose very name, consisting of two syllables, śi and va, purifies one of all sinful activities. His order is never neglected. Lord Śiva is always pure, and no one but yourself envies him.

PURPORT

Since Lord Śiva is the greatest soul among the living entities within this material world, his name, Śiva, is very auspicious for persons who identify the body with the soul. If such persons take shelter of Lord Śiva, gradually they will understand that they are not the material body but are spirit soul. Śiva means maṅgala, or auspicious. Within the body the soul is auspicious. Ahaṁ brahmāsmi: "I am Brahman." This realization is auspicious. As long as one does not realize his identity as the soul, whatever he does is inauspicious. Śiva means auspicious, and devotees of Lord Śiva gradually come to the platform of spiritual identification, but that is not all. Auspicious life begins from the point of spiritual identification. But there are still more duties—one has to understand one's relationship with the Supreme Soul. If one is actually a devotee of Lord Śiva, he comes to the platform of spiritual realization, but if he is not intelligent enough, then he stops at that point, only realizing that he is spirit soul (aham brahmāsmi). If he is intelligent enough, however, he should continue to act in the way of Lord Śiva, for Lord Śiva is always absorbed in the thought of Vāsudeva. As previously explained, sattvaṁ viśuddhaṁ vasudeva-śabditam: Lord Śiva is always in meditation on the lotus feet of Vāsudeva, Śrī Kṛṣṇa. Thus the auspicious position of Lord Śiva is realized if one takes to the worship of Viṣṇu because Lord Śiva says in the Śiva Purāṇa that the topmost worship is worship of Lord Viṣṇu. Lord Śiva is worshiped because he is the greatest devotee of Lord Viṣṇu. One should not, however, make the mistake of considering Lord Śiva

and Lord Viṣṇu to be on the same level. That is also an atheistic idea. It is also enjoined in the Vaiṣṇavīya Purāṇa that Viṣṇu, or Nārāyaṇa, is the exalted Supreme Personality of Godhead, and no one should be compared to Him as equal, even Lord Śiva or Lord Brahmā, not to speak of other demigods.

4.4.15

> *yat-pāda-padmaṁ mahatāṁ mano-'libhir*
> *niṣevitaṁ brahma-rasāsavārthibhiḥ*
> *lokasya yad varṣati cāśiṣo 'rthinas*
> *tasmai bhavān druhyati viśva-bandhave*

SYNONYMS

yat-pāda-padmam—the lotus feet of whom; *mahatām*—of the higher personalities; *manaḥ-alibhiḥ*—by the bees of the mind; *niṣevitam*—being engaged at; *brahma-rasa*—of transcendental bliss (*brahmānanda*); *āsava-arthibhiḥ*—seeking the nectar; *lokasya*—of the common man; *yat*—which; *varṣati*—he fulfills; *ca*—and; *āśiṣaḥ*—desires; *arthinaḥ*—seeking; *tasmai*—towards him (Lord Śiva); *bhavān*—you; *druhyati*—are envious; *viśva-bandhave*—unto the friend of all living entities within the three worlds.

TRANSLATION

You are envious of Lord Śiva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and because of their

engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmānanda [transcendental bliss].

PURPORT

Ordinarily there are two classes of men. One class, who are grossly materialistic, want material prosperity, and their desires are fulfilled if they worship Lord Śiva. Lord Śiva, being very quickly satisfied, satisfies the material desires of the common man very quickly; therefore it is seen that ordinary men are very much apt to worship him. Next, those who are disgusted or frustrated with the materialistic way of life worship Lord Śiva to attain salvation, which entails freedom from material identification. One who understands that he is not the material body but is spirit soul is liberated from ignorance. Lord Śiva also offers that facility. People generally practice religion for economic development, to get some money, for by getting money they can satisfy their senses. But when they are frustrated they want spiritual brahmānanda, or merging into the Supreme. These four principles of material life—religion, economic development, sense gratification and liberation—exist, and Lord Śiva is the friend of both the ordinary man and the man who is elevated in spiritual knowledge, so it was not good for Dakṣa to create enmity towards him. Even Vaiṣṇavas, who are above both the ordinary and the elevated men in this world, also worship Lord Śiva as the greatest Vaiṣṇava. Thus he is the friend of everyone—the common men, the elevated men and the devotees

of the Lord—so no one should disrespect or create enmity towards Lord Śiva.

4.4.16

> *kiṁ vā śivākhyam aśivaṁ na vidus tvad anye*
> *brahmādayas tam avakīrya jaṭāḥ śmaśāne*
> *tan-mālya-bhasma-nṛkapāly avasat piśācair*
> *ye mūrdhabhir dadhati tac-caraṇāvasṛṣṭam*

SYNONYMS

kim vā—whether; *śiva-ākhyam*—named Śiva; *aśivam*—inauspicious; *na viduḥ*—do not know; *tvat anye*—other than you; *brahma-ādayaḥ*—Brahmā and others; *tam*—him (Lord Śiva); *avakīrya*—scattered; *jaṭāḥ*—having twisted hair; *śmaśāne*—in the crematorium; *tat-mālya-bhasma-nṛ-kapālī*—who is garlanded with human skulls and smeared with ashes; *avasat*—associated; *piśācaiḥ*—with demons; *ye*—who; *mūrdhabhiḥ*—with the head; *dadhati*—place; *tat-caraṇa-avasṛṣṭam*—fallen from his lotus feet.

TRANSLATION

Do you think that greater, more respectable personalities than you, such as Lord Brahmā, do not know this inauspicious person who goes under the name Lord Śiva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, he is garlanded with human skulls and smeared

with ashes from the crematorium, but in spite of all these inauspicious qualities, great personalities like Brahmā honor him by accepting the flowers offered to his lotus feet and placing them with great respect on their heads.

PURPORT

It is useless to condemn a great personality like Lord Śiva, and this is being stated by his wife, Satī, to establish the supremacy of her husband. First she said, "You call Lord Śiva inauspicious because he associates with demons in crematoriums, covers his body with the ashes of the dead and garlands himself with the skulls of human beings. You have shown so many defects, but you do not know that his position is always transcendental. Although he appears inauspicious, why do personalities like Brahmā respect the dust of his lotus feet and place on their heads with great respect those very garlands which are condemned by you?" Since Satī was a chaste woman and the wife of Lord Śiva, it was her duty to establish the elevated position of Lord Śiva, not only by sentiment but by facts. Lord Śiva is not an ordinary living entity. This is the conclusion of Vedic scripture. He is neither on the level of the Supreme Personality of Godhead nor on the level of the ordinary living entities. Brahmā is in almost all cases an ordinary living entity. Sometimes, when there is no ordinary living entity available, the post of Brahmā is occupied by an expansion of Lord Viṣṇu, but generally this post is occupied by a greatly pious living entity within this universe. Thus constitutionally Lord Śiva's position is higher than that of Lord

Brahmā, although Lord Śiva appeared as the son of Brahmā. Here it is mentioned that even personalities like Brahmā accept the so-called inauspicious flowers and the dust of the lotus feet of Lord Śiva. Great sages like Marīci, Atri, Bhṛgu and the other nine great sages who are descendants of Brahmā also respect Lord Śiva in such a way because they all know that Lord Śiva is not an ordinary living entity.

In many Purāṇas it is sometimes asserted that a demigod is elevated to such a high position that he is almost on an equal level with the Supreme Personality of Godhead, but the conclusion that Lord Viṣṇu is the Supreme Personality of Godhead is confirmed in every scripture. Lord Śiva is described in the Brahma-saṁhitā to be like curd or yogurt. Curd is not different from milk. Since milk is transformed into curd, in one sense curd is also milk. Similarly, Lord Śiva is in one sense the Supreme Personality of Godhead, but in another sense he is not, just as curd is milk although we have to distinguish between the two. These descriptions are in the Vedic literature. Whenever we find that a demigod occupies a position apparently more elevated than that of the Supreme Personality of Godhead, it is just to draw the devotee's attention to that particular demigod. It is also stated in the Bhagavad-gītā that if anyone wants to worship a particular demigod, the Supreme Personality of Godhead, who is sitting in everyone's heart, gives him greater and greater attachment for that demigod so that he may be elevated to the demigod's abode. Yānti deva-vratā devān (Bg. 9.25). By worshiping demigods one can elevate himself to the abodes of

the demigods; similarly, by worshiping the Supreme Personality of Godhead one can be elevated to the spiritual kingdom. This is stated in different places in Vedic literature. Here Lord Śiva is praised by Satī, partially due to her personal respect for Lord Śiva, since he is her husband, and partially due to his exalted position, which exceeds that of ordinary living entities, even Lord Brahmā. The position of Lord Śiva is accepted by Lord Brahmā, so Dakṣa, Satī's father, should also recognize him. That was the point of Satī's statement. She did not actually come to her father's house to participate in the function, although before coming she pleaded with her husband that she wanted to see her sisters and her mother. That was a plea only, for actually at heart she maintained the idea that she would convince her father, Dakṣa, that it was useless to continue being envious of Lord Śiva. That was her main purpose. When she was unable to convince her father, she gave up the body he had given her, as will be seen in the following verses.

4.4.17

> *karṇau pidhāya nirayād yad akalpa īśe*
> *dharmāvitary asṛṇibhir nṛbhir asyamāne*
> *chindyāt prasahya ruśatīm asatīṁ prabhuś cej*
> *jihvām asūn api tato visṛjet sa dharmaḥ*

SYNONYMS

karṇau—both ears; *pidhāya*—blocking; *nirayāt*—one should go away; *yat*—if; *akalpaḥ*—unable; *īśe*—the master; *dharma-avitari*—the controller of religion; *asṛṇibhiḥ*—by irresponsible; *nṛbhiḥ*—persons; *asyamāne*—being blasphemed; *chindyāt*—he should cut; *prasahya*—by force; *ruśatīm*—vilifying; *asatīm*—of the blasphemer; *prabhuḥ*—one is able; *cet*—if; *jihvām*—tongue; *asūn*—(his own) life; *api*—certainly; *tataḥ*—then; *visṛjet*—should give up; *saḥ*—that; *dharmaḥ*—is the process.

TRANSLATION

Satī continued: If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if he is unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that he should give up his own life.

PURPORT

The argument offered by Satī is that a person who vilifies a great personality is the lowest of all creatures. But, by the same argument, Dakṣa could also defend himself by saying that since he was a Prajāpati, the master of many living creatures and one of the great officers of the great universal affairs, his position was so exalted that Satī should accept his good qualities instead of vilifying him. The answer to that argument is that Satī was not vilifying but defending. If possible she should have cut out

Dakṣa's tongue because he blasphemed Lord Śiva. In other words, since Lord Śiva is the protector of religion, a person who vilifies him should be killed at once, and after killing such a person, one should give up his life. That is the process, but because Dakṣa happened to be the father of Satī, she decided not to kill him but to give up her own life in order to compensate for the great sin she had committed by hearing blasphemy of Lord Śiva. The instruction set forth here in Śrīmad-Bhāgavatam is that one should not tolerate at any cost the activities of a person who vilifies or blasphemes an authority. If one is a brāhmaṇa he should not give up his body because by doing so he would be responsible for killing a brāhmaṇa; therefore a brāhmaṇa should leave the place or block his ears so that he will not hear the blasphemy. If one happens to be a kṣatriya he has the power to punish any man; therefore a kṣatriya should at once cut out the tongue of the vilifier and kill him. But as far as the vaiśyas and śūdras are concerned, they should immediately give up their bodies. Satī decided to give up her body because she thought herself to be among the śūdras and vaiśyas. As stated in Bhagavad-gītā, striyo vaiśyās tathā śūdrāḥ (Bg. 9.32). Women, laborers and the mercantile class are on the same level. Thus since it is recommended that vaiśyas and śūdras should immediately give up their bodies upon hearing blasphemy of an exalted person like Lord Śiva, she decided to give up her life.

4.4.18

atas tavotpannam idaṁ kalevaraṁ
na dhārayiṣye śiti-kaṇṭha-garhiṇaḥ
jagdhasya mohād dhi viśuddhim andhaso
jugupsitasyoddharaṇaṁ pracakṣate

SYNONYMS

ataḥ—therefore; *tava*—from you; *utpannam*—received; *idam*—this; *kalevaram*—body; *na dhārayiṣye*—I shall not bear; *śiti-kaṇṭha-garhiṇaḥ*—who have blasphemed Lord Śiva; *jagdhasya*—which has been eaten; *mohāt*—by mistake; *hi*—because; *viśuddhim*—the purification; *andhasaḥ*—of food; *jugupsitasya*—poisonous; *uddharaṇam*—vomiting; *pracakṣate*—declare.

TRANSLATION

Therefore I shall no longer bear this unworthy body, which has been received from you, who have blasphemed Lord Śiva. If someone has taken food which is poisonous, the best treatment is to vomit.

PURPORT

Since Satī was the representation of the external potency of the Lord, it was in her power to vanquish many universes, including many Dakṣas, but in order to save her husband from the charge that he employed his wife Satī to kill Dakṣa because he could not

do so due to his inferior position, she decided to give up her body.

4.4.19

na veda-vādān anuvartate matiḥ
sva eva loke ramato mahā-muneḥ
yathā gatir deva-manuṣyayoḥ pṛthak
sva eva dharme na paraṁ kṣipet sthitaḥ

SYNONYMS

na—not; *veda-vādān*—rules and regulations of the *Vedas*; *anuvartate*—follow; *matiḥ*—the mind; *sve*—in his own; *eva*—certainly; *loke*—in the self; *ramataḥ*—enjoying; *mahā-muneḥ*—of elevated transcendentalists; *yathā*—as; *gatiḥ*—the way; *deva-manuṣyayoḥ*—of the men and the demigods; *pṛthak*—separately; *sve*—in your own; *eva*—alone; *dharme*—occupational duty; *na*—not; *param*—another; *kṣipet*—should criticize; *sthitaḥ*—being situated.

TRANSLATION

It is better to execute one's own occupational duty than to criticize others. Those who are elevated transcendentalists sometimes may not observe the rules and regulations of the Vedas, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth.

PURPORT

The behavior of the most elevated transcendentalist and that of the most fallen conditioned soul appears to be the same. The elevated transcendentalist can surpass all the regulations of the Vedas, just as the demigods traveling in space surpass all the jungles and rocks on the surface of the globe, although a common man who has no such ability to travel in space has to face all those impediments. The most dear Lord Śiva, although he appeared not to observe all the rules and regulations of the Vedas, is not affected by such disobedience, but a common man who wants to imitate Lord Śiva is mistaken. A common man must observe all the rules and regulations of the Vedas which a person who is in the transcendental position does not need to observe. Dakṣa found fault with Lord Śiva for not observing all the strict rules and regulations of the Vedas, but Satī asserted that he had no need to observe such rules. It is said that for one who is powerful like the sun or the fire, there is no consideration of purity or impurity. The sunshine can sterilize an impure place, whereas if someone else were to pass such a place he would be affected. One should not try to imitate Lord Śiva; rather, one should strictly follow his prescribed occupational duties. One should never vilify a great personality like Lord Śiva.

4.4.20

karma pravṛttaṁ ca nivṛttam apy ṛtaṁ
vede vivicyobhaya-liṅgam āśritam

virodhi tad yaugapadaika-kartari
dvayaṁ tathā brahmaṇi karma narcchati

SYNONYMS

karma—activities; *pravṛttam*—attached to material enjoyment; *ca*—and; *nivṛttam*—materially detached; *api*—certainly; *ṛtam*—true; *vede*—in the *Vedas*; *vivicya*—distinguished; *ubhaya-liṅgam*—symptoms of both; *āśritam*—directed; *virodhi*—contradictory; *tat*—that; *yaugapada-eka-kartari*—both activities in one person; *dvayam*—two; *tathā*—so; *brahmaṇi*—in one who is transcendentally situated; *karma*—activities; *na ṛcchati*—are neglected.

TRANSLATION

In the Vedas there are directions for two kinds of activities—activities for those who are attached to material enjoyment and activities for those who are materially detached. In consideration of these two kinds of activities, there are two kinds of people, who have different symptoms. If one wants to see two kinds of activities in one person, that is contradictory. But both kinds of activities may be neglected by a person who is transcendentally situated.

PURPORT

The Vedic activities are so designed that the conditioned soul who has come to enjoy the material world may do so under

direction so that at the end he becomes detached from such material enjoyment and is eligible to enter into the transcendental position. The four different social orders—brahmacārī, gṛhastha, vānaprastha and sannyāsa—gradually train a person to come to the platform of transcendental life. The activities and dress of a gṛhastha or householder are different from those of a sannyāsī, one in the renounced order of life. It is impossible for one person to adopt both orders. A sannyāsī cannot act like a householder, nor can a householder act like a sannyāsī, but above these two kinds of persons, one who engages in material activities and one who has renounced material activities, there is the person who is transcendental to both. Lord Śiva is in the transcendental position because, as stated before, he was always absorbed in the thought of Lord Vāsudeva within himself. Therefore neither the activities of the gṛhastha nor those of the sannyāsī in the renounced order can be applicable for him. He is in the paramahaṁsa stage, the highest perfectional stage of life. The transcendental position of Lord Śiva is also explained in Bhagavad-gītā, Second Chapter, verse 52 and 53. It is stated there that when one fully engages in transcendental service of the Lord by performing activities without fruitive results, one is elevated to the transcendental position. At that time he has no obligation to follow the Vedic injunctions or the different rules and regulations of the Vedas. When one is above the directions of the Vedic ritualistic injunctions for attaining different allurements and is fully absorbed in transcendental thought, which means thought of the Supreme Personality of Godhead in devotional service, that position called buddhi-yoga, or samādhi,

ecstasy. For a person who has attained this stage, neither the Vedic activities for realizing material enjoyment nor those for renunciation are applicable.

4.4.21

mā vaḥ padavyaḥ pitar asmad-āsthitā
yā yajña-śālāsu na dhūma-vartmabhiḥ
tad-anna-tṛptair asu-bhṛdbhir īḍitā
avyakta-liṅgā avadhūta-sevitāḥ

SYNONYMS

mā—are not; *vaḥ*—yours; *padavyaḥ*—opulences; *pitaḥ*—O father; *asmat-āsthitāḥ*—possessed by us; *yāḥ*—which (opulences); *yajña-śālāsu*—in the sacrificial fire; *na*—not; *dhūma-vartmabhiḥ*—by the path of sacrifices; *tat-anna-tṛptaiḥ*—satisfied by the foodstuff of the sacrifice; *asu-bhṛdbhiḥ*—satisfying bodily necessities; *īḍitāḥ*—praised; *avyakta-liṅgāḥ*—whose cause is unmanifested; *avadhūta-sevitāḥ*—achieved by the self-realized souls.

TRANSLATION

My dear father, the opulence which we possess is impossible either for you or for your flatterers to imagine because persons who engage in fruitive activities by performing great sacrifices are concerned with satisfying their bodily necessities by eating foodstuff offered as a sacrifice. We can exhibit our

opulences simply by desiring to do so. This can be achieved only by great personalities who are renounced self-realized souls.

PURPORT

Satī's father was under the impression that he was exalted in both prestige and opulence and that he had offered his daughter to a person who was not only poor but devoid of all culture. Her father might have been thinking that although she was a chaste woman, greatly adherent to her husband, her husband was in a deplorable condition. To counteract such thoughts, Satī said that the opulence possessed by her husband could not be understood by materialistic persons like Dakṣa and his followers, who were flatterers and were engaged in fruitive activities. Her husband's position was different. He possessed all opulences, but he did not like to exhibit them. Therefore such opulences are called avyakta, or unmanifested. But if required, simply by willing, Lord Śiva can show his wonderful opulences, and such an event is predicted here, for it would soon occur. The opulence which Lord Śiva possesses is enjoyable in renunciation and love of God, not in material exhibition of sense gratificatory methods. Such opulences are possessed by personalities like the Kumāras, Nārada and Lord Śiva, not by others. In this verse the performers of the Vedic rituals are condemned. They have been described here as dhūma-vartmabhiḥ, those who maintain themselves on the remnants of sacrificial foodstuff. There are two kinds of foodstuff offered in sacrifice. One kind is food offered in fruitive ritualistic sacrifices, and the other, the best, is food offered to

Viṣṇu. Although in all cases Viṣṇu is the chief Deity on the sacrificial altar, the performers of fruitive rituals aim to satisfy various demigods to achieve in return some material prosperity. Real sacrifice, however, is to satisfy Lord Viṣṇu, and the remnants of such sacrifices are beneficial for advancement in devotional service. The process of elevation by performing sacrifices other than those aimed at Viṣṇu is very slow, and therefore it has been condemned in this verse. Viśvanātha Cakravartī has described the ritualistic performers to be like crows because crows delight in eating the remnants of food which has been thrown into the dustbin. All the brāhmaṇas who were present for the sacrifice were also condemned by Satī.

Whether or not King Dakṣa and his flatterers could understand the position of Lord Śiva, Satī wanted to impress upon her father that he should not think her husband to be without opulence. Satī, being the devoted wife of Lord Śiva, offers all kinds of material opulences to the worshipers of Lord Śiva. This fact is explained in the Śrīmad-Bhāgavatam, in the Tenth Canto. Lord Śiva's worshipers sometimes appear to be more opulent than the worshipers of Lord Viṣṇu because Durgā, or Satī, being the superintendent in charge of material affairs, can offer all material opulences to the worshipers of Lord Śiva in order to glorify her husband, but the worshipers of Viṣṇu are meant for spiritual elevation, and therefore their material opulence is sometimes found to decrease. These points are very nicely discussed in the Tenth Canto.

4.4.22

naitena dehena hare kṛtāgaso
dehodbhavenālam alaṁ kujanmanā
vrīḍā mamābhūt kujana-prasaṅgatas
taj janma dhig yo mahatām avadya-kṛt

SYNONYMS

na—not; *etena*—by this; *dehena*—by the body; *hare*—to Lord Śiva; *kṛta-āgasaḥ*—having committed offenses; *deha-udbhavena*—produced from your body; *alam alam*—enough, enough; *ku-janmanā*—with a contemptible birth; *vrīḍā*—shame; *mama*—my; *abhūt*—was; *ku-jana-prasaṅgataḥ*—from a relationship with a bad person; *tat janma*—that birth; *dhik*—shameful; *yaḥ*—who; *mahatām*—of the great personalities; *avadya-kṛt*—an offender.

TRANSLATION

You are an offender at the lotus feet of Lord Śiva, and unfortunately I have a body produced from yours. I am very much ashamed of our bodily relationship, and I condemn myself because my body is contaminated by a relationship with a person who is an offender at the lotus feet of the greatest personality.

PURPORT

Lord Śiva is the greatest of all devotees of Lord Viṣṇu. It is stated, vaiṣṇavānāṁ yathā śambhuḥ. Śambhu, Lord Śiva, is the greatest of all devotees of Lord Viṣṇu. In the previous verses Satī has described that Lord Śiva is always in a transcendental position because he is situated in pure vasudeva. Vasudeva is the state from which Kṛṣṇa, Vāsudeva, is born, so Lord Śiva is the greatest devotee of Lord Kṛṣṇa, and Satī's behavior is exemplary because no one should tolerate blasphemy against Lord Viṣṇu or His devotee. Satī is aggrieved not for her personal association with Lord Śiva but because her body is related with that of Dakṣa, who is an offender at Lord Śiva's lotus feet. She feels herself to be condemned because of the body given by her father, Dakṣa.

4.4.23

> *gotraṁ tvadīyaṁ bhagavān vṛṣadhvajo*
> *dākṣāyaṇīty āha yadā sudurmanāḥ*
> *vyapeta-narma-smitam āśu tadāhaṁ*
> *vyutsrakṣya etat kuṇapaṁ tvad-aṅgajam*

SYNONYMS

gotram—family relationship; *tvadīyam*—your; *bhagavān*—the possessor of all opulences; *vṛṣadhvajaḥ*—Lord Śiva; *dākṣāyaṇī*—Dākṣāyaṇī (the daughter of Dakṣa); *iti*—thus; *āha*—calls; *yadā*—when; *sudurmanāḥ*—very morose; *vyapeta*—disappear; *narma-*

smitam—my jolliness and smile; *āśu*—immediately; *tadā*—then; *aham*—I; *vyutsrakṣye*—I shall give up; *etat*—this (body); *kuṇapam*—dead body; *tvat-aṅga-jam*—produced from your body.

TRANSLATION

Because of our family relationship, when Lord Śiva addresses me as Dākṣāyaṇī I at once become morose, and my jolliness and my smile at once disappear. I feel very much sorry that my body, which is just like a bag, has been produced by you, and I shall therefore give it up.

PURPORT

The word dākṣāyaṇī means the daughter of King Dakṣa. Sometimes, when there was relaxed conversation between husband and wife, Lord Śiva used to call Satī the daughter of King Dakṣa, and because this very word reminded her about her family relationship with King Dakṣa, she at once became ashamed because Dakṣa is an incarnation of all offenses. Dakṣa is the embodiment of envy, for he unnecessarily blasphemed a great personality, Lord Śiva. Simply upon hearing the word dākṣāyaṇī, she felt afflicted because of reference to the context because her body was the symbol of all the offensiveness with which Dakṣa was endowed. Since her body was constantly a source of unhappiness, she decided to give it up.

4.4.24

maitreya uvāca
ity adhvare dakṣam anūdya śatru-han
kṣitāv udīcīṁ niṣasāda śānta-vāk
spṛṣṭvā jalaṁ pīta-dukūla-saṁvṛtā
nimīlya dṛg yoga-pathaṁ samāviśat

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *adhvare*—in the arena of sacrifice; *dakṣam*—to Dakṣa; *anūdya*—speaking; *śatru-han*—O annihilator of enemies; *kṣitau*—on the ground; *udīcīm*—facing north; *niṣasāda*—sat down; *śānta-vāk*—in silence; *spṛṣṭvā*—after touching; *jalam*—water; *pīta-dukūla-saṁvṛtā*—dressed in yellow garments; *nimīlya*—closing; *dṛk*—the vision; *yoga-patham*—the mystic *yoga* process; *samāviśat*—became absorbed.

TRANSLATION

Maitreya the sage told Vidura: O annihilator of enemies, while thus speaking to her father in the arena of sacrifice, Satī sat down on the ground and faced north. Dressed in saffron garments, she sanctified herself with water and closed her eyes to absorb herself in the process of mystic yoga.

PURPORT

It is said that when a man desires to quit his body he dresses in saffron garments. Therefore it appears that Satī changed her dress, indicating that she was going to quit the body given her by Dakṣa. Dakṣa was Satī's father, so instead of killing Dakṣa she decided that it would be better to destroy the part of his body which was hers. Thus she decided to give up the body of Dakṣa by the yogic process. Satī was the wife of Lord Śiva, who is known as Yogeśvara, the best among all yogīs, because he knows all the mystic processes of yoga, so it appeared that Satī also knew them. Either she learned yoga from her husband or she was enlightened because she was the daughter of such a great king as Dakṣa. The perfection of yoga is that one can give up one's body or release himself from the embodiment of material elements according to one's desire. Yogīs who have attained perfection are not subject to death by natural laws; such perfect yogīs can leave the body whenever they desire. Generally the yogī first of all becomes mature in controlling the air passing within the body, thus bringing the soul to the top of the brain. Then when the body bursts into flames, the yogī can go anywhere he likes. This yoga system recognizes the soul, and thus it is distinct from the so-called yoga process for controlling the cells of the body which has been discovered in the modern age. The real yoga process accepts the transmigration of the soul from one planet to another or one body to another; and it appears from this incident that Satī wanted to transfer her soul to another body or sphere.

4.4.25

kṛtvā samānāv anilau jitāsanā
sodānam utthāpya ca nābhi-cakrataḥ
śanair hṛdi sthāpya dhiyorasi sthitaṁ
kaṇṭhād bhruvor madhyam aninditānayat

SYNONYMS

kṛtvā—after placing; *samānau*—in equilibrium; *anilau*—the *prāṇa* and *apāna* airs; *jita-āsanā*—having controlled the sitting posture; *sā*—Satī; *udānam*—the life air; *utthāpya*—raising; *ca*—and; *nābhi-cakrataḥ*—at the circle in the navel; *śanaiḥ*—gradually; *hṛdi*—in the heart; *sthāpya*—placing; *dhiyā*—with the intelligence; *urasi*—towards the pulmonary passage; *sthitam*—having been placed; *kaṇṭhāt*—through the throat; *bhruvoḥ*—of the eyebrows; *madhyam*—to the middle; *aninditā*—the blameless (Satī); *ānayat*—raised.

TRANSLATION

First of all she sat in the required sitting posture, and then she carried the life air upwards and placed it in the position of equilibrium near the navel. Then she raised her life air, mixed with intelligence, to the heart and then gradually raised it towards the pulmonary passage and from there to between her eyebrows.

PURPORT

The yogic process is to control the air passing within the body in different places called ṣaṭ-cakra, the six circles of air circulation. The air is raised from the abdomen to the navel, from the navel to the heart, from the heart to the throat, from the throat to between the eyebrows and from between the eyebrows to the top of the cerebrum. That is the sum and substance of practicing yoga. Before practicing the real yoga system one has to practice the sitting postures because this helps in the breathing exercises which control the airs going upwards and downwards. This is a great technique which one has to practice to attain the highest perfectional stage of yoga, but such practice is not meant for this age. No one in this age can attain the perfectional stage of such yoga, but people indulge in practicing sitting postures, which is more or less a gymnastic process. By such bodily gymnastics one may develop good circulation and may therefore keep his body fit, but if one simply restricts oneself to that gymnastic process one cannot attain the highest perfectional stage. The yoga process, as described in the Keśava-śruti, prescribes how one can control his living force according to his desire and transmigrate from one body to another or from one place to another. In other words, yoga practice is not meant to keep the body fit because any transcendental process of spiritual realization automatically helps one to keep the body fit, for it is the spirit soul that keeps the body always fresh. As soon as the spirit soul is out of the body, the material body immediately begins to decompose. Any spiritual process keeps the body fit without separate endeavor,

but if one takes it that the ultimate aim of yoga is to maintain the body, then he is mistaken. The real perfection of yoga is elevation of the soul to a higher position or the liberation of the soul from material entanglement. Some yogīs try to elevate the soul to higher planetary systems where the standard of life is different from that of this planet and where the material comforts, life-span and other facilities for self-realization are greater, and some yogīs endeavor to elevate the soul to the spiritual world, the spiritual Vaikuṇṭha planets. The bhakti-yoga process directly elevates the soul to the spiritual planets where life is eternally blissful and full of knowledge; therefore bhakti-yoga is considered to be the greatest of all yoga systems.

4.4.26

evaṁ sva-dehaṁ mahatāṁ mahīyasā
muhuḥ samāropitam aṅkam ādarāt
jihāsatī dakṣa-ruṣā manasvinī
dadhāra gātreṣv anilāgni-dhāraṇām

SYNONYMS

evam—thus; *sva-deham*—her own body; *mahatām*—of the great saints; *mahīyasā*—most worshipful; *muhuḥ*—again and again; *samāropitam*—seated; *aṅkam*—on the lap; *ādarāt*—respectfully; *jihāsatī*—wishing to give up; *dakṣa-ruṣā*—due to anger towards Dakṣa; *manasvinī*—voluntarily; *dadhāra*—placed; *gātreṣu*—on the

limbs of the body; *anila-agni-dhāraṇām*—meditation on the fire and air.

TRANSLATION

Thus, in order to give up her body, which had been so respectfully and affectionately seated on the lap of Lord Śiva, who is worshiped by great sages and saints, Satī, due to anger towards her father, began to meditate on the fiery air within the body.

PURPORT

Lord Śiva is described herein as the best of all great souls. Although Satī's body was born of Dakṣa, Lord Śiva used to adore her by sitting her on his lap. This is considered a great token of respect. Thus Satī's body was not ordinary, but still she decided to give it up because it was the source of unhappiness because of its connection with Dakṣa. This severe example set by Satī is to be followed. One should be extremely careful about associating with persons who are not respectful to the higher authorities. It is instructed, therefore, in the Vedic literature that one should always be free from the association of atheists and nondevotees and should try to associate with devotees, for by the association of a devotee one can be elevated to the platform of self-realization. This injunction is stressed in many places in Śrīmad-Bhāgavatam; if one wants to be liberated from the clutches of material existence, then one has to associate with great souls, and if one wants to continue one's material existential life, then

one can associate with persons who are materialistic. The materialistic way of life is based on sex life. Thus both becoming addicted to sex life and associating with persons who are addicted to sex life are condemned in the Vedic literature because such association will simply interfere with one's spiritual progress. However, association with great personalities, devotees who are great souls, will elevate one to the spiritual platform. Satīdevī decided to quit the body she had obtained from Dakṣa's body, and she wanted to transfer herself to another body so that she might have completely uncontaminated association with Lord Śiva. Of course it is understood that in her next life she would take birth as the daughter of the Himalayas, Pārvatī, and then she would again accept Lord Śiva as her husband. Satī and Lord Śiva are eternally related; even after she changes her body their relationship is never broken.

4.4.27

> *tataḥ sva-bhartuś caraṇāmbujāsavaṁ*
> *jagad-guroś cintayatī na cāparam*
> *dadarśa deho hata-kalmaṣaḥ satī*
> *sadyaḥ prajajvāla samādhijāgninā*

SYNONYMS

tataḥ—there; *sva-bhartuḥ*—of her husband; *caraṇa-ambuja-āsavam*—on the nectar of the lotus feet; *jagat-guroḥ*—of the supreme spiritual teacher of the universe; *cintayatī*—meditating; *na*

—not; *ca*—and; *aparam*—not other (than her husband); *dadarśa*—saw; *dehaḥ*—her body; *hata-kalmaṣaḥ*—taints of sin being destroyed; *satī*—Satī; *sadyaḥ*—soon; *prajajvāla*—burned; *samādhi-ja-agninā*—by fire produced by meditation.

TRANSLATION

Satī concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world and thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.

PURPORT

Satī at once thought of the lotus feet of her husband, Lord Śiva, who is one of the three great personalities of Godhead in charge of the management of the material world, and simply by meditating on his lotus feet she derived such great pleasure that she forgot everything in relationship with her body. This pleasure was certainly material because she gave up her body for another body that was also material, but by this example we can appreciate the devotee's pleasure in concentrating his mind and attention on the lotus feet of the Supreme Lord, Viṣṇu, or Kṛṣṇa. There is such transcendental bliss in simply meditating on the lotus feet of the Lord that one can forget everything but the Lord's transcendental form. This is the perfection of yogic samādhi, or ecstasy. In this verse it is stated that by such meditation she became free from all contamination. What was

that contamination? The contamination was her concept of the body derived from Dakṣa, but she forgot that bodily relationship in trance. The purport is that when one becomes free from all bodily relationships within this material world and simply places himself in the position of an eternal servant of the Supreme Lord, it is to be understood that all the contamination of his material attachment has been burnt by the blazing fires of transcendental ecstasy. It is not necessary for one to manifest a blazing fire externally, for if one forgets all his bodily relationships within this material world and becomes situated in his spiritual identity, it is said that one has been freed from all material contamination by the blazing fire of yogic samādhi, or ecstasy. That is the topmost perfection of yoga. If one keeps his bodily relationships within this material world and poses himself as a great yogī, he is not a bona fide yogī. In Śrīmad-Bhāgavatam, Second Canto, it is stated, yat-kīrtanaṁ yat-smaraṇaṁ (Bhāg. 2.4.15). Simply by chanting the holy name of the Supreme Personality of Godhead, simply by remembering the lotus feet of Kṛṣṇa, simply by offering prayers to the Supreme Personality of Godhead, one is immediately freed from material contamination, the material bodily concept, by the blazing fire of ecstasy. This effect takes place immediately, without a second's delay.

According to Śrī Jīva Gosvāmī, that Satī quit her body means that she gave up within her heart her relationship with Dakṣa. Śrī Viśvanātha Cakravartī Ṭhākura also comments that since Satī is the superintendent deity of the external potency, when she quit her body she did not get a spiritual body but simply transferred

from the body she had received from Dakṣa. Other commentators also say that she immediately transferred herself into the womb of Menakā, her future mother. She gave up the body she had received from Dakṣa and immediately transferred herself to another, better body, but this does not mean that she got a spiritual body.

4.4.28

> *tat paśyatāṁ khe bhuvi cādbhutaṁ mahad*
> *hā heti vādaḥ sumahān ajāyata*
> *hanta priyā daivatamasya devī*
> *jahāv asūn kena satī prakopitā*

SYNONYMS

tat—that; *paśyatām*—of those who had seen; *khe*—in the sky; *bhuvi*—on the earth; *ca*—and; *adbhutam*—wonderful; *mahat*—great; *hā hā*—oh, oh; *iti*—thus; *vādaḥ*—roar; *su-mahān*—tumultuous; *ajāyata*—occurred; *hanta*—alas; *priyā*—the beloved; *daiva-tamasya*—of the most respectable demigod (Lord Śiva); *devī*—Satī; *jahau*—quit; *asūn*—her life; *kena*—by Dakṣa; *satī*—Satī; *prakopitā*—angered.

TRANSLATION

When Satī annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Satī,

the wife of the most respectable demigod, Lord Śiva, quit her body in such a manner?

PURPORT

There was a tumultuous roaring all over the universe in the societies of the demigods of different planets because Satī was the daughter of Dakṣa, the greatest of all kings, and the wife of Lord Śiva, the greatest of all demigods. Why did she become so angry that she gave up her body? Since she was the daughter of a great personality and wife of a great personality, she had nothing to desire, but still she gave up her body in dissatisfaction. Certainly this was astonishing. One cannot attain complete satisfaction even if one is situated in the greatest material opulence. There was nothing Satī could not achieve either from her relationship with her father or from her relationship with the greatest of the demigods, but still, for some reason, she was dissatisfied. Therefore, Śrīmad-Bhāgavatam explains that one has to achieve real satisfaction, but (yayātmā samprasīdati) ātmā —the body, mind and soul—all become completely satisfied only if one develops devotional service to the Absolute Truth. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. Adhokṣaja means the Absolute Truth. If one can develop his unflinching love for the transcendental Supreme Personality of Godhead, that can give complete satisfaction, otherwise there is no possibility of satisfaction in the material world or anywhere else.

4.4.29

aho anātmyaṁ mahad asya paśyata
prajāpater yasya carācaraṁ prajāḥ
jahāv asūn yad-vimatātmajā satī
manasvinī mānam abhīkṣṇam arhati

SYNONYMS

aho—oh; *anātmyam*—neglect; *mahat*—great; *asya*—of Dakṣa; *paśyata*—just see; *prajāpateḥ*—of the Prajāpati; *yasya*—of whom; *cara-acaram*—all living entities; *prajāḥ*—offspring; *jahau*—gave up; *asūn*—her body; *yat*—by whom; *vimatā*—disrespected; *ātma-jā*—his own daughter; *satī*—Satī; *manasvinī*—voluntarily; *mānam*—respect; *abhīkṣṇam*—repeatedly; *arhati*—deserved.

TRANSLATION

It was astonishing that Dakṣa, who was prajāpati, the maintainer of all living entities, was so disrespectful to his own daughter, Satī, who was not only chaste but was also a great soul, that she gave up her body because of his neglect.

PURPORT

The word anātmya is significant. Anātmya means the life of the soul, so this word indicates that although Dakṣa appeared to be living, actually he was a dead body, otherwise how could he

neglect Satī, who was his own daughter? It was the duty of Dakṣa to look after the maintenance and comforts of all living entities because he was situated as prajāpati, the governor of all living entities. Therefore how is it that he neglected his own daughter, who was the most exalted and chaste woman, a great soul, and who therefore deserved the most respectful treatment from her father? The death of Satī because of her being neglected by Dakṣa, her father, was most astonishing to all the great demigods of the universe.

4.4.30

so 'yaṁ durmarṣa-hṛdayo brahma-dhruk ca
loke 'pakīrtiṁ mahatīm avāpsyati
yad-aṅgajāṁ svāṁ puruṣa-dviḍ udyatāṁ
na pratyaṣedhan mṛtaye 'parādhataḥ

SYNONYMS

saḥ—he; *ayam*—that; *durmarṣa-hṛdayaḥ*—hardhearted; *brahma-dhruk*—unworthy to be a *brāhmaṇa*; *ca*—and; *loke*—in the world; *apakīrtim*—ill fame; *mahatīm*—extensive; *avāpsyati*—will gain; *yat-aṅga-jām*—the daughter of whom; *svām*—own; *puruṣa-dviṭ*—the enemy of Lord Śiva; *udyatām*—who was preparing; *na pratyaṣedhat*—did not prevent; *mṛtaye*—for death; *aparādhataḥ*—because of his offenses.

TRANSLATION

Therefore Dakṣa, who is so hardhearted that he is unworthy to be a brāhmaṇa, will gain extensive ill fame because of his offenses to his daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.

PURPORT

Dakṣa is described here as most hardhearted and therefore unqualified to be a brāhmaṇa. Brahma-dhruk is described by some commentators to mean brahma-bandhu, or friend of the brāhmaṇas. A person who is born in a brāhmaṇa family but has no brahminical qualifications is called a brahma-bandhu. Brāhmaṇas are generally very softhearted and forbearing because they have the power to control the senses and the mind. Dakṣa, however, was not forbearing. For the simple reason that his son-in-law, Lord Śiva, did not stand up to show him the formality of respect, he became so angry and hardhearted that he tolerated even the death of his dearest daughter. Satī tried her best to mitigate the misunderstanding between the son-in-law and the father-in-law by coming to her father's house, even without an invitation, and at that time Dakṣa should have received her, forgetting all past misunderstandings. But he was so hardhearted that he was unworthy to be called an āryan or brāhmaṇa. Thus his ill fame still continues. Dakṣa means expert, and he was given this name because of his ability to beget many hundreds and thousands of children. Persons who are too

sexually inclined and materialistic become so hardhearted because of a slight loss of prestige that they can tolerate even the death of their children.

4.4.31

> *vadaty evaṁ jane satyā*
> *dṛṣṭvāsu-tyāgam adbhutam*
> *dakṣaṁ tat-pārṣadā hantum*
> *udatiṣṭhann udāyudhāḥ*

SYNONYMS

vadati—were talking; *evam*—thus; *jane*—while the people; *satyāḥ*—of Satī; *dṛṣṭvā*—after seeing; *asu-tyāgam*—the death; *adbhutam*—wonderful; *dakṣam*—Dakṣa; *tat-pārṣadāḥ*—the attendants of Lord Śiva; *hantum*—to kill; *udatiṣṭhan*—stood up; *udāyudhāḥ*—with uplifted weapons.

TRANSLATION

While people were talking among themselves about the wonderful voluntary death of Satī, the attendants who had come with her readied themselves to kill Dakṣa with their weapons.

PURPORT

The attendants who came with Satī were meant to protect her from calamities, but since they were unable to protect their

master's wife, they decided to die for her, and before dying they wanted to kill Dakṣa. It is the duty of attendants to give protection to their master, and in case of failure it is their duty to die.

4.4.32

teṣām āpatatāṁ vegaṁ
niśāmya bhagavān bhṛguḥ
yajña-ghna-ghnena yajuṣā
dakṣiṇāgnau juhāva ha

SYNONYMS

teṣām—of them; *āpatatām*—who were approaching; *vegam*—the impulse; *niśāmya*—after seeing; *bhagavān*—the possessor of all opulences; *bhṛguḥ*—Bhṛgu Muni; *yajña-ghna-ghnena*—for killing the destroyers of the *yajña*; *yajuṣā*—with hymns of the *Yajur Veda*; *dakṣiṇa-agnau*—in the southern side of the sacrificial fire; *juhāva*—offered oblations; *ha*—certainly.

TRANSLATION

They came forward forcibly, but Bhṛgu Muni saw the danger and, offering oblations into the southern side of the sacrificial fire, immediately uttered mantric hymns from the Yajur Veda by which the destroyers of yajñik performances could be killed immediately.

PURPORT

Here is one example of powerful hymns in the Vedas which, when chanted, could perform wonderful acts. In the present age of Kali it is not possible to find expert mantra chanters; therefore all the sacrifices recommended in the Vedas are forbidden in this age. The only sacrifice recommended in this age is the chanting of the Hare Kṛṣṇa mantra because in this age it is not possible to accumulate the needed funds for performing sacrifices, not to speak of finding expert brāhmaṇas who can chant the mantras perfectly.

4.4.33

adhvaryuṇā hūyamāne
devā utpetur ojasā
ṛbhavo nāma tapasā
somaṁ prāptāḥ sahasraśaḥ

SYNONYMS

adhvaryuṇā—by the priest, Bhṛgu; *hūyamāne*—oblations being offered; *devāḥ*—demigods; *utpetuḥ*—became manifested; *ojasā*—with great strength; *ṛbhavaḥ*—the Ṛbhus; *nāma*—named; *tapasā*—by penance; *somam*—Soma; *prāptāḥ*—having achieved; *sahasraśaḥ*—by the thousands.

TRANSLATION

When Bhṛgu Muni offered oblations in the fire, immediately many thousands of demigods named Ṛbhus became manifested. All of them were powerful, having achieved strength from Soma, the moon.

PURPORT

It is stated here that many thousands of demigods named Ṛbhus became manifested because of the oblations offered in the fire and the chanting of the hymns from the Yajur-veda. Brāhmaṇas like Bhṛgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic mantras. Vedic mantras are still available, but the chanters are not. By chanting Vedic mantras or chanting the Gāyatrī or Ṛg-mantra one can attain the results he desires. In the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Kṛṣṇa one can attain all perfection.

4.4.34

tair alātāyudhaiḥ sarve
pramathāḥ saha-guhyakāḥ
hanyamānā diśo bhejur
uśadbhir brahma-tejasā

SYNONYMS

taiḥ—by them; *alāta-āyudhaiḥ*—with weapons of firebrands; *sarve*—all; *pramathāḥ*—the ghosts; *saha-guhyakāḥ*—along with the Guhyakas; *hanyamānāḥ*—being attacked; *diśaḥ*—in different directions; *bhejuḥ*—fled; *uśadbhiḥ*—glowing; *brahma-tejasā*—by brahminical power.

TRANSLATION

When the Ṛbhu demigods attacked the ghosts and Guhyakas with half-burned fuel from the yajña fire, all these attendants of Satī fled in different directions and disappeared. This was possible simply because of brahma-tejaḥ, brahminical power.

PURPORT

The word brahma-tejasā, used in this verse, is significant. In those days, brāhmaṇas were so powerful that simply by desiring and by chanting a Vedic mantra, they could accomplish very wonderful effects. But in the present age of degradation there are no such brāhmaṇas. According to the Pāñcarātrika system, in this age the entire population is supposed to consist of śūdras because the brahminical culture has been lost. But if anyone displays the signs of understanding Kṛṣṇa consciousness, he should be accepted, according to Vaiṣṇava smṛti regulations, as a prospective brāhmaṇa and should be given all facilities to achieve the highest perfection. The most magnanimous gift of Lord Caitanya is that the highest perfection of life is available in

this fallen age if one simply adopts the process of chanting Hare Kṛṣṇa, which is able to bring about the fulfillment of all activities in self-realization.

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Satī Quits Her Body."

SB 4.5: Frustration of the Sacrifice of Dakṣa

5. Frustration of the Sacrifice of Dakṣa

Chapter 5

4.5.1

maitreya uvāca
bhavo bhavānyā nidhanaṁ prajāpater
asat-kṛtāyā avagamya nāradāt
sva-pārṣada-sainyaṁ ca tad-adhvararbhubhir
vidrāvitaṁ krodham apāram ādadhe

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *bhavaḥ*—Lord Śiva; *bhavānyāḥ*—of Satī; *nidhanam*—the death; *prajāpateḥ*—because of Prajāpati Dakṣa; *asat-kṛtāyāḥ*—having been insulted; *avagamya*—hearing about; *nāradāt*—from Nārada; *sva-pārṣada-sainyam*—the soldiers of his own associates; *ca*—and; *tat-adhvara*—(produced from) his (Dakṣa's) sacrifice; *ṛbhubhiḥ*—by the Ṛbhus; *vidrāvitam*—were driven away; *krodham*—anger; *apāram*—unbounded; *ādadhe*—showed.

TRANSLATION

Maitreya said: When Lord Śiva heard from Nārada that Satī, his wife, was now dead because of Prajāpati Dakṣa's insult to her and that his soldiers had been

driven away by the Ṛbhu demigods, he became greatly angry.

PURPORT

Lord Śiva understood that Satī, being the youngest daughter of Dakṣa, could present the case of Lord Śiva's purity of purpose and thus would be able to mitigate the misunderstanding between Dakṣa and himself. But such a compromise was not attained, and Satī was deliberately insulted by her father by not being received properly when she visited his house without being invited. Satī herself could have killed her father, Dakṣa, because she is the personified material energy and has immense power to kill and create within this material universe. In the Brahma-saṁhitā her strength is described: she is capable of creating and dissolving many universes. But although she is so powerful, she acts under the direction of the Supreme Personality of Godhead, Kṛṣṇa, as His shadow. It would not have been difficult for Satī to punish her father, but she thought that since she was his daughter, it was not proper for her to kill him. Thus she decided to give up her own body, which she had obtained from his, and Dakṣa did not even check her.

When Satī passed away, giving up her body, the news was conveyed by Nārada to Lord Śiva. Nārada always carries the news of such events because he knows their import. When Lord Śiva heard that his chaste wife Satī was dead, he naturally became exceedingly angry. He also understood that Bhṛgu Muni had created the Ṛbhudeva demigods by uttering the mantras of

the Yajur-veda and that these demigods had driven away all of his soldiers who were present in the arena of sacrifice. Therefore, he wanted to reply to this insult, and thus he decided to kill Dakṣa because he was the cause of the death of Satī.

4.5.2

kruddhaḥ sudaṣṭauṣṭha-puṭaḥ sa dhūr-jaṭir
jaṭāṁ taḍid-vahni-saṭogra-rociṣam
utkṛtya rudraḥ sahasotthito hasan
gambhīra-nādo visasarja tāṁ bhuvi

SYNONYMS

kruddhaḥ—very angry; *su-daṣṭa-oṣṭha-puṭaḥ*—pressing his lips with his teeth; *saḥ*—he (Lord Śiva); *dhūḥ-jaṭiḥ*—having a cluster of hair on his head; *jaṭām*—one hair; *taḍit*—of electricity; *vahni*—of fire; *saṭā*—a flame; *ugra*—terrible; *rociṣam*—blazing; *utkṛtya*—snatching; *rudraḥ*—Lord Śiva; *sahasā*—at once; *utthitaḥ*—stood up; *hasan*—laughing; *gambhīra*—deep; *nādaḥ*—sound; *visasarja*—dashed; *tām*—that (hair); *bhuvi*—on the ground.

TRANSLATION

Thus Lord Śiva, being extremely angry, pressed his lips with his teeth and immediately snatched from his head a strand of hair which blazed like electricity or fire. He stood up at once, laughing like a madman, and dashed the hair to the ground.

4.5.3

tato 'tikāyas tanuvā spṛśan divaṁ
sahasra-bāhur ghana-ruk tri-sūrya-dṛk
karāla-daṁṣṭro jvalad-agni-mūrdhajaḥ
kapāla-mālī vividhodyatāyudhaḥ

SYNONYMS

tataḥ—at this time; *atikāyaḥ*—a great personality (Vīrabhadra); *tanuvā*—with his body; *spṛśan*—touching; *divam*—the sky; *sahasra*—a thousand; *bāhuḥ*—arms; *ghana-ruk*—of black color; *tri-sūrya-dṛk*—as bright as three suns combined; *karāla-daṁṣṭraḥ*—having very fearful teeth; *jvalat-agni*—(like) burning fire; *mūrdhajaḥ*—having hair on his head; *kapāla-mālī*—garlanded with men's heads; *vividha*—various kinds; *udyata*—upraised; *āyudhaḥ*—equipped with weapons.

TRANSLATION

A fearful black demon as high as the sky and as bright as three suns combined was thereby created, his teeth very fearful and the hairs on his head like burning fire. He had thousands of arms, equipped with various weapons, and he was garlanded with the heads of men.

4.5.4

taṁ kiṁ karomīti gṛṇantam āha
baddhāñjaliṁ bhagavān bhūta-nāthaḥ
dakṣaṁ sa-yajñaṁ jahi mad-bhaṭānāṁ
tvam agraṇī rudra bhaṭāṁśako me

SYNONYMS

tam—to him (Vīrabhadra); *kim*—what; *karomi*—shall I do; *iti*—thus; *gṛṇantam*—asking; *āha*—ordered; *baddha-añjalim*—with folded hands; *bhagavān*—the possessor of all opulences (Lord Śiva); *bhūta-nāthaḥ*—the lord of the ghosts; *dakṣam*—Dakṣa; *sa-yajñam*—along with his sacrifice; *jahi*—kill; *mat-bhaṭānām*—of all my associates; *tvam*—you; *agraṇīḥ*—the chief; *rudra*—O Rudra; *bhaṭa*—O expert in battle; *aṁśakaḥ*—born of my body; *me*—my.

TRANSLATION

When that gigantic demon asked with folded hands, "What shall I do, my lord?" Lord Śiva, who is known as Bhūtanātha, directly ordered, "Because you are born from my body, you are the chief of all my associates. Therefore, kill Dakṣa and his soldiers at the sacrifice."

PURPORT

Here is the beginning of competition between brahma-tejas and Śiva-tejas. Bhṛgu Muni had created the Ṛbhu demigods, who had

driven away the soldiers of Lord Śiva stationed in the arena, by his brahma-tejas, brahminical strength. When Lord Śiva heard that his soldiers had been driven away, he created the tall black demon Vīrabhadra to retaliate. There is sometimes a competition between the mode of goodness and the mode of ignorance. That is the way of material existence. Even when one is situated in the mode of goodness, there is every possibility that his position will be mixed with or attacked by the mode of passion or ignorance. That is the law of material nature. Although pure goodness, or śuddha-sattva, is the basic principle in the spiritual world, pure manifestation of goodness is not possible in this material world. Thus, the struggle for existence between different material qualities is always present. This quarrel between Lord Śiva and Bhṛgu Muni, centering around Prajāpati Dakṣa, is the practical example of such competition between the different qualitative modes of material nature.

4·5·5

ājñapta evaṁ kupitena manyunā
sa deva-devaṁ paricakrame vibhum
mene-tadātmānam asaṅga-raṁhasā
mahīyasāṁ tāta sahaḥ sahiṣṇum

SYNONYMS

ājñaptaḥ—being ordered; *evam*—in this manner; *kupitena*—angry; *manyunā*—by Lord Śiva (who is anger personified); *saḥ*—he

(Vīrabhadra); *deva-devam*—he who is worshiped by the demigods; *paricakrame*—circumambulated; *vibhum*—Lord Śiva; *mene*—considered; *tadā*—at that time; *ātmānam*—himself; *asaṅga-raṁhasā*—with the power of Lord Śiva that cannot be opposed; *mahīyasām*—of the most powerful; *tāta*—my dear Vidura; *sahaḥ*—strength; *sahiṣṇum*—capable of coping with.

TRANSLATION

Maitreya continued: My dear Vidura, that black person was the personified anger of the Supreme Personality of Godhead, and he was prepared to execute the orders of Lord Śiva. Thus, considering himself capable of coping with any power offered against him, he circumambulated Lord Śiva.

4.5.6

anvīyamānaḥ sa tu rudra-pārṣadair
bhṛśaṁ nadadbhir vyanadat subhairavam
udyamya śūlaṁ jagad-antakāntakaṁ
samprādravad ghoṣaṇa-bhūṣaṇāṅghriḥ

SYNONYMS

anvīyamānaḥ—being followed; *saḥ*—he (Vīrabhadra); *tu*—but; *rudra-pārṣadaiḥ*—by the soldiers of Lord Śiva; *bhṛśam*—tumultuously; *nadadbhiḥ*—roaring; *vyanadat*—sounded; *su-bhairavam*—very fearful; *udyamya*—carrying; *śūlam*—a trident;

jagat-antaka—death; *antakam*—killing; *samprādravat*—hurried towards (the sacrifice of Dakṣa); *ghoṣaṇa*—roaring; *bhūṣaṇa-aṅghriḥ*—with bangles on his legs.

TRANSLATION

Many other soldiers of Lord Śiva followed the fierce personality in a tumultuous uproar. He carried a great trident, fearful enough to kill even death, and on his legs he wore bangles which seemed to roar.

4.5.7

athartvijo yajamānaḥ sadasyāḥ
kakubhy udīcyāṁ prasamīkṣya reṇum
tamaḥ kim etat kuta etad rajo 'bhūd
iti dvijā dvija-patnyaś ca dadhyuḥ

SYNONYMS

atha—at that time; *ṛtvijaḥ*—the priests; *yajamānaḥ*—the chief person performing the sacrifice (Dakṣa); *sadasyāḥ*—all the persons assembled in the sacrificial arena; *kakubhi udīcyām*—in the northern direction; *prasamīkṣya*—seeing; *reṇum*—the dust storm; *tamaḥ*—darkness; *kim*—what; *etat*—this; *kutaḥ*—from where; *etat*—this; *rajaḥ*—dust; *abhūt*—has come; *iti*—thus; *dvijāḥ*—the *brāhmaṇas*; *dvija-patnyaḥ*—the wives of the *brāhmaṇas*; *ca*—and; *dadhyuḥ*—began to speculate.

TRANSLATION

At that time, all the persons assembled in the sacrificial arena—the priests, the chief of the sacrificial performance, and the brāhmaṇas and their wives—wondered where the darkness was coming from. Later they could understand that it was a dust storm, and all of them were full of anxiety.

4.5.8

vātā na vānti na hi santi dasyavaḥ
prācīna-barhir jīvati hogra-daṇḍaḥ
gāvo na kālyanta idaṁ kuto rajo
loko 'dhunā kiṁ pralayāya kalpate

SYNONYMS

vātāḥ—the winds; *na vānti*—are not blowing; *na*—not; *hi*—because; *santi*—are possible; *dasyavaḥ*—plunderers; *prācīna-barhiḥ*—old King Barhi; *jīvati*—is living; *ha*—still; *ugra-daṇḍaḥ*—who would sternly punish; *gāvaḥ*—the cows; *na kālyante*—are not being driven; *idam*—this; *kutaḥ*—from where; *rajaḥ*—dust; *lokaḥ*—the planet; *adhunā*—now; *kim*—is it; *pralayāya*—for dissolution; *kalpate*—to be considered ready.

TRANSLATION

Conjecturing on the origin of the storm, they said: There is no wind blowing, and there are no cows passing, nor is it possible that this dust storm could be raised by plunderers for there is still the strong King Barhi, who would punish them. Where is this dust storm blowing from? Is the dissolution of the planet now to occur?

PURPORT

Specifically significant in this verse is prācīnabarhir jīvati. The king of that part of the land was known as Barhi, and although he was old, he was still living, and he was a very strong ruler. Thus there was no possibility of thieves and plunderers invading. Indirectly it is stated here that thieves, plunderers, rogues and unwanted population can exist only in a state or kingdom where there is no strong ruler. When, in the name of justice, thieves are allowed liberty, the state and kingdom are disturbed by such plunderers and unwanted population. The dust storm created by the soldiers and assistants of Lord Śiva resembled the situation at the time of the dissolution of this world. When there is a need for the dissolution of the material creation, this function is conducted by Lord Śiva. Therefore the situation now created by him resembled the dissolution of the cosmic manifestation.

4.5.9

prasūti-miśrāḥ striya udvigna-cittā
ūcur vipāko vṛjinasyaiva tasya
yat paśyantīnāṁ duhitṝṇāṁ prajeśaḥ
sutāṁ satīm avadadhyāv anāgām

SYNONYMS

prasūti-miśrāḥ—headed by Prasūti; *striyaḥ*—the women; *udvigna-cittāḥ*—being very anxious; *ūcuḥ*—said; *vipākaḥ*—the resultant danger; *vṛjinasya*—of the sinful activity; *eva*—indeed; *tasya*—his (Dakṣa's); *yat*—because; *paśyantīnām*—who were looking on; *duhitṝṇām*—of her sisters; *prajeśaḥ*—the lord of the created beings (Dakṣa); *sutām*—his daughter; *satīm*—Satī; *avadadhyau*—insulted; *anāgām*—completely innocent.

TRANSLATION

Prasūti, the wife of Dakṣa, along with the other women assembled, became very anxious and said: This danger has been created by Dakṣa because of the death of Satī, who, even though completely innocent, quit her body as her sisters looked on.

PURPORT

Prasūti, being a softhearted woman, could immediately understand that the imminent danger approaching was due to

the impious activity of hardhearted Prajāpati Dakṣa. He was so cruel that he would not save her youngest daughter, Satī, from the action of committing suicide in the presence of her sisters. Satī's mother could understand how much Satī had been pained by the insult of her father. She had been present along with the other daughters, and Dakṣa had purposely received all of them but her because she happened to be the wife of Lord Śiva. This consideration convinced the wife of Dakṣa of the danger which was now ahead, and thus she knew that Dakṣa must be prepared to die for his heinous act.

4.5.10

> *yas tv anta-kāle vyupta-jaṭā-kalāpaḥ*
> *sva-śūla-sūcy-arpita-dig-gajendraḥ*
> *vitatya nṛtyaty uditāstra-dor-dhvajān*
> *uccāṭṭa-hāsa-stanayitnu-bhinna-dik*

SYNONYMS

yaḥ—who (Lord Śiva); *tu*—but; *anta-kāle*—at the time of dissolution; *vyupta*—having scattered; *jaṭā-kalāpaḥ*—his bunch of hair; *sva-śūla*—his own trident; *sūci*—on the points; *arpita*—pierced; *dik-gajendraḥ*—the rulers of the different directions; *vitatya*—scattering; *nṛtyati*—dances; *udita*—upraised; *astra*—weapons; *doḥ*—hands; *dhvajān*—flags; *ucca*—loud; *aṭṭa-hāsa*—laughing; *stanayitnu*—by the thundering sound; *bhinna*—divided; *dik*—the directions.

TRANSLATION

At the time of dissolution, Lord Śiva's hair is scattered, and he pierces the rulers of the different directions with his trident. He laughs and dances proudly, scattering their hands like flags, as thunder scatters the clouds all over the world.

PURPORT

Prasūti, who appreciated the power and strength of her son-in-law, Lord Śiva, is describing what he does at the time of dissolution. This description indicates that the strength of Lord Śiva is so great that Dakṣa's power could not be set in comparison to it. At the time of dissolution, Lord Śiva, with his trident in hand, dances over the rulers of the different planets, and his hair is scattered, just as the clouds are scattered over all directions in order to plunge the different planets into incessant torrents of rain. In the last phase of dissolution, all the planets become inundated with water, and that inundation is caused by the dancing of Lord Śiva. This dance is called the pralaya dance, or dance of dissolution. Prasūti could understand that the dangers ahead resulted not only from Dakṣa's having neglected her daughter, but also because of his neglecting the prestige and honor of Lord Śiva.

4.5.11

amarṣayitvā tam asahya-tejasaṁ
manyu-plutaṁ durnirīkṣyaṁ bhru-kuṭyā
karāla-daṁṣṭrābhir udasta-bhāgaṇaṁ
syāt svasti kiṁ kopayato vidhātuḥ

SYNONYMS

amarṣayitvā—after causing to become angry; *tam*—him (Lord Śiva); *asahya-tejasam*—with an unbearable effulgence; *manyu-plutam*—filled with anger; *durnirīkṣyam*—not able to be looked at; *bhru-kuṭyā*—by the movement of his brows; *karāla-daṁṣṭrābhiḥ*—by his fearful teeth; *udasta-bhāgaṇam*—having scattered the luminaries; *syāt*—there should be; *svasti*—good fortune; *kim*—how; *kopayataḥ*—causing (Lord Śiva) to be angry; *vidhātuḥ*—of Brahmā.

TRANSLATION

The gigantic black man bared his fearful teeth. By the movements of his brows he scattered the luminaries all over the sky, and he covered them with his strong, piercing effulgence. Because of the misbehavior of Dakṣa, even Lord Brahmā, Dakṣa's father, could not have been saved from the great exhibition of anger.

4.5.12

bahv evam udvigna-dṛśocyamāne
janena dakṣasya muhur mahātmanaḥ
utpetur utpātatamāḥ sahasraśo
bhayāvahā divi bhūmau ca paryak

SYNONYMS

bahu—much; *evam*—in this manner; *udvigna-dṛśā*—with nervous glances; *ucyamāne*—while this was being said; *janena*—by the persons (assembled at the sacrifice); *dakṣasya*—of Dakṣa; *muhuḥ*—again and again; *mahā-ātmanaḥ*—stronghearted; *utpetuḥ*—appeared; *utpāta-tamāḥ*—very powerful symptoms; *sahasraśaḥ*—by the thousands; *bhaya-āvahāḥ*—producing fear; *divi*—in the sky; *bhūmau*—on the earth; *ca*—and; *paryak*—from all sides.

TRANSLATION

While everyone was talking amongst themselves, Dakṣa saw dangerous omens from all sides, from the earth and from the sky.

PURPORT

In this verse Dakṣa has been described as mahātmā. The word mahātmā has been commented upon by different commentators in various manners. Vīrarāghavācārya has indicated that this word mahātmā means steady in heart. That is to say that Dakṣa

was so stronghearted that even when his beloved daughter was prepared to lay down her life, he was steady and unshaken. But in spite of his being so stronghearted, he was perturbed when he saw the various disturbances created by the gigantic black demon. Viśvanātha Cakravartī Ṭhākura remarks in this connection that even if one is called mahātmā, a great soul, unless he exhibits the symptoms of a mahātmā, he should be considered a durātmā, or a degraded soul. In Bhagavad-gītā the word mahātmā describes the pure devotee of the Lord: mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ (Bg. 9.13). A mahātmā is always under the guidance of the internal energy of the Supreme Personality of Godhead, and thus how could such a misbehaved person as Dakṣa be a mahātmā? A mahātmā is supposed to have all the good qualities of the demigods, and thus Dakṣa, lacking those qualities, could not be called a mahātmā; he should instead be called durātmā, a degraded soul. The word mahātmā to describe the qualifications of Dakṣa is used sarcastically.

4.5.13

> *tāvat sa rudrānucarair mahā-makho*
> *nānāyudhair vāmanakair udāyudhaiḥ*
> *piṅgaiḥ piśaṅgair makarodarānanaiḥ*
> *paryādravadbhir vidurānvarudhyata*

SYNONYMS

tāvat—very quickly; *saḥ*—that; *rudra-anucaraiḥ*—by the followers of Lord Śiva; *mahā-makhaḥ*—the arena of the great sacrifice; *nānā*—various kinds; *āyudhaiḥ*—with weapons; *vāmanakaiḥ*—of short stature; *udāyudhaiḥ*—upraised; *piṅgaiḥ*—blackish; *piśaṅgaiḥ*—yellowish; *makara-udara-ānanaiḥ*—with bellies and faces like sharks'; *paryādravadbhiḥ*—running all around; *vidura*—O Vidura; *anvarudhyata*—was surrounded.

TRANSLATION

My dear Vidura, all the followers of Lord Śiva surrounded the arena of sacrifice. They were of short stature and were equipped with various kinds of weapons; their bodies appeared to be like those of sharks, blackish and yellowish. They ran all around the sacrificial arena and thus began to create disturbances.

4.5.14

kecid babhañjuḥ prāg-vaṁśaṁ
patnī-śālāṁ tathāpare
sada āgnīdhra-śālāṁ ca
tad-vihāraṁ mahānasam

SYNONYMS

kecit—some; *babhañjuḥ*—pulled down; *prāk-vaṁśam*—the pillars of the sacrificial pandal; *patnī-śālām*—the female quarters; *tathā*—also; *apare*—others; *sadaḥ*—the sacrificial arena; *āgnīdhra-śālām*—the house of the priests; *ca*—and; *tat-vihāram*—the house of the chief of the sacrifice; *mahā-anasam*—the house of the kitchen department.

TRANSLATION

Some of the soldiers pulled down the pillars which were supporting the pandal of sacrifice, some of them entered the female quarters, some of them began destroying the sacrificial arena, and some of them entered the kitchen and the residential quarters.

4.5.15

rurujur yajña-pātrāṇi
tathaike 'gnīn anāśayan
kuṇḍeṣv amūtrayan kecid
bibhidur vedi-mekhalāḥ

SYNONYMS

rurujuḥ—broke; *yajña-pātrāṇi*—the pots used in the sacrifice; *tathā*—so; *eke*—some; *agnīn*—the sacrificial fires; *anāśayan*—extinguished; *kuṇḍeṣu*—on the sacrificial arenas; *amūtrayan*—

passed urine; *kecit*—some; *bibhiduḥ*—tore down; *vedi-mekhalāḥ*—the boundary lines of the sacrificial arena.

TRANSLATION

They broke all the pots made for use in the sacrifice, and some of them began to extinguish the sacrificial fire. Some tore down the boundary line of the sacrificial arena, and some passed urine on the arena.

4.5.16

abādhanta munīn anye
eke patnīr atarjayan
apare jagṛhur devān
pratyāsannān palāyitān

SYNONYMS

abādhanta—blocked the way; *munīn*—the sages; *anye*—others; *eke*—some; *patnīḥ*—the women; *atarjayan*—threatened; *apare*—others; *jagṛhuḥ*—arrested; *devān*—the demigods; *pratyāsannān*—near at hand; *palāyitān*—who were fleeing.

TRANSLATION

Some blocked the way of the fleeing sages, some threatened the women assembled there, and some arrested the demigods who were fleeing the pandal.

4.5.17

bhṛguṁ babandha maṇimān
vīrabhadraḥ prajāpatim
caṇḍeśaḥ pūṣaṇaṁ devaṁ
bhagaṁ nandīśvaro 'grahīt

SYNONYMS

bhṛgum—Bhṛgu Muni; *babandha*—arrested; *maṇimān*—Maṇimān; *vīrabhadraḥ*—Vīrabhadra; *prajāpatim*—Prajāpati Dakṣa; *caṇḍeśaḥ*—Caṇḍeśa; *pūṣaṇam*—Pūṣā; *devam*—the demigod; *bhagam*—Bhaga; *nandīśvaraḥ*—Nandīśvara; *agrahīt*—arrested.

TRANSLATION

Maṇimān, one of the followers of Lord Śiva, arrested Bhṛgu Muni, and Vīrabhadra, the black demon, arrested Prajāpati Dakṣa. Another follower, who was named Caṇḍeśa, arrested Pūṣā. Nandīśvara arrested the demigod Bhaga.

4.5.18

sarva evartvijo dṛṣṭvā
sadasyāḥ sa-divaukasaḥ
tair ardyamānāḥ subhṛśaṁ
grāvabhir naikadhādravan

SYNONYMS

sarve—all; *eva*—certainly; *ṛtvijaḥ*—the priests; *dṛṣṭvā*—after seeing; *sadasyāḥ*—all the members assembled in the sacrifice; *sa-divaukasaḥ*—along with the demigods; *taiḥ*—by those (stones); *ardyamānāḥ*—being disturbed; *su-bhṛśam*—very greatly; *grāvabhiḥ*—by stones; *na ekadhā*—in different directions; *adravan*—began to disperse.

TRANSLATION

There was a continuous shower of stones, and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives they dispersed in different directions.

4.5.19

juhvataḥ sruva-hastasya
śmaśrūṇi bhagavān bhavaḥ
bhṛgor luluñce sadasi
yo 'hasac chmaśru darśayan

SYNONYMS

juhvataḥ—offering sacrificial oblations; *sruva-hastasya*—with the sacrificial ladle in his hand; *śmaśrūṇi*—the mustache; *bhagavān*—the possessor of all opulences; *bhavaḥ*—Vīrabhadra; *bhṛgoḥ*—of Bhṛgu Muni; *luluñce*—tore out; *sadasi*—in the midst of the

assembly; *yaḥ*—who (Bhṛgu Muni); *ahasat*—had smiled; *śmaśru*—his mustache; *darśayan*—showing.

TRANSLATION

Vīrabhadra shaved off the mustache of Bhṛgu, who was offering the sacrificial oblations with his hands in the fire.

4.5.20

bhagasya netre bhagavān
pātitasya ruṣā bhuvi
ujjahāra sada-stho 'kṣṇā
yaḥ śapantam asūsucat

SYNONYMS

bhagasya—of Bhaga; *netre*—both eyes; *bhagavān*—Vīrabhadra; *pātitasya*—having been thrust; *ruṣā*—with great anger; *bhuvi*—on the ground; *ujjahāra*—plucked out; *sada-sthaḥ*—while situated in the assembly of the Viśvasṛks; *akṣṇā*—by the movement of his eyebrows; *yaḥ*—who (Bhaga); *śapantam*—(Dakṣa) who was cursing (Lord Śiva); *asūsucat*—encouraged.

TRANSLATION

Vīrabhadra immediately caught Bhaga, who had been moving his eyebrows during the cursing of Lord Śiva by

Bhṛgu, and out of great anger thrust him to the ground and forcibly put out his eyes.

4.5.21

pūṣṇo hy apātayad dantān
kāliṅgasya yathā balaḥ
śapyamāne garimaṇi
yo 'hasad darśayan dataḥ

SYNONYMS

pūṣṇaḥ—of Pūṣā; *hi*—since; *apātayat*—extracted; *dantān*—the teeth; *kāliṅgasya*—of the King of Kaliṅga; *yathā*—as; *balaḥ*—Baladeva; *śapyamāne*—while being cursed; *garimaṇi*—Lord Śiva; *yaḥ*—who (Pūṣā); *ahasat*—smiled; *darśayan*—showing; *dataḥ*—his teeth.

TRANSLATION

Just as Baladeva had knocked out the teeth of Dantavakra, the King of Kaliṅga, during the gambling match at the marriage ceremony of Aniruddha, Vīrabhadra knocked out the teeth of both Dakṣa, who had shown them while cursing Lord Śiva, and Pūṣā, who, by smiling sympathetically, had also shown his teeth.

PURPORT

Here a reference is made to the marriage of Aniruddha, a grandson of Lord Kṛṣṇa's. He kidnapped the daughter of Dantavakra, and thereafter he was arrested. Just as he was to be punished for the kidnapping, the soldiers from Dvārakā, headed by Balarāma, arrived, and a fight ensued amongst the kṣatriyas. This sort of fight was very common, especially during marriage ceremonies, when everyone was in a challenging spirit. In that challenging spirit, a fight was sure to occur, and in such fights there was commonly killing and misfortune. After finishing such fighting, the parties would come to a compromise, and everything would be settled. This Dakṣa yajña was similar to such events. Now all of them—Dakṣa and the demigods Bhaga and Pūṣā and Bhṛgu Muni—were punished by the soldiers of Lord Śiva, but later everything would come to a peaceful end. So this spirit of fighting between one another was not exactly inimical. Because everyone was so powerful and wanted to show his strength by Vedic mantra or mystic power, all these fighting skills were very elaborately exhibited by the different parties at the Dakṣa yajña.

4.5.22

ākramyorasi dakṣasya
śita-dhāreṇa hetinā

chindann api tad uddhartuṁ
nāśaknot tryambakas tadā

SYNONYMS

ākramya—having sat; *urasi*—on the chest; *dakṣasya*—of Dakṣa; *śita-dhāreṇa*—having a sharp blade; *hetinā*—with a weapon; *chindan*—cutting; *api*—even though; *tat*—that (head); *uddhartum*—to separate; *na aśaknot*—was not able; *tri-ambakaḥ*—Vīrabhadra (who had three eyes); *tadā*—after this.

TRANSLATION

Then Vīrabhadra, the giantlike personality, sat on the chest of Dakṣa and tried to separate his head from his body with sharp weapons, but he was not successful.

4.5.23

śastrair astrānvitair evam
anirbhinna-tvacaṁ haraḥ
vismayaṁ param āpanno
dadhyau paśupatiś ciram

SYNONYMS

śastraiḥ—with weapons; *astra-anvitaiḥ*—with hymns (*mantras*); *evam*—thus; *anirbhinna*—not being cut; *tvacam*—the skin; *haraḥ*—Vīrabhadra; *vismayam*—bewilderment; *param*—greatest; *āpannaḥ*

—was struck with; *dadhyau*—thought; *paśupatiḥ*—Vīrabhadra; *ciram*—for a long time.

TRANSLATION

He tried to cut the head of Dakṣa with hymns as well as weapons, but still it was hard to cut even the surface of the skin of Dakṣa's head. Thus Vīrabhadra was exceedingly bewildered.

4.5.24

dṛṣṭvā saṁjñapanaṁ yogaṁ
paśūnāṁ sa patir makhe
yajamāna-paśoḥ kasya
kāyāt tenāharac chiraḥ

SYNONYMS

dṛṣṭvā—having seen; *saṁjñapanam*—for the killing of the animals in the sacrifice; *yogam*—the device; *paśūnām*—of the animals; *saḥ*—he (Vīrabhadra); *patiḥ*—the lord; *makhe*—in the sacrifice; *yajamāna-paśoḥ*—who was an animal in the form of the chief of the sacrifice; *kasya*—of Dakṣa; *kāyāt*—from the body; *tena*—by that (device); *aharat*—severed; *śiraḥ*—his head.

TRANSLATION

Then Vīrabhadra saw the wooden device in the sacrificial arena by which the animals were to have

been killed. He took the opportunity of this facility to behead Dakṣa.

PURPORT

In this connection it is to be noted that the device used for killing animals in the sacrifice was not designed to facilitate eating their flesh. The killing was specifically intended to give a new life to the sacrificed animal by the power of Vedic mantra. The animals were sacrificed to test the strength of Vedic mantras; yajñas were performed as a test of the mantra. Even in the modern age, tests are executed on animal bodies in the physiology laboratory. Similarly, whether or not the brāhmaṇas were uttering the Vedic hymns correctly was tested by sacrifice in the arena. On the whole, the animals thus sacrificed were not at all the losers. Some old animals would be sacrificed, but in exchange for their old bodies they received other, new bodies. That was the test of Vedic mantras. Vīrabhadra, instead of sacrificing animals with the wooden device, immediately beheaded Dakṣa, to the astonishment of everyone.

4.5.25

sādhu-vādas tadā teṣāṁ
karma tat tasya paśyatām
bhūta-preta-piśācānāṁ
anyeṣāṁ tad-viparyayaḥ

SYNONYMS

sādhu-vādaḥ—joyful exclamation; *tadā*—at that time; *teṣām*—of those (followers of Lord Śiva); *karma*—action; *tat*—that; *tasya*—of him (Vīrabhadra); *paśyatām*—seeing; *bhūta-preta-piśācānām*—of the *bhūtas* (ghosts), *pretas* and *piśācas*; *anyeṣām*—of the others (in the party of Dakṣa); *tat-viparyayaḥ*—the opposite of that (an exclamation of grief).

TRANSLATION

Upon seeing the action of Vīrabhadra, the party of Lord Śiva was pleased and cried out joyfully, and all the bhūtas, the ghosts and demons that had come made a tumultuous sound. On the other hand, the brāhmaṇas who were in charge of the sacrifice cried out in grief at the death of Dakṣa.

4.5.26

juhāvaitac chiras tasmin
dakṣiṇāgnāv amarṣitaḥ
tad-deva-yajanaṁ dagdhvā
prātiṣṭhad guhyakālayam

SYNONYMS

juhāva—sacrificed as an oblation; *etat*—that; *śiraḥ*—head; *tasmin*—in that; *dakṣiṇa-agnau*—in the sacrificial fire on the southern side;

amarṣitaḥ—Vīrabhadra, being greatly angry; *tat*—of Dakṣa; *deva-yajanam*—the arrangements for the sacrifice to the demigods; *dagdhvā*—having set fire; *prātiṣṭhat*—departed; *guhyaka-ālayam*—to the abode of the Guhyakas (Kailāsa).

TRANSLATION

Vīrabhadra then took the head and, out of his great anger, threw it into the southern side of the sacrificial fire, offering it as an oblation. In this way the followers of Lord Śiva devastated all the arrangements for sacrifice. After setting fire to the whole arena, they departed for their master's abode, Kailāsa. Thus end the Bhaktivedanta purports of the Fourth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Frustration of the Sacrifice of Dakṣa." SB 4.6: Brahmā Satisfies Lord Śiva 6. Brahmā Satisfies Lord Śiva

Chapter 6

4.6.1-2

maitreya uvāca
atha deva-gaṇāḥ sarve
rudrānīkaiḥ parājitāḥ
śūla-paṭṭiśa-nistriṁśa-
gadā-parigha-mudgaraiḥ

sañchinna-bhinna-sarvāṅgāḥ
sartvik-sabhyā bhayākulāḥ
svayambhuve namaskṛtya
kārtsnyenaitan nyavedayan

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *atha*—after this; *deva-gaṇāḥ*—the demigods; *sarve*—all; *rudra-anīkaiḥ*—by the soldiers of Lord Śiva; *parājitāḥ*—having been defeated; *śūla*—trident; *paṭṭiśa*—a sharp-edged spear; *nistriṁśa*—a sword; *gadā*—mace; *parigha*—an iron bludgeon; *mudgaraiḥ*—a hammerlike weapon; *sañchinna-bhinna-sarva-aṅgāḥ*—all the limbs wounded; *sa-ṛtvik-sabhyāḥ*—with all the priests and members of the sacrificial assembly; *bhaya-ākulāḥ*—with great fear; *svayambhuve*—unto Lord Brahmā;

namaskṛtya—after offering obeisances; *kārtsnyena*—in detail; *etat*—the events of Dakṣa's sacrifice; *nyavedayan*—reported.

TRANSLATION

All the priests and other members of the sacrificial assembly and all the demigods, having been defeated by the soldiers of Lord Śiva and injured by weapons like tridents and swords, approached Lord Brahmā with great fear. After offering him obeisances, they began to speak in detail of all the events which had taken place.

4.6.3

upalabhya puraivaitad
bhagavān abja-sambhavaḥ
nārāyaṇaś ca viśvātmā
na kasyādhvaram īyatuḥ

SYNONYMS

upalabhya—knowing; *purā*—beforehand; *eva*—certainly; *etat*—all these events of Dakṣa's sacrifice; *bhagavān*—the possessor of all opulences; *abja-sambhavaḥ*—born from a lotus flower (Lord Brahmā); *nārāyaṇaḥ*—Nārāyaṇa; *ca*—and; *viśva-ātmā*—the Supersoul of the entire universe; *na*—not; *kasya*—of Dakṣa; *adhvaram*—to the sacrifice; *īyatuḥ*—did go.

TRANSLATION

Both Lord Brahmā and Viṣṇu already knew that such events would occur in the sacrificial arena of Dakṣa, and knowing beforehand, they did not go to the sacrifice.

PURPORT

As stated in Bhagavad-gītā, vedāhaṁ samatītāni vartamānāni cārjuna (Bg. 7.26). The Lord says, "I know everything that has happened in the past and is going to happen in the future." Lord Viṣṇu is omniscient, and He therefore knew what would happen at Dakṣa's sacrificial arena. For this reason both Nārāyaṇa and Lord Brahmā did not attend the great sacrifice performed by Dakṣa.

4.6.4

tad ākarṇya vibhuḥ prāha
tejīyasi kṛtāgasi
kṣemāya tatra sā bhūyān
na prāyeṇa bubhūṣatām

SYNONYMS

tat—the events related by the demigods and the others; *ākarṇya*—after hearing; *vibhuḥ*—Lord Brahmā; *prāha*—replied; *tejīyasi*—a great personality; *kṛta-āgasi*—has been offended; *kṣemāya*—for

your happiness; *tatra*—in that way; *sā*—that; *bhūyāt na*—is not conducive; *prāyeṇa*—generally; *bubhūṣatām*—desire to exist.

TRANSLATION

When Lord Brahmā heard everything from the demigods and the members who had attended the sacrifice, he replied: You cannot be happy in executing a sacrifice if you blaspheme a great personality and thereby offend his lotus feet. You cannot have happiness in that way.

PURPORT

Lord Brahmā explained to the demigods that although Dakṣa wanted to enjoy the results of fruitive sacrificial activities, it is not possible to enjoy when one offends a great personality like Lord Śiva. It was good for Dakṣa to have died in the fight because if he had lived he would have committed such offenses at the lotus feet of great personalities again and again. According to Manu's law, when a person commits murder, punishment is beneficial for him because if he is not killed he might commit more and more murders and therefore be entangled in his future lives for having killed so many persons. Therefore the king's punishment of a murderer is appropriate. If those who are extremely offensive are killed by the grace of the Lord, that is good for them. In other words, Lord Brahmā explained to the demigods that it was good for Dakṣa to have been killed.

4.6.5

athāpi yūyaṁ kṛta-kilbiṣā bhavaṁ
ye barhiṣo bhāga-bhājaṁ parāduḥ
prasādayadhvaṁ pariśuddha-cetasā
kṣipra-prasādaṁ pragṛhītāṅghri-padmam

SYNONYMS

atha api—still; *yūyam*—all of you; *kṛta-kilbiṣāḥ*—having committed offenses; *bhavam*—Lord Śiva; *ye*—all of you; *barhiṣaḥ*—of the sacrifice; *bhāga-bhājam*—entitled to a share; *parāduḥ*—have excluded; *prasādayadhvam*—all of you should satisfy; *pariśuddha-cetasā*—without mental reservations; *kṣipra-prasādam*—quick mercy; *pragṛhīta-aṅghri-padmam*—his lotus feet having been taken shelter of.

TRANSLATION

You have excluded Lord Śiva from taking part in the sacrificial results, and therefore you are all offenders at his lotus feet. Still, if you go without mental reservations and surrender unto him and fall down at his lotus feet, he will be very pleased.

PURPORT

Lord Śiva is also called Āśutoṣa. Āśu means very soon, and toṣa means to become satisfied. The demigods were advised to go to

Lord Śiva and beg his pardon, and because he is very easily pleased, it was certain that their purpose would be served. Lord Brahmā knew the mind of Lord Śiva very well, and he was confident that the demigods, who were offenders at his lotus feet, could mitigate their offenses by going to him and surrendering without reservation.

4.6.6

āśāsānā jīvitam adhvarasya
lokaḥ sa-pālaḥ kupite na yasmin
tam āśu devaṁ priyayā vihīnaṁ
kṣamāpayadhvaṁ hṛdi viddhaṁ duruktaiḥ

SYNONYMS

āśāsānāḥ—wishing to ask; *jīvitam*—for the duration; *adhvarasya*—of the sacrifice; *lokaḥ*—all the planets; *sa-pālaḥ*—with their controllers; *kupite*—when angered; *na*—not; *yasmin*—whom; *tam*—that; *āśu*—at once; *devam*—Lord Śiva; *priyayā*—of his dear wife; *vihīnam*—having been deprived; *kṣamāpayadhvam*—beg his pardon; *hṛdi*—in his heart; *viddham*—very much afflicted; *duruktaiḥ*—by unkind words.

TRANSLATION

Lord Brahmā also advised them that Lord Śiva is so powerful that by his anger all the planets and their chief controllers can be destroyed immediately. Also, he said

that Lord Śiva was especially sorry because he had recently lost his dear wife and was also very much afflicted by the unkind words of Dakṣa. Under the circumstances, Lord Brahmā suggested that it would behoove them to go at once and beg his pardon.

4.6.7

> *nāhaṁ na yajño na ca yūyam anye*
> *ye deha-bhājo munayaś ca tattvam*
> *viduḥ pramāṇaṁ bala-vīryayor vā*
> *yasyātma-tantrasya ka upāyaṁ vidhitset*

SYNONYMS

na—not; *aham*—I; *na*—nor; *yajñaḥ*—Indra; *na*—nor; *ca*—and; *yūyam*—all of you; *anye*—others; *ye*—who; *deha-bhājaḥ*—of those who bear material bodies; *munayaḥ*—the sages; *ca*—and; *tattvam*—the truth; *viduḥ*—know; *pramāṇam*—the extent; *bala-vīryayoḥ*—of the strength and power; *vā*—or; *yasya*—of Lord Śiva; *ātma-tantrasya*—of Lord Śiva, who is self-dependent; *kaḥ*—what; *upāyam*—means; *vidhitset*—should wish to devise.

TRANSLATION

Lord Brahmā said that no one, including himself, Indra, all the members who were assembled in the sacrificial arena, and all the sages, could know how powerful Lord

Śiva is. Under the circumstances, who would dare to commit an offense at his lotus feet?

PURPORT

After Lord Brahmā advised the demigods to go to Lord Śiva and beg his pardon, it was suggested how he should be satisfied and how the matter should be placed before him. Brahmā also asserted that none of the conditioned souls, including himself and all the demigods, could know how to satisfy Lord Śiva. But he said, "It is known that he is very easily satisfied, so let us try to satisfy him by falling at his lotus feet."

Actually the position of the subordinate is always to surrender to the Supreme. That is the instruction of Bhagavad-gītā. The Lord asks everyone to give up all kinds of concocted occupations and simply surrender unto Him. That will protect the conditioned souls from all sinful reactions. Similarly, in this case Brahmā also suggests that they go and surrender unto the lotus feet of Lord Śiva, for since he is very kind and easily satisfied, this action would prove effective.

4.6.8

sa ittham ādiśya surān ajas tu taiḥ
samanvitaḥ pitṛbhiḥ sa-prajeśaiḥ
yayau sva-dhiṣṇyān nilayaṁ pura-dviṣaḥ
kailāsam adri-pravaraṁ priyaṁ prabhoḥ

SYNONYMS

saḥ—he (Brahmā); *ittham*—thus; *ādiśya*—after instructing; *surān*—the demigods; *ajaḥ*—Lord Brahmā; *tu*—then; *taiḥ*—those; *samanvitaḥ*—followed; *pitṛbhiḥ*—by the Pitās; *sa-prajeśaiḥ*—along with the lords of the living entities; *yayau*—went; *sva-dhiṣṇyāt*—from his own place; *nilayam*—the abode; *pura-dviṣaḥ*—of Lord Śiva; *kailāsam*—Kailāsa; *adri-pravaram*—the best among mountains; *priyam*—dear; *prabhoḥ*—of the lord (Śiva).

TRANSLATION

After thus instructing all the demigods, the Pitās and the lords of the living entities, Lord Brahmā took them with him and left for the abode of Lord Śiva, known as the Kailāsa Hill.

PURPORT

The abode of Lord Śiva, which is known as Kailāsa, is described in the fourteen verses which follow.

4.6.9

janmauṣadhi-tapo-mantra-
yoga-siddhair naretaraiḥ
juṣṭaṁ kinnara-gandharvair
apsarobhir vṛtaṁ sadā

SYNONYMS

janma—birth; *auṣadhi*—herbs; *tapaḥ*—austerity; *mantra*—Vedic hymns; *yoga*—mystic *yoga* practices; *siddhaiḥ*—with perfected beings; *nara-itaraiḥ*—by demigods; *juṣṭam*—enjoyed; *kinnara-gandharvaiḥ*—by Kinnaras and Gandharvas; *apsarobhiḥ*—by Apsarās; *vṛtam*—full of; *sadā*—always.

TRANSLATION

The abode known as Kailāsa is full of different herbs and vegetables, and it is sanctified by Vedic hymns and mystic yoga practice. Thus the residents of that abode are demigods by birth and have all mystic powers. Besides them there are other human beings who are known as Kinnaras and Gandharvas and are accompanied by their beautiful wives, who are known as Apsarās, or angels.

4.6.10

nānā-maṇimayaiḥ śṛṅgair
nānā-dhātu-vicitritaiḥ
nānā-druma-latā-gulmair
nānā-mṛga-gaṇāvṛtaiḥ

SYNONYMS

nānā—different kinds; *maṇi*—jewels; *mayaiḥ*—made of; *śṛṅgaiḥ*—with the peaks; *nānā-dhātu-vicitritaiḥ*—decorated with various minerals; *nānā*—various; *druma*—trees; *latā*—creepers; *gulmaiḥ*—plants; *nānā*—various; *mṛga-gaṇa*—by groups of deer; *āvṛtaiḥ*—inhabited by.

TRANSLATION

Kailāsa is full of mountains which are filled with all kinds of valuable jewels and minerals and surrounded by all varieties of valuable trees and plants. The top of the hill is nicely decorated by various types of deer.

4.6.11

nānāmala-prasravaṇair
nānā-kandara-sānubhiḥ
ramaṇaṁ viharantīnāṁ
ramaṇaiḥ siddha-yoṣitām

SYNONYMS

nānā—various; *amala*—transparent; *prasravaṇaiḥ*—with waterfalls; *nānā*—various; *kandara*—caves; *sānubhiḥ*—with summits; *ramaṇam*—giving pleasure; *viharantīnām*—sporting; *ramaṇaiḥ*—with their lovers; *siddha-yoṣitām*—of the damsels of the mystics.

TRANSLATION

There are many waterfalls, and in the mountains there are many beautiful caves in which the very beautiful wives of the mystics are found.

4.6.12

mayūra-kekābhirutaṁ
madāndhāli-vimūrcchitam
plāvitai rakta-kaṇṭhānāṁ
kūjitaiś ca patattriṇām

SYNONYMS

mayūra—peacocks; *kekā*—with the cries; *abhirutam*—resounding; *mada*—by intoxication; *andha*—blinded; *ali*—by the bees; *vimūrcchitam*—resounded; *plāvitaiḥ*—with the singing; *rakta-kaṇṭhānām*—of the cuckoos; *kūjitaiḥ*—with the whispering; *ca*—and; *patattriṇām*—of other birds.

TRANSLATION

On Kailāsa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. Cuckoos are always singing, and other birds whisper amongst themselves.

4.6.13

āhvayantam ivoddhastair
dvijān kāma-dughair drumaiḥ
vrajantam iva mātaṅgair
gṛṇantam iva nirjharaiḥ

SYNONYMS

āhvayantam—calling; *iva*—as if; *ut-hastaiḥ*—with upraised hands (branches); *dvijān*—the birds; *kāma-dughaiḥ*—yielding desires; *drumaiḥ*—with trees; *vrajantam*—moving; *iva*—as if; *mātaṅgaiḥ*—by elephants; *gṛṇantam*—resounding; *iva*—as if; *nirjharaiḥ*—by the waterfalls.

TRANSLATION

There are tall trees with straight branches that appear to call the sweet birds, and when flocks of elephants pass through the hills, it appears that the Kailāsa Hill moves with them. When the waterfalls resound, it appears that Kailāsa Hill does also.

4.6.14-15

mandāraiḥ pārijātaiś ca
saralaiś copaśobhitam

tamālaiḥ śāla-tālaiś ca
kovidārāsanārjunaiḥ

cūtaiḥ kadambair nīpaiś ca
nāga-punnāga-campakaiḥ
pāṭalāśoka-bakulaiḥ
kundaiḥ kurabakair api

SYNONYMS

mandāraiḥ—with *mandāras*; *pārijātaiḥ*—with *pārijātas*; *ca*—and; *saralaiḥ*—with *saralas*; *ca*—and; *upaśobhitam*—decorated; *tamālaiḥ*—with *tamāla* trees; *śāla-tālaiḥ*—with *śālas* and *tālas*; *ca*—and; *kovidāra-āsana-arjunaiḥ*—*kovidāras, āsanas* (*vijaya-sāras*) and *arjuna* trees (*kāñcanārakas*); *cūtaiḥ*—with *cūtas* (a species of mango); *kadambaiḥ*—with *kadambas*; *nīpaiḥ*—with *nīpas* (*dhūli-kadambas*); *ca*—and; *nāga-punnāga-campakaiḥ*—with *nāgas, punnāgas* and *campakas*; *pāṭala-aśoka-bakulaiḥ*—with *pāṭalas, aśokas* and *bakulas*; *kundaiḥ*—with *kundas*; *kurabakaiḥ*—with *kurabakas*; *api*—also.

TRANSLATION

The whole of Kailāsa Hill is decorated with various kinds of trees, of which the following names can be mentioned: mandāra, pārijāta, sarala, tamāla, tāla, kovidāra, āsana, arjuna, āmrajati (mango), kadamba, dhūli-kadamba, nāga, punnāga, campaka, pāṭala, aśoka, bakula, kunda and kurabakas. The entire hill is

decorated with such trees, which produce flowers with fragrant aromas.

4.6.16

svarṇārṇa-śata-patraiś ca
vara-reṇuka-jātibhiḥ
kubjakair mallikābhiś ca
mādhavībhiś ca maṇḍitam

SYNONYMS

svarṇārṇa—golden colored; *śata-patraiḥ*—with lotuses; *ca*—and; *vara-reṇuka-jātibhiḥ*—with *varas, reṇukas* and *mālatīs*; *kubjakaiḥ*—with *kubjakas*; *mallikābhiḥ*—with *mallikās*; *ca*—and; *mādhavībhiḥ*—with *mādhavīs*; *ca*—and; *maṇḍitam*—decorated.

TRANSLATION

There are other trees also which decorate the hill, such as the golden lotus flower, the cinnamon tree, mālatī, kubja, mallikā and mādhavī.

4.6.17

panasodumbarāśvattha-
plakṣa-nyagrodha-hiṅgubhiḥ

bhūrjair oṣadhibhiḥ pūgai
rājapūgaiś ca jambubhiḥ

SYNONYMS

panasa-udumbara-aśvattha-plakṣa-nyagrodha-hiṅgubhiḥ—with *panasas* (jackfruit trees), *udumbaras, aśvatthas, plakṣas, nyagrodhas* and trees producing asafoetida; *bhūrjaiḥ*—with *bhūrjas*; *oṣadhibhiḥ*—with betel nut trees; *pūgaiḥ*—with *pūgas*; *rājapūgaiḥ*—with *rājapūgas*; *ca*—and; *jambubhiḥ*—with *jambus*.

TRANSLATION

Kailāsa Hill is also decorated with such trees as kata, jackfruit, julara, banyan trees, plakṣas, nyagrodhas and trees producing asafetida. Also there are trees of betel nuts and bhūrjapatra, as well as rājapūga, blackberries and similar other trees.

4.6.18

kharjūrāmrātakāmrādyaiḥ
priyāla-madhukeṅgudaiḥ
druma-jātibhir anyaiś ca
rājitaṁ veṇu-kīcakaiḥ

SYNONYMS

kharjūra-āmrātaka-āmra-ādyaiḥ—with *kharjūras, āmrātakas, āmras* and others; *priyāla-madhuka-iṅgudaiḥ*—with *priyālas, madhukas* and *iṅgudas*; *druma-jātibhiḥ*—with varieties of trees; *anyaiḥ*—other; *ca*—and; *rājitam*—decorated; *veṇu-kīcakaiḥ*—with *veṇus* (bamboos) and *kīcakas* (hollow bamboos).

TRANSLATION

There are mango trees, priyāla, madhuka and iṅguda. Besides these there are other trees, like thin bamboos, kīcaka and varieties of other bamboo trees, all decorating the tract of Kailāsa Hill.

4.6.19-20

kumudotpala-kahlāra-
śatapatra-vanarddhibhiḥ
nalinīṣu kalaṁ kūjat-
khaga-vṛndopaśobhitam

mṛgaiḥ śākhāmṛgaiḥ kroḍair
mṛgendrair ṛkṣa-śalyakaiḥ
gavayaiḥ śarabhair vyāghrai
rurubhir mahiṣādibhiḥ

SYNONYMS

kumuda—*kumuda*; *utpala*—*utpala*; *kahlāra*—*kahlāra*; *śatapatra*—lotuses; *vana*—forest; *ṛddhibhiḥ*—being covered with; *nalinīṣu*—in the lakes; *kalam*—very sweetly; *kūjat*—whispering; *khaga*—of birds; *vṛnda*—groups; *upaśobhitam*—decorated with; *mṛgaiḥ*—with deer; *śākhā-mṛgaiḥ*—with monkeys; *kroḍaiḥ*—with boars; *mṛga-indraiḥ*—with lions; *ṛkṣa-śalyakaiḥ*—with *ṛkṣas* and *śalyakas*; *gavayaiḥ*—with forest cows; *śarabhaiḥ*—with forest asses; *vyāghraiḥ*—with tigers; *rurubhiḥ*—with small deer; *mahiṣa-ādibhiḥ*—with buffalo, etc.

TRANSLATION

There are different kinds of lotus flowers, such as kumuda, utpala and śatapatra. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, ṛkṣas, śalyakas, forest cows, forest asses, tigers, small deer, buffalo and many other animals, who are fully enjoying their lives.

4.6.21

karṇāntraikapadāśvāsyair
nirjuṣṭaṁ vṛka-nābhibhiḥ

kadalī-khaṇḍa-saṁruddha-
nalinī-pulina-śriyam

SYNONYMS

karṇāntra—by the *karṇāntra*; *ekapada*—the *ekapada*; *aśvāsyaiḥ*—by the *aśvāsya*; *nirjuṣṭam*—fully enjoyed; *vṛka-nābhibhiḥ*—by the *vṛka* and *nābhi,* or *kastūrī* deer; *kadalī*—of banana trees; *khaṇḍa*—with groups; *saṁruddha*—covered; *nalinī*—of small lakes filled with lotus flowers; *pulina*—with the sandy banks; *śriyam*—very beautiful.

TRANSLATION

There are varieties of deer, such as karṇāntra, ekapada, aśvāsya, vṛka and kastūrī, the deer which bears musk. Besides the deer there are many banana trees which decorate the small hillside lakes very nicely.

4.6.22

paryastaṁ nandayā satyāḥ
snāna-puṇyatarodayā
vilokya bhūteśa-giriṁ
vibudhā vismayaṁ yayuḥ

SYNONYMS

paryastam—surrounded; *nandayā*—by the Nandā; *satyāḥ*—of Satī; *snāna*—by the bathing; *puṇya-tara*—especially flavored; *udayā*—with water; *vilokya*—after seeing; *bhūta-īśa*—of Bhūteśa (the lord of the ghosts, Lord Śiva); *girim*—the mountain; *vibudhāḥ*—the demigods; *vismayam*—wonder; *yayuḥ*—obtained.

TRANSLATION

There is a small lake named Alakanandā in which Satī used to take her bath, and that lake is especially auspicious. All the demigods, after seeing the specific beauty of Kailāsa Hill, were struck with wonder at the great opulence to be found there.

PURPORT

According to the commentary called Śrī-Bhāgavata-candra-candrikā, the water in which Satī used to bathe was Ganges water. In other words, the Ganges flowed through the Kailāsa Parvata. There is every possibility of accepting such a statement because Ganges water also flows from the hair of Lord Śiva. Since Ganges water rests on the head of Lord Śiva and then flows to the other parts of the universe, it is quite possible that the water in which Satī bathed, which was certainly very nicely scented, was Ganges water.

4.6.23

dadṛśus tatra te ramyām
alakāṁ nāma vai purīm
vanaṁ saugandhikaṁ cāpi
yatra tan-nāma paṅkajam

SYNONYMS

dadṛśuḥ—saw; *tatra*—there (in Kailāsa); *te*—they (the demigods); *ramyām*—very attractive; *alakām*—Alakā; *nāma*—known as; *vai*—indeed; *purīm*—abode; *vanam*—forest; *saugandhikam*—Saugandhika; *ca*—and; *api*—even; *yatra*—in which place; *tat-nāma*—known by that name; *paṅkajam*—species of lotus flowers.

TRANSLATION

Thus the demigods saw the wonderfully beautiful region known as Alakā in the forest known as Saugandhika, which means "full of fragrance." The forest is known as Saugandhika because of its abundance of lotus flowers.

PURPORT

Sometimes Alakā is known as Alakā purī, which is also the name of the abode of Kuvera. Kuvera's abode, however, cannot be seen from Kailāsa. Therefore the region of Alakā referred to here is different from the Alakā purī of Kuvera. According to

Vīrarāghava Ācārya, alakā means "uncommonly beautiful." In the region of Alakā the demigods saw, there is a type of lotus flower known as Saugandhika that distributes an especially fragrant scent.

4.6.24

> *nandā cālakanandā ca*
> *saritau bāhyataḥ puraḥ*
> *tīrthapāda-padāmbhoja-*
> *rajasātīva pāvane*

SYNONYMS

nandā—the Nandā; *ca*—and; *alakanandā*—the Alakanandā; *ca*—and; *saritau*—two rivers; *bāhyataḥ*—outside; *puraḥ*—from the city; *tīrtha-pāda*—of the Supreme Personality of Godhead; *pada-ambhoja*—of the lotus feet; *rajasā*—by the dust; *atīva*—exceedingly; *pāvane*—sanctified.

TRANSLATION

They also saw the two rivers named Nandā and Alakanandā. These two rivers are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead, Govinda.

4.6.25

yayoḥ sura-striyaḥ kṣattar
avaruhya sva-dhiṣṇyataḥ
krīḍanti puṁsaḥ siñcantyo
vigāhya rati-karśitāḥ

SYNONYMS

yayoḥ—in both of which (rivers); *sura-striyaḥ*—the celestial damsels along with their husbands; *kṣattaḥ*—O Vidura; *avaruhya*—descending; *sva-dhiṣṇyataḥ*—from their own airplanes; *krīḍanti*—they play; *puṁsaḥ*—their husbands; *siñcantyaḥ*—sprinkling with water; *vigāhya*—after entering (the water); *rati-karśitāḥ*—whose enjoyment has become diminished.

TRANSLATION

My dear Kṣattā, Vidura, the celestial damsels come down to that river in their airplanes with their husbands, and after sex enjoyment, they entered the water and enjoyed sprinkling their husbands with water.

PURPORT

It is understood that even the damsels of the heavenly planets are polluted by thoughts of sex enjoyment, and therefore they come in airplanes to bathe in the rivers Nandā and Alakanandā.

It is significant that these rivers, Nandā and Alakanandā, are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead. In other words, just as the Ganges is sacred because its water emanates from the toes of the Supreme Personality of Godhead, Nārāyaṇa, so whenever water or anything is in touch with devotional service of the Supreme Personality of Godhead, it is purified and spiritualized. The rules and regulations of devotional service are based on this principle: anything in touch with the lotus feet of the Lord is immediately freed from all material contamination. The damsels of the heavenly planets, polluted by thoughts of sex life, come down to bathe in the sanctified rivers and enjoy sprinkling water on their husbands.

Two words are very significant in this connection. Rati-karśita means that the damsels become morose after sex enjoyment. Although they accept sex enjoyment as a bodily demand, afterwards they are not happy. Another significant point in this connection is that Lord Govinda, the Supreme Personality of Godhead, is described here as tīrtha-pāda. Tīrtha means "sanctified place," and pāda means "lotus feet of the Lord." People go to a sanctified place to free themselves from all sinful reactions. In other words, those who are devoted to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, automatically become sanctified. The Lord's lotus feet are called tīrtha-pāda because under their protection there are hundreds and thousands of saintly persons who sanctify the sacred places of pilgrimage. Śrīla Narottamadāsa Ṭhākur, a great ācārya of the Gauḍīya Vaiṣṇava Sampradāya, advises us not to travel to

different places of pilgrimage. Undoubtedly, it is troublesome to go from one place to another, but one who is intelligent can take shelter of the lotus feet of Govinda and thereby be automatically sanctified as the result of his pilgrimage. Anyone who is fixed in the service of the lotus feet of Govinda is called tīrtha-pāda; he does not need to travel on various pilgrimages, for he can enjoy all the benefits of such travel simply by engaging in the service of the lotus feet of the Lord. Such a pure devotee who has implicit faith in the lotus feet of the Lord can create sacred places in any part of the world where he decides to remain. Tīrthīkurvanti tīrthāni (Bhāg. 1.13.10). The places are sanctified due to the presence of pure devotees; any place automatically becomes a place of pilgrimage if either the Lord or His pure devotee remains or resides there. In other words, such a pure devotee, who is engaged one hundred percent in the service of the Lord, can remain anywhere in the universe, and that part of the universe immediately becomes a sacred place where he can peacefully render service to the Lord as the Lord desires.

4.6.26

> *yayos tat-snāna-vibhraṣṭa-*
> *nava-kuṅkuma-piñjaram*
> *vitṛṣo 'pi pibanty ambhaḥ*
> *pāyayanto gajā gajīḥ*

SYNONYMS

yayoḥ—in both of which rivers; *tat-snāna*—by the bathing of them (the damsels of the heavenly planets); *vibhraṣṭa*—fallen off; *nava*—fresh; *kuṅkuma*—with *kuṅkuma* powder; *piñjaram*—yellow; *vitṛṣaḥ*—not being thirsty; *api*—even; *pibanti*—drink; *ambhaḥ*—the water; *pāyayantaḥ*—causing to drink; *gajāḥ*—the elephants; *gajīḥ*—the female elephants.

TRANSLATION

After the damsels of the heavenly planets bathe in the water, it becomes yellowish and fragrant due to the kuṅkuma from their bodies. Thus the elephants come to bathe there with their wives, the she-elephants, and they also drink the water, although they are not thirsty.

4.6.27

tāra-hema-mahāratna-
vimāna-śata-saṅkulām
juṣṭāṁ puṇyajana-strībhir
yathā khaṁ sataḍid-ghanam

SYNONYMS

tāra-hema—of pearls and gold; *mahā-ratna*—valuable jewels; *vimāna*—of airplanes; *śata*—with hundreds; *saṅkulām*—crowded; *juṣṭām*—occupied, enjoyed; *puṇyajana-strībhiḥ*—by the wives of

the Yakṣas; *yathā*—as; *kham*—the sky; *sa-taḍit-ghanam*—with the lightning and the clouds.

TRANSLATION

The airplanes of the heavenly denizens are bedecked with pearls, gold and many valuable jewels. The heavenly denizens are compared to clouds in the sky decorated with occasional flashes of electric lightning.

PURPORT

The airplanes described in this verse are different from the airplanes of which we have experience. In the Śrīmad-Bhāgavatam and all the Vedic literatures, there are many descriptions of vimāna, which means airplanes. On different planets there are different kinds of airplanes. On this gross planet earth, there are airplanes run by machine, but on other planets the airplanes are run not by machine but by mantric hymns. They are also used especially for enjoyment by the denizens of the heavenly planets so that they can go from one planet to another. On other planets which are called Siddhalokas the denizens can travel from one planet to another without airplanes. The beautiful airplanes from the heavenly planets are compared here to the sky because they fly in the sky; the passengers are compared to the clouds. The beautiful damsels, the wives of the denizens of the heavenly planets, are compared to lightning. In summation, the airplanes with their passengers

which came from higher planets to Kailāsa were very pleasant to look at.

4.6.28

> *hitvā yakṣeśvara-purīṁ*
> *vanaṁ saugandhikaṁ ca tat*
> *drumaiḥ kāma-dughair hṛdyaṁ*
> *citra-mālya-phala-cchadaiḥ*

SYNONYMS

hitvā—passing over; *yakṣa-īśvara*—the lord of the Yakṣas (Kuvera); *purīm*—the abode; *vanam*—the forest; *saugandhikam*—named Saugandhika; *ca*—and; *tat*—that; *drumaiḥ*—with trees; *kāma-dughaiḥ*—yielding desires; *hṛdyam*—attractive; *citra*—variegated; *mālya*—flowers; *phala*—fruits; *chadaiḥ*—leaves.

TRANSLATION

While traveling, the demigods passed over the forest known as Saugandhika, which is full of varieties of flowers, fruits and desire trees. While passing over the forest they also saw the regions of Yakṣeśvara.

PURPORT

Yakṣeśvara is also known as Kuvera, and he is the treasurer of the demigods. In the descriptions of him in Vedic literature, it is stated that he is fabulously rich. It appears from these verses that

Kailāsa is situated near the residential quarters of Kuvera. It is also stated here that the forest was full of desire trees. In Brahma-saṁhitā we learn about the desire tree which is found in the spiritual world, especially in Kṛṣṇaloka, the abode of Lord Kṛṣṇa. We learn here that such desire trees are also found in Kailāsa, the residence of Lord Śiva, by the grace of Kṛṣṇa. It thus appears that Kailāsa has a special significance; it is almost like the residence of Lord Kṛṣṇa.

4.6.29

rakta-kaṇṭha-khagānīka-
svara-maṇḍita-ṣaṭpadam
kalahaṁsa-kula-preṣṭhaṁ
kharadaṇḍa-jalāśayam

SYNONYMS

rakta—reddish; *kaṇṭha*—necks; *khaga-anīka*—of many birds; *svara*—with the sweet sounds; *maṇḍita*—decorated; *ṣaṭ-padam*—bees; *kalahaṁsa-kula*—of groups of swans; *preṣṭham*—very dear; *khara-daṇḍa*—lotus flowers; *jala-āśayam*—lakes.

TRANSLATION

In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were

abundantly decorated with crying swans as well as strong-stemmed lotus flowers.

PURPORT

The beauty of the forest was intensified by the presence of various lakes. It is described herein that the lakes were decorated with lotus flowers and with swans who played and sang with the birds and the humming bees. Considering all these attributes, one can imagine how beautiful this spot was and how much the demigods passing through enjoyed the atmosphere. There are many paths and beautiful spots created by man on this planet, but none of them can surpass those of Kailāsa, as they are described in these verses.

4.6.30

vana-kuñjara-saṅghṛṣṭa-
haricandana-vāyunā
adhi puṇyajana-strīṇāṁ
muhur unmathayan manaḥ

SYNONYMS

vana-kuñjara—by wild elephants; *saṅghṛṣṭa*—rubbed against; *haricandana*—the sandalwood trees; *vāyunā*—by the breeze; *adhi*—further; *puṇyajana-strīṇām*—of the wives of the Yakṣas; *muhuḥ*—again and again; *unmathayat*—agitating; *manaḥ*—the minds.

TRANSLATION

All these atmospheric influences unsettled the forest elephants who flocked together in the sandalwood forest, and the blowing wind agitated the minds of the damsels there for further sex enjoyment.

PURPORT

Whenever there is a nice atmosphere in the material world, immediately there is an awakening of the sexual appetite in the minds of materialistic persons. This tendency is present everywhere within this material world, not only on this earth but in higher planetary systems as well. In complete contrast to the influence of this atmosphere on the minds of the living entities within the material world is the description of the spiritual world. The women there are hundreds and thousands of times more beautiful than the women here in this material world, and the spiritual atmosphere is also many times better. Yet despite the pleasant atmosphere, the minds of the denizens do not become agitated because in the spiritual world, the Vaikuṇṭha planets, the spiritualistic minds of the inhabitants are so much absorbed in the spiritual vibration of chanting the glories of the Lord that such enjoyment could not be surpassed by any other enjoyment, even sex, which is the culmination of all pleasure in the material world. In other words, in the Vaikuṇṭha world, in spite of its better atmosphere and facilities, there is no impetus for sex life. As stated in Bhagavad-gītā (Bg. 2.59), paraṁ dṛṣṭvā

nivartate: the inhabitants are so spiritually enlightened that in the presence of such spirituality, sex life is insignificant.

4.6.31

> *vaidūrya-kṛta-sopānā*
> *vāpya utpala-mālinīḥ*
> *prāptaṁ kimpuruṣair dṛṣṭvā*
> *ta ārād dadṛśur vaṭam*

SYNONYMS

vaidūrya-kṛta—made of *vaidūrya*; *sopānāḥ*—staircases; *vāpyaḥ*—lakes; *utpala*—of lotus flowers; *mālinīḥ*—containing rows; *prāptam*—inhabited; *kimpuruṣaiḥ*—by the Kimpuruṣas; *dṛṣṭvā*—after seeing; *te*—those demigods; *ārāt*—not far away; *dadṛśuḥ*—saw; *vaṭam*—a banyan tree.

TRANSLATION

They also saw that the bathing ghāṭs and their staircases were made of vaidūrya-maṇi. The water was full of lotus flowers. Passing by such lakes, the demigods reached a place where there was a big banyan tree.

4.6.32

sa yojana-śatotsedhaḥ
pādona-viṭapāyataḥ
paryak-kṛtācala-cchāyo
nirnīḍas tāpa-varjitaḥ

SYNONYMS

saḥ—that banyan tree; *yojana-śata*—one hundred *yojanas* (eight hundred miles); *utsedhaḥ*—height; *pāda-ūna*—less by a quarter (six hundred miles); *viṭapa*—by the branches; *āyataḥ*—spread out; *paryak*—all around; *kṛta*—made; *acala*—unshaken; *chāyaḥ*—the shadow; *nirnīḍaḥ*—without bird nests; *tāpa-varjitaḥ*—without heat.

TRANSLATION

That banyan tree was 800 miles high, and its branches spread over 600 miles around. The tree cast a fine shade which permanently cooled the temperature, yet there was no noise of birds.

PURPORT

Generally, in every tree there are bird nests, and the birds congregate in the evening and create noise. But it appears that this banyan tree was devoid of nests, and therefore it was calm, quiet and peaceful, and its temperature was undisturbed, so it was just suitable for meditation.

4.6.33

tasmin mahā-yogamaye
mumukṣu-śaraṇe surāḥ
dadṛśuḥ śivam āsīnaṁ
tyaktāmarṣam ivāntakam

SYNONYMS

tasmin—under that tree; *mahā-yoga-maye*—having many sages engaged in meditation on the Supreme; *mumukṣu*—of those who desire liberation; *śaraṇe*—the shelter; *surāḥ*—the demigods; *dadṛśuḥ*—saw; *śivam*—Lord Śiva; *āsīnam*—seated; *tyakta-amarṣam*—having given up anger; *iva*—as; *antakam*—eternal time.

TRANSLATION

The demigods saw Lord Śiva sitting under that tree, which was competent to give perfection to mystic yogīs and deliver all people. As grave as time eternal, he appeared to have given up all anger.

PURPORT

In this verse the word mahā-yoga-maye is very significant. Yoga means meditation on the Supreme Personality of Godhead, and mahā-yoga means those who engage in the devotional service of Viṣṇu. Meditation means remembering, smaraṇam. There are nine different kinds of devotional service, of which smaraṇam is

one process; the yogī remembers the form of Viṣṇu within his heart. Thus there were many devotees engaged in meditation on Lord Viṣṇu under the big banyan tree.

The Sanskrit word mahā is derived from the affix mahat. This affix is used when there is a great number or quantity, so mahā-yoga indicates that there were many great yogīs and devotees meditating on the form of Lord Viṣṇu. Generally such meditators are desirous of liberation from material bondage, and they are promoted to the spiritual world to one of the Vaikuṇṭhas. Liberation means freedom from material bondage or nescience. In the material world we are suffering life after life because of our bodily identification, and liberation is freedom from that miserable condition of life.

4.6.34

sanandanādyair mahā-siddhaiḥ
śāntaiḥ saṁśānta-vigraham
upāsyamānaṁ sakhyā ca
bhartrā guhyaka-rakṣasām

SYNONYMS

sanandana-ādyaiḥ—the four Kumāras, headed by Sanandana; *mahā-siddhaiḥ*—liberated souls; *śāntaiḥ*—saintly; *saṁśānta-vigraham*—the grave and saintly Lord Śiva; *upāsyamānam*—was

being praised; *sakhyā*—by Kuvera; *ca*—and; *bhartrā*—by the master; *guhyaka-rakṣasām*—of the Guhyakas and the Rākṣasas.

TRANSLATION

Lord Śiva sat there, surrounded by saintly persons like Kuvera, the master of the Guhyakas, and the four Kumāras, who were already liberated souls. Lord Śiva was grave and saintly.

PURPORT

The personalities sitting with Lord Śiva are significant because the four Kumāras were liberated from birth. It may be remembered that after their birth these Kumāras were requested by their father to get married and beget children in order to increase the population of the newly created universe. But they refused, and at that time, Lord Brahmā was angry. In that angry mood, Rudra, or Lord Śiva, was born. Thus they were intimately related. Kuvera, the treasurer of the demigods, is fabulously rich. Thus Lord Śiva's association with the Kumāras and Kuvera indicates that he has all transcendental and material opulences. Actually, he is the qualitative incarnation of the Supreme Lord; therefore his position is very exalted.

4.6.35

vidyā-tapo-yoga-patham
āsthitaṁ tam adhīśvaram

carantaṁ viśva-suhṛdaṁ
vātsalyāl loka-maṅgalam

SYNONYMS

vidyā—knowledge; *tapaḥ*—austerity; *yoga-patham*—the path of devotional service; *āsthitam*—situated; *tam*—him (Lord Śiva); *adhīśvaram*—the master of the senses; *carantam*—performing (austerity, etc.); *viśva-suhṛdam*—the friend of the whole world; *vātsalyāt*—out of full affection; *loka-maṅgalam*—auspicious for everyone.

TRANSLATION

The demigods saw Lord Śiva situated in his perfection as the master of the senses, knowledge, fruitive activities and the path of achieving perfection. He was the friend of the entire world, and due to his full affection for everyone, he was very auspicious.

PURPORT

Lord Śiva is full of wisdom and tapasya, austerity. One who knows the modes of work is understood to be situated on the path of devotional service to the Supreme Personality of Godhead. One cannot serve the Supreme Personality of Godhead unless he has achieved full perfectional knowledge in the ways and means of performing devotional service.

Lord Śiva is described here as adhīśvara. Īśvara means "controller," and adhīśvara means particularly "controller of the senses." Generally our materially contaminated senses are apt to engage in sense gratificatory activities, but when a person is elevated by wisdom and austerity, the senses then become purified, and they become engaged in the service of the Supreme Personality of Godhead. Lord Śiva is the emblem of such perfection, and therefore in the scriptures it is said, vaiṣṇavānāṁ yathā śambhuḥ: Lord Śiva is a Vaiṣṇava. Lord Śiva, by his action within this material world, teaches all conditioned souls how to engage in devotional service twenty-four hours a day. Therefore he is described here as loka-maṅgala, good fortune personified for all conditioned souls.

4.6.36

liṅgaṁ ca tāpasābhīṣṭaṁ
bhasma-daṇḍa-jaṭājinam
aṅgena sandhyābhra-rucā
candra-lekhāṁ ca bibhratam

SYNONYMS

liṅgam—symptom; *ca*—and; *tāpasa-abhīṣṭam*—desired by Śaivite ascetics; *bhasma*—ashes; *daṇḍa*—staff; *jaṭā*—matted hair; *ajinam*—antelope skin; *aṅgena*—with his body; *sandhyā-ābhra*—reddish; *rucā*—colored; *candra-lekhām*—the crest of a half-moon; *ca*—and; *bibhratam*—bearing.

TRANSLATION

He was seated on a deerskin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. On his hair was the sign of a half-moon, a symbolic representation.

PURPORT

Lord Śiva's symptoms of austerity are not exactly those of a Vaiṣṇava. Lord Śiva is certainly the number one Vaiṣṇava, but he exhibits a feature for a particular class of men who cannot follow the Vaiṣṇava principles. The Śaivites, the devotees of Lord Śiva, generally dress like Lord Śiva, and sometimes they indulge in smoking and taking intoxicants. Such practices are never accepted by the followers of Vaiṣṇava rituals.

4.6.37

upaviṣṭaṁ darbhamayyāṁ
bṛsyāṁ brahma sanātanam
nāradāya pravocantaṁ
pṛcchate śṛṇvatāṁ satām

SYNONYMS

upaviṣṭam—seated; *darbha-mayyām*—made of *darbha,* straw; *bṛsyām*—on a mattress; *brahma*—the Absolute Truth; *sanātanam*—

the eternal; *nāradāya*—unto Nārada; *pravocantam*—speaking; *pṛcchate*—asking; *śṛṇvatām*—listening; *satām*—of the great sages.

TRANSLATION

He was seated on a straw mattress and was speaking to all who were present there, including the great sage Nārada. He was specifically taking to him about the Absolute Truth.

PURPORT

The lord was sitting on a mattress of straw because such a sitting place is accepted by persons who are practicing austerities to gain understanding of the Absolute Truth. In this verse it is specifically mentioned that he was speaking to the great sage Nārada, a celebrated devotee. Nārada was asking Lord Śiva about devotional service, and Śiva, being the topmost Vaiṣṇava, was instructing him. In other words, Lord Śiva and Nārada were discussing the knowledge of the Veda, but it is to be understood that the subject matter was devotional service. Another point in this connection is that Lord Śiva is the supreme instructor and the great sage Nārada is the supreme audience. Therefore, the supreme subject matter of Vedic knowledge is bhakti, or devotional service.

4.6.38

kṛtvorau dakṣiṇe savyaṁ
pāda-padmaṁ ca jānuni
bāhuṁ prakoṣṭhe 'kṣa-mālām
āsīnaṁ tarka-mudrayā

SYNONYMS

kṛtvā—having placed; *ūrau*—thigh; *dakṣiṇe*—at the right; *savyam*—the left; *pāda-padmam*—lotus feet; *ca*—and; *jānuni*—on his knee; *bāhum*—hand; *prakoṣṭhe*—in the end of the right hand; *akṣa-mālām*—*rudrākṣa* beads; *āsīnam*—sitting; *tarka-mudrayā*—with the *mudrā* of argument.

TRANSLATION

His left leg was placed on his right thigh, and his left hand was placed on his left thigh. In his right hand he held rudrākṣa beads. This sitting posture is called vīrāsana. He sat in the vīrāsana posture, and his finger was in the mode of argument.

PURPORT

The sitting posture described herein is called vīrāsana according to the system of aṣṭāṅga-yoga performances. In the performance of yoga there are eight divisions, such as yama and niyama—controlling, following the rules and regulations, then practicing

the sitting postures, etc. Besides vīrāsana there are other sitting postures, such as padmāsana and siddhāsana. Practice of these āsanas without elevating oneself to the position of realizing the Supersoul, Viṣṇu, is not the perfectional stage of yoga. Lord Śiva is called yogīśvara, the master of all yogīs, and Kṛṣṇa is also called yogeśvara. Yogīśvara indicates that no one can surpass the yoga practice of Lord Śiva, and yogeśvara indicates that no one can surpass the yogic perfection of Kṛṣṇa. Another significant word is tarka-mudrā. This indicates that the fingers are opened and the second finger is raised, along with the arm, to impress the audience with some subject matter. This is actually a symbolic representation.

4.6.39

> *taṁ brahma-nirvāṇa-samādhim āśritaṁ*
> *vyupāśritaṁ giriśaṁ yoga-kakṣām*
> *sa-loka-pālā munayo manūnām*
> *ādyaṁ manuṁ prāñjalayaḥ praṇemuḥ*

SYNONYMS

tam—him (Lord Śiva); *brahma-nirvāṇa*—in *brahmānanda*; *samādhim*—in trance; *āśritam*—absorbed; *vyupāśritam*—leaning on; *giriśam*—Lord Śiva; *yoga-kakṣām*—having his left knee firmly fixed with a knotted cloth; *sa-loka-pālāḥ*—along with the demigods (headed by Indra); *munayaḥ*—the sages; *manūnām*—of all thinkers;

ādyam—the chief; *manum*—thinker; *prāñjalayaḥ*—with folded palms; *praṇemuḥ*—offered respectful obeisances.

TRANSLATION

All the sages and demigods, headed by Indra, offered their respectful obeisances unto Lord Śiva with folded hands. Lord Śiva was dressed in saffron garments and was absorbed in trance, thus appearing to be the head of all sages.

PURPORT

In this verse the word brahmānanda is significant. This brahmānanda, or brahma-nirvāṇa, is explained by Prahlāda Mahārāja. When one is completely absorbed in the adhokṣaja, the Supreme Personality of Godhead, who is beyond the sense perception of materialistic persons, this is called brahmānanda.

It is impossible to conceive of the existence, name, form, quality and pastimes of the Supreme Personality of Godhead because He is transcendentally situated beyond the conception of materialistic persons. Because materialists cannot imagine or conceive of the Supreme Personality of Godhead, they may think that God is dead, but factually He is always existing in His sac-cid-ānanda-vigraha, His eternal form. Constant meditation concentrated on the form of the Lord is called samādhi, ecstasy or trance. Samādhi means particularly concentrated attention, so one who has achieved the qualification of always meditating on the Personality of Godhead is to be understood to be always in

trance and enjoying brahma-nirvāṇa, or brahmānanda. Lord Śiva exhibited those symptoms, and therefore it is stated that he was absorbed in brahmānanda.

Another significant word is yogakakṣām. Yogakakṣām is the sitting posture in which the left thigh is fixed under one's tightly knotted saffron-colored garment. Also the words manūnām ādyam are significant here because they mean a philosopher or one who is thoughtful and can think very nicely. Such a man is called manu. Lord Śiva is described in this verse as the chief of all thinkers. Lord Śiva, of course, does not engage in useless mental speculation, but as stated in the previous verse, he is always thoughtful regarding how to deliver the demons from their fallen condition of life. It is said that during the advent of Lord Caitanya, Sadā-Śiva appeared as Advaita Prabhu, and Advaita Prabhu's chief concern was to elevate the fallen conditioned souls to the platform of devotional service to Lord Kṛṣṇa. Since people were engaged in useless occupations which would continue their material existence, Lord Śiva, in the form of Lord Advaita, appealed to the Supreme Lord to appear as Lord Caitanya to deliver these illusioned souls. Actually Lord Caitanya appeared on the request of Lord Advaita. Similarly, Lord Śiva has a sampradāya, the Rudra-sampradāya. He is always thinking about the deliverance of the fallen souls, as exhibited by Lord Advaita Prabhu.

4.6.40

sa tūpalabhyāgatam ātma-yoniṁ
surāsureśair abhivanditāṅghriḥ
utthāya cakre śirasābhivandanam
arhattamaḥ kasya yathaiva viṣṇuḥ

SYNONYMS

saḥ—Lord Śiva; *tu*—but; *upalabhya*—seeing; *āgatam*—had arrived; *ātma-yonim*—Lord Brahmā; *sura-asura-īśaiḥ*—by the best of the demigods and demons; *abhivandita-aṅghriḥ*—whose feet are worshiped; *utthāya*—standing up; *cakre*—made; *śirasā*—with his head; *abhivandanam*—respectful; *arhattamaḥ*—Vāmanadeva; *kasya*—of Kaśyapa; *yathā eva*—just as; *viṣṇuḥ*—Viṣṇu.

TRANSLATION

Lord Śiva's lotus feet were worshiped by both the demigods and demons, and still, in spite of his exalted position, as soon as he saw that Lord Brahmā was there among all the other demigods, immediately he stood up and offered his respect to him by bowing down and touching his lotus feet. This action was like that of Vāmanadeva, who offered His respectful obeisances to Kaśyapa Muni.

PURPORT

Kaśyapa Muni was in the category of the living entities, but he had a transcendental son, Vāmanadeva, who was an incarnation of Viṣṇu. Thus although Lord Viṣṇu is the Supreme Personality of Godhead, He offered His respects to Kaśyapa Muni. Similarly, when Lord Kṛṣṇa was a child He used to offer His respectful obeisances to His mother and father, Nanda and Yaśodā. Also at the Battle of Kurukṣetra, Lord Kṛṣṇa touched the feet of Mahārāja Yudhiṣṭhira because he was His elder. It appears, then, that the Personality of Godhead, Lord Śiva and other devotees, in spite of their being situated in exalted positions, instructed by practical example how to offer obeisances to their superiors. Lord Śiva offered his respectful obeisances to Brahmā because Brahmā was his father, just as Kaśyapa Muni was the father of Vāmana.

4.6.41

tathāpare siddha-gaṇā maharṣibhir
ye vai samantād anu nīlalohitam
namaskṛtaḥ prāha śaśāṅka-śekharaṁ
kṛta-praṇāmaṁ prahasann ivātmabhūḥ

SYNONYMS

tathā—so; *apare*—the others; *siddha-gaṇāḥ*—the Siddhas; *mahā-ṛṣibhiḥ*—along with the great sages; *ye*—who; *vai*—indeed;

samantāt—from all sides; *anu*—after; *nīlalohitam*—Lord Śiva; *namaskṛtaḥ*—making obeisances; *prāha*—said; *śaśāṅka-śekharam*—to Lord Śiva; *kṛta-praṇāmam*—having made obeisances; *prahasan*—smiling; *iva*—as; *ātmabhūḥ*—Lord Brahmā.

TRANSLATION

All the sages who were sitting with Lord Śiva, such as Nārada and others, also offered their respectful obeisances to Lord Brahmā. After being so worshiped, Lord Brahmā, smiling, began to speak to Lord Śiva.

PURPORT

Lord Brahmā was smiling because he knew that Lord Śiva is not only easily satisfied but easily irritated as well. He was afraid that Lord Śiva might be in an angry mood because he had lost his wife and had been insulted by Dakṣa. In order to conceal this fear, he smiled and addressed Lord Śiva as follows.

4.6.42

brahmovāca
jāne tvām īśaṁ viśvasya
jagato yoni-bījayoḥ
śakteḥ śivasya ca paraṁ
yat tad brahma nirantaram

SYNONYMS

brahmā uvāca—Lord Brahmā said; *jāne*—I know; *tvām*—you (Lord Śiva); *īśam*—the controller; *viśvasya*—of the entire material manifestation; *jagataḥ*—of the cosmic manifestation; *yoni-bījayoḥ*—of both the mother and father; *śakteḥ*—of potency; *śivasya*—of Śiva; *ca*—and; *param*—the Supreme; *yat*—which; *tat*—that; *brahma*—without change; *nirantaram*—with no material qualities.

TRANSLATION

Lord Brahmā said: My dear Lord Śiva, I know that you are the controller of the entire material manifestation, the combination father and mother of the cosmic manifestation, and the Supreme Brahman beyond the cosmic manifestation as well. I know you in that way.

PURPORT

Although Lord Brahmā had received very respectful obeisances from Lord Śiva, still he knew that Lord Śiva was in a more exalted position than himself. Lord Śiva's position is described in Brahma-saṁhitā: there is no difference between Lord Viṣṇu and Lord Śiva in their original positions, but still Lord Śiva is different from Lord Viṣṇu. The example is given that the milk in yogurt is not different from the original milk from which it was made.

4.6.43

tvam eva bhagavann etac
chiva-śaktyoḥ svarūpayoḥ
viśvaṁ sṛjasi pāsy atsi
krīḍann ūrṇa-paṭo yathā

SYNONYMS

tvam—you; *eva*—certainly; *bhagavan*—O my lord; *etat*—this; *śiva-śaktyoḥ*—being situated in your auspicious energy; *svarūpayoḥ*—by your personal expansion; *viśvam*—this universe; *sṛjasi*—create; *pāsi*—maintain; *atsi*—annihilate; *krīḍan*—working; *ūrṇa-paṭaḥ*—spider's web; *yathā*—just like.

TRANSLATION

My dear lord, you create this cosmic manifestation, maintain it and annihilate it by expansion of your personality, exactly as a spider creates, maintains and winds up its web.

PURPORT

In this verse the word śiva-śakti is significant. Śiva means auspicious, and śakti means energy. There are many types of energies of the Supreme Lord, and all of them are auspicious. Brahmā, Viṣṇu and Maheśvara are called guṇāvatāras or incarnations of material qualities. In the material world we

compare these different incarnations from different angles of vision, but since all of them are expansions of the supreme auspicious, all of them are auspicious, although sometimes we consider one quality of nature to be higher or lower than another. The mode of ignorance, or tamoguṇa, is considered very much lower than the others, but in the higher sense it is also auspicious. The example may be given herein that the government has both an educational department and criminal department. An outsider may consider the criminal department inauspicious, but from the government's point of view it is as important as the education department, and therefore the government finances both departments equally, without discrimination.

4.6.44

> *tvam eva dharmārtha-dughābhipattaye*
> *dakṣeṇa sūtreṇa sasarjithādhvaram*
> *tvayaiva loke 'vasitāś ca setavo*
> *yān brāhmaṇāḥ śraddadhate dhṛta-vratāḥ*

SYNONYMS

tvam—Your Lordship; *eva*—certainly; *dharma-artha-dugha*—benefit derived from religion and economic development; *abhipattaye*—for their protection; *dakṣeṇa*—by Dakṣa; *sūtreṇa*—making him the cause; *sasarjitha*—created; *adhvaram*—sacrifices; *tvayā*—by you; *eva*—certainly; *loke*—in this world; *avasitāḥ*—

regulated; *ca*—and; *setavaḥ*—respect for the *varṇāśrama* institution; *yān*—which; *brāhmaṇāḥ*—the *brāhmaṇas*; *śraddadhate*—respect very much; *dhṛta-vratāḥ*—taking it as a vow.

TRANSLATION

My dear lord, Your Lordship has introduced the system of sacrifices through the agency of Dakṣa, and thus one may derive the benefits of religious activities and economic development. Under your regulative principles, the institution of the four varṇas and āśramas is respected. The brāhmaṇas therefore vow to follow this system strictly.

PURPORT

The Vedic system of varṇa and āśrama is never to be neglected because these divisions are created by the Supreme Lord Himself for the upkeep of social and religious order in human society. The brāhmaṇas, as the intelligent class of men in society, must be avowed to steadily respect this regulative principle. The tendency in this age of Kali to make a classless society and not observe the principles of varṇa and āśrama is a manifestation of an impossible dream. Destruction of the social and spiritual orders will not bring fulfillment of the idea of a classless society. One should observe the principles of varṇa and āśrama strictly for the satisfaction of the creator, for it is stated in the Bhagavad-gītā by Lord Kṛṣṇa that the four orders of the social system—brāhmaṇas, kṣatriyas, vaiśyas and śūdras—are His creation. They

should act according to the regulative principles of this institution and satisfy the Lord, just as different parts of the body all engage in the service of the whole. The whole is the Supreme Personality of Godhead in His virāṭa-rūpa or universal form. The brāhmaṇas, kṣatriyas, vaiśyas and śūdras are respectively the mouth, arms, abdomen and legs of the universal form of the Lord. So long as they are engaged in the service of the complete whole, their position is secure, otherwise they fall down from their respective positions and become degraded.

4.6.45

tvaṁ karmaṇāṁ maṅgala maṅgalānāṁ
kartuḥ sva-lokaṁ tanuṣe svaḥ paraṁ vā
amaṅgalānāṁ ca tamisram ulbaṇaṁ
viparyayaḥ kena tad eva kasyacit

SYNONYMS

tvam—Your Lordship; *karmaṇām*—of the prescribed duties; *maṅgala*—O most auspicious; *maṅgalānām*—of the auspicious; *kartuḥ*—of the performer; *sva-lokam*—respective higher planetary systems; *tanuṣe*—expand; *svaḥ*—heavenly planets; *param*—transcendental world; *vā*—or; *amaṅgalānām*—of the inauspicious; *ca*—and; *tamisram*—the name of a particular hell; *ulbaṇam*—ghastly; *viparyayaḥ*—the opposite; *kena*—why; *tat eva*—certainly that; *kasyacit*—for someone.

TRANSLATION

O most auspicious lord, you have destined the heavenly planets, the spiritual Vaikuṇṭha planets, or the impersonal Brahman sphere as the respective positions of the performers of auspicious activities. Similarly, for others, who are miscreants, you have destined different kinds of hells which are horrible and ghastly. Yet sometimes it is found that their destinations are just the opposite. It is very difficult to ascertain the cause of this.

PURPORT

The Supreme Personality of Godhead is called the supreme will. By the supreme will everything is happening. It is said, therefore, that not a blade of grass moves without the supreme will. Generally it is prescribed that performers of pious activities are promoted to the higher planetary systems, devotees are promoted to the Vaikuṇṭhas or spiritual worlds, and impersonal speculators are promoted to the impersonal Brahman effulgence; but it sometimes so happens that a miscreant like Ajāmila is immediately promoted to the Vaikuṇṭha-loka simply by chanting the name of Nārāyaṇa. Although when Ajāmila uttered this vibration he intended to call his son Nārāyaṇa, Lord Nārāyaṇa took it seriously and immediately gave him promotion to Vaikuṇṭha-loka, despite his background, which was full of sinful activities. Similarly King Dakṣa was always engaged in the pious activities of performing sacrifices, yet simply because of creating

a little misunderstanding with Lord Śiva, he was severely taken to task. The conclusion is, therefore, that the supreme will is the ultimate judgment; no one can argue upon this. A pure devotee therefore submits in all circumstances to the supreme will of the Lord, accepting it as all-auspicious.

tat te 'nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam hṛd-vāg-vapurbhir vidadhan namas te jīveta yo mukti-pade sa dāya-bhāk (Bhāg. 10.14.8)

The purport of this verse is that when a devotee is in a calamitous condition he takes it as a benediction of the Supreme Lord and takes responsibility for himself for his past misdeeds. In such a condition, he offers still more devotional services and is not disturbed. One who lives in such a disposition of mind, engaged in devotional service, is the most eligible candidate for promotion to the spiritual world. In other words, such a devotee's claim for promotion to the spiritual world is assured in all circumstances.

4.6.46

> *na vai satāṁ tvac-caraṇārpitātmanāṁ*
> *bhūteṣu sarveṣv abhipaśyatāṁ tava*
> *bhūtāni cātmany apṛthag-didṛkṣatāṁ*
> *prāyeṇa roṣo 'bhibhaved yathā paśum*

SYNONYMS

na—not; *vai*—but; *satām*—of the devotees; *tvat-caraṇa-arpita-ātmanām*—of those who are completely surrendered at your lotus feet; *bhūteṣu*—among living entities; *sarveṣu*—all varieties; *abhipaśyatām*—perfectly seeing; *tava*—your; *bhūtāni*—living entities; *ca*—and; *ātmani*—in the Supreme; *apṛthak*—nondifferent; *didṛkṣatām*—those who see like that; *prāyeṇa*—almost always; *roṣaḥ*—anger; *abhibhavet*—takes place; *yathā*—exactly like; *paśum*—the animals.

TRANSLATION

My dear Lord, devotees who have fully dedicated their lives unto your lotus feet certainly observe your presence as Paramātmā in each and every being, and as such they do not differentiate between one living being and another. Such persons treat all living entities equally. They never become overwhelmed by anger like animals, who can see nothing without differentiation.

PURPORT

When the Supreme Personality of Godhead becomes angry or kills a demon, materially this may appear unfavorable, but spiritually this is a blissful blessing upon him. Therefore pure devotees do not make any distinction between the Lord's anger and His blessings. They see both with reference to the Lord's behavior with others and themselves. A devotee does not find fault with the behavior of the Lord in any circumstances.

4.6.47

pṛthag-dhiyaḥ karma-dṛśo durāśayāḥ
parodayenārpita-hṛd-rujo 'niśam
parān duruktair vitudanty aruntudās
tān māvadhīd daiva-vadhān bhavad-vidhaḥ

SYNONYMS

pṛthak—differently; *dhiyaḥ*—those who are thinking; *karma*—fruitive activities; *dṛśaḥ*—observer; *durāśayāḥ*—mean minded; *para-udayena*—by others' flourishing condition; *arpita*—given up; *hṛt*—heart; *rujaḥ*—anger; *aniśam*—always; *parān*—others; *duruktaiḥ*—harsh words; *vitudanti*—gives pain; *aruntudāḥ*—by piercing words; *tān*—unto them; *mā*—not; *avadhīt*—kill; *daiva*—by providence; *vadhān*—already killed; *bhavat*—you; *vidhaḥ*—like.

TRANSLATION

Persons who observe everything with differentiation, who are simply attached to fruitive activities, who are mean minded, who are always pained to see the flourishing condition of others and who thus give distress to them by uttering harsh and piercing words have already been killed by Providence. Thus there is no need for them to be killed again by an exalted personality like you.

PURPORT

Persons who are materialistic and always engaged in fruitive activities for material profit cannot endure seeing the flourishing life of others. But for a few persons in Kṛṣṇa consciousness, the entire world is full of such envious persons, who are perpetually full of anxieties because they are attached to the material body and are without self-realization. Since their hearts are always filled with anxiety, it is understood that they have already been killed by Providence. Thus Lord Śiva, as a self-realized Vaiṣṇava, was advised not to kill Dakṣa. A Vaiṣṇava is described as para-duḥkha-duḥkhī because although he is never distressed in any condition of life, he is distressed to see others in a distressed condition. Vaiṣṇavas, therefore, should not try to kill by any action of the body or mind but should try to revive the Kṛṣṇa consciousness of others out of compassion for them. The Kṛṣṇa consciousness movement has been started to deliver the envious persons of the world from the clutches of māyā, and even though they are sometimes put into trouble, devotees push on the Kṛṣṇa consciousness movement in all tolerance. Lord Caitanya advises:

tṛṇād api sunīcena taror api sahiṣṇunā amāninā mānadena kīrtanīyaḥ sadā hariḥ

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state

of mind one can chant the holy name of the Lord constantly." (Śikṣāṣṭakam, 3)

A Vaiṣṇava should follow the examples of such Vaiṣṇavas as Haridāsa Ṭhākura, Nityānanda Prabhu and also Lord Jesus Christ. There is no need to kill anyone who has already been killed. But it should be noted herewith that a Vaiṣṇava should not tolerate the blaspheming of Viṣṇu or Vaiṣṇavas, although he should tolerate personal insults to himself.

4.6.48

> *yasmin yadā puṣkara-nābha-māyayā*
> *durantayā spṛṣṭa-dhiyaḥ pṛthag-dṛśaḥ*
> *kurvanti tatra hy anukampayā kṛpāṁ*
> *na sādhavo daiva-balāt kṛte kramam*

SYNONYMS

yasmin—in some place; *yadā*—when; *puṣkara-nābha-māyayā*—by the illusory energy of Puṣkaranābha, the Supreme Personality of Godhead; *durantayā*—insurmountable; *spṛṣṭa-dhiyaḥ*—bewildered; *pṛthak-dṛśaḥ*—the same persons who see differently; *kurvanti*—do; *tatra*—there; *hi*—certainly; *anukampayā*—out of compassion; *kṛpām*—mercy; *na*—never; *sādhavaḥ*—saintly persons; *daiva-balāt*—by providence; *kṛte*—being done; *kramam*—prowess.

TRANSLATION

My dear lord, if in some places materialists who are already bewildered by the insurmountable illusory energy of the Supreme Godhead sometimes commit offenses, a saintly person, with compassion, does not take this seriously. Knowing that they commit the offenses because they were overpowered by the illusory energy, he does not show his prowess to counteract them.

PURPORT

It is said that the beauty of a tapasvī or saintly person, is forgiveness. There are many instances in the spiritual history of the world in which many saintly persons, although unnecessarily harassed, did not take action, although they could have done so. Parīkṣit Mahārāja, for example, was unnecessarily cursed by a brāhmaṇa boy, and this was very much regretted by the boy's father, but Parīkṣit Mahārāja accepted the curse and agreed to die within a week as the brāhmaṇa boy desired. Parīkṣit Mahārāja was the emperor and was full in power both spiritually and materially, but out of compassion and out of respect for the brāhmaṇa community, he did not counteract the action of the brāhmaṇa boy but agreed to die within seven days. Because it was desired by Kṛṣṇa that Parīkṣit Mahārāja agree to the punishment so that the instruction of Śrīmad-Bhāgavatam would thus be revealed to the world, Parīkṣit Mahārāja was advised not to take action. A Vaiṣṇava is personally tolerant for the benefit of

others. When he does not show his prowess, this does not mean that he is lacking in strength, but it indicates that he is tolerant for the welfare of the entire human society.

4.6.49

> *bhavāṁs tu puṁsaḥ paramasya māyayā*
> *durantayāspṛṣṭa-matiḥ samasta-dṛk*
> *tayā hatātmasv anukarma-cetaḥsv*
> *anugrahaṁ kartum ihārhasi prabho*

SYNONYMS

bhavān—Your Lordship; *tu*—but; *puṁsaḥ*—of the person; *paramasya*—the supreme; *māyayā*—by the material energy; *durantayā*—of great potency; *aspṛṣṭa*—unaffected; *matiḥ*—intelligence; *samasta-dṛk*—seer or knower of everything; *tayā*—by the same illusory energy; *hata-ātmasu*—bewildered at heart; *anukarma-cetaḥsu*—whose hearts are attracted by fruitive activities; *anugraham*—mercy; *kartum*—to do; *iha*—in this case; *arhasi*—desire; *prabho*—O lord.

TRANSLATION

My dear lord, you are never bewildered by the formidable influence of the illusory energy of the Supreme Personality of Godhead. Therefore you are omniscient and should be merciful and compassionate

upon those who are bewildered by the same illusory energy and are very much attached to fruitive activities.

PURPORT

A Vaiṣṇava is never bewildered by the influence of the external energy because he is engaged in the transcendental loving service of the Lord. The Lord states in Bhagavad-gītā:

daivī hy eṣā guṇamayī mama māyā duratyayā mām eva ye prapadyante māyām etāṁ taranti te

"My divine energy consisting of the three modes of material nature is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14) A Vaiṣṇava should take care of those who are bewildered by this māyā instead of becoming angry with them because without a Vaiṣṇava's mercy they have no way to get out of the clutches of māyā. Those who have been condemned by māyā are rescued by the mercy of devotees.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

"I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls." Those who are under the influence of the illusory energy are attracted to fruitive activities, but a

Vaiṣṇava preacher attracts their hearts to the Supreme Personality of Godhead, Śrī Kṛṣṇa.

4.6.50

> *kurv adhvarasyoddharaṇaṁ hatasya bhoḥ*
> *tvayāsamāptasya mano prajāpateḥ*
> *na yatra bhāgaṁ tava bhāgino daduḥ*
> *kuyājino yena makho ninīyate*

SYNONYMS

kuru—just execute; *adhvarasya*—of the sacrifice; *uddharaṇam*—complete regularly; *hatasya*—killed; *bhoḥ*—O; *tvayā*—by you; *asamāptasya*—of the unfinished sacrifice; *mano*—O Lord Śiva; *prajāpateḥ*—of Mahārāja Dakṣa; *na*—not; *yatra*—where; *bhāgam*—share; *tava*—your; *bhāginaḥ*—deserving to take the share; *daduḥ*—did not give; *ku-yājinaḥ*—bad priests; *yena*—by the bestower; *makhaḥ*—sacrifice; *ninīyate*—gets the result.

TRANSLATION

My dear Lord Śiva, you are a shareholder of a portion of the sacrifice, and you are the giver of the result. The bad priests did not deliver your share, and therefore you destroyed everything, and the sacrifice remains unfinished. Now you can do the needful and take your rightful share.

4.6.51

jīvatād yajamāno 'yaṁ
prapadyetākṣiṇī bhagaḥ
bhṛgoḥ śmaśrūṇi rohantu
pūṣṇo dantāś ca pūrvavat

SYNONYMS

jīvatāt—let him be alive; *yajamānaḥ*—the performer of the sacrifice (Dakṣa); *ayam*—this; *prapadyeta*—let him get back; *akṣiṇī*—by the eyes; *bhagaḥ*—Bhagadeva; *bhṛgoḥ*—of the sage Bhṛgu; *śmaśrūṇi*—mustache; *rohantu*—may grow again; *pūṣṇaḥ*—of Pūṣādeva; *dantāḥ*—the chain of teeth; *ca*—and; *pūrva-vat*—like before.

TRANSLATION

My dear lord, by your mercy the performer of the sacrifice (King Dakṣa) may get back his life, Bhaga may get back his eyes, Bhṛgu may get back his moustache, and Pūṣā may get back his teeth.

4.6.52

devānāṁ bhagna-gātrāṇām
ṛtvijāṁ cāyudhāśmabhiḥ
bhavatānugṛhītānām
āśu manyo 'stv anāturam

SYNONYMS

devānām—of the demigods; *bhagna-gātrāṇām*—whose limbs are badly broken; *ṛtvijām*—of the priests; *ca*—and; *āyudha-aśmabhiḥ*—by weapons and by stones; *bhavatā*—by you; *anugṛhītānām*—being favored; *āśu*—at once; *manyo*—O Lord Śiva (in an angry mood); *astu*—let there be; *anāturam*—recovery from injuries.

TRANSLATION

O Lord Śiva, may the demigods and the priests whose limbs have been broken by your soldiers recover from the injuries by your grace.

4.6.53

eṣa te rudra bhāgo 'stu
yad-ucchiṣṭo 'dhvarasya vai
yajñas te rudra bhāgena
kalpatām adya yajña-han

SYNONYMS

eṣaḥ—this; *te*—your; *rudra*—O Lord Śiva; *bhāgaḥ*—portion; *astu*—let it be; *yat*—whatever; *ucchiṣṭaḥ*—is the remainder; *adhvarasya*—of the sacrifice; *vai*—indeed; *yajñaḥ*—the sacrifice; *te*—your; *rudra*—O Rudra; *bhāgena*—by the portion; *kalpatām*—may be completed; *adya*—today; *yajña-han*—O destroyer of the sacrifice.

TRANSLATION

O destroyer of the sacrifice, please take your portion of the sacrifice and let the sacrifice be completed by your grace.

PURPORT

A sacrifice is a ceremony performed to please the Supreme Personality of Godhead. In the Śrīmad-Bhāgavatam, First Canto, Second Chapter, it is stated that everyone should try to understand whether the Supreme Personality of Godhead is satisfied by his activity. In other words, the aim of our activities should be to satisfy the Supreme Personality of Godhead. Just as in an office it is the duty of the worker to see that the proprietor or the master is satisfied, so everyone's duty is to see whether the Supreme Personality of Godhead is satisfied by one's activity. Activities to satisfy the Supreme Godhead are prescribed in the Vedic literature, and execution of such activities is called yajña. In other words, acting on behalf of the Supreme Lord is called yajña. One should know very well that any activity besides yajña is the cause of material bondage. That is explained in Bhagavad-gītā, Third Chapter, ninth verse: yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ. Karma-bandhanaḥ means that if we do not work for the satisfaction of the Supreme Lord, Viṣṇu, then the reaction of our work will bind us. One should not work for his own sense gratification. Everyone should work for the satisfaction of God. That is called yajña.

After the yajña was performed by Dakṣa, all the demigods expected prasādam, the remnants of foodstuffs offered to Viṣṇu. Lord Śiva is one of the demigods, so naturally he also expected his share of the prasādam from the yajña. But Dakṣa, out of his envy for Lord Śiva, did not invite Śiva to participate in the yajña nor did he give him his share after the offering. But after the destruction of the yajña arena by the followers of Lord Śiva, Lord Brahmā pacified him and assured him that he would get his share of prasādam. Thus he was requested to rectify whatever destruction was caused by his followers.

In Bhagavad-gītā Third Chapter, eleventh verse, it is said that all the demigods are satisfied when one performs yajña. Because the demigods expect prasādam from yajñas, yajña must be performed. Those who engage in sense gratificatory materialistic activities must perform yajña, otherwise they will be implicated. Thus Dakṣa, being the father of mankind, was performing yajña, and Lord Śiva expected his share. But since he was not invited, there was trouble. By the mediation of Lord Brahmā, however, everything was settled satisfactorily.

The performance of yajña is a very difficult task because all the demigods must be invited to participate in the yajña. In this Kali-yuga it is not possible to perform such costly sacrifices, nor is it possible to invite the demigods to participate. Therefore in this age it is recommended, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.32). Those who are intelligent should know that in the Kali-yuga there is no possibility of performing

the Vedic sacrifices. But unless one pleases the demigods, there will be no regulated seasonal activities or rainfall. Everything is controlled by the demigods. Under the circumstances, in this age, in order to keep the balance of social peace and prosperity, all intelligent men should execute the performance of saṅkīrtana-yajña by chanting the holy names Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should invite people, chant Hare Kṛṣṇa, and then distribute prasādam. This yajña will satisfy all the demigods, and thus there will be peace and prosperity in the world. Another difficulty in performing the Vedic rituals is that if one fails to satisfy even one demigod out of the many hundreds of thousands of demigods, just as Dakṣa failed to satisfy Lord Śiva, there will be disaster. But in this age the performance of sacrifice has been simplified. One can chant Hare Kṛṣṇa, and by pleasing Kṛṣṇa one can satisfy all the demigods automatically.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Brahmā Satisfies Lord Śiva."

SB 4.7: The Sacrifice Performed by Dakṣa

7. The Sacrifice Performed by Dakṣa

Chapter 7

4.7.1

maitreya uvāca
ity ajenānunītena
bhavena parituṣyatā
abhyadhāyi mahā-bāho
prahasya śrūyatām iti

SYNONYMS

maitreyaḥ—Maitreya; *uvāca*—said; *iti*—thus; *ajena*—by Lord Brahmā; *anunītena*—pacified; *bhavena*—by Lord Śiva; *parituṣyatā*—fully satisfied; *abhyadhāyi*—said; *mahā-bāho*—O Vidura; *prahasya*—smiling; *śrūyatām*—listen; *iti*—thus.

TRANSLATION

The sage Maitreya said: O mighty-armed Vidura, Lord Śiva, being thus pacified by the words of Lord Brahmā, spoke as follows in answer to the request of Lord Brahmā.

4.7.2

mahādeva uvāca
nāgham prajeśa bālānāṁ
varṇaye nānucintaye
deva-māyābhibhūtānāṁ
daṇḍas tatra dhṛto mayā

SYNONYMS

mahādevaḥ—Lord Śiva; *uvāca*—said; *na*—not; *agham*—offense; *prajā-īśa*—O lord of created beings; *bālānām*—of the children; *varṇaye*—I regard; *na*—not; *anucintaye*—I consider; *deva-māyā*—the external energy of the Lord; *abhibhūtānām*—of those deluded by; *daṇḍaḥ*—rod; *tatra*—there; *dhṛtaḥ*—used; *mayā*—by me.

TRANSLATION

Lord Śiva said: My dear father, Brahmā, I do not mind the offenses created by the demigods. Because they are childish and less intelligent, I do not take a serious view of their offenses, and I have punished them only in order to right them.

PURPORT

There are two types of punishment. One is that which a conqueror imposes on an enemy, and the other is like that a father imposes on his son. There is a gulf of difference between

these two kinds of punishment. Lord Śiva is by nature a Vaiṣṇava, a great devotee, and his name in this connection is Āśutoṣa. He is always satisfied, and therefore he did not become angry as if he were an enemy. He is not inimical to any living entity, but he always wishes the welfare of all. Whenever he chastises a person, it is just like a father's punishment of his son. Lord Śiva is like a father because he never takes seriously any offense by any living entities, especially the demigods.

4.7.3

> *prajāpater dagdha-śīrṣṇo*
> *bhavatv aja-mukhaṁ śiraḥ*
> *mitrasya cakṣuṣekṣeta*
> *bhāgaṁ svaṁ barhiṣo bhagaḥ*

SYNONYMS

prajāpateḥ—of Prajāpati Dakṣa; *dagdha-śīrṣṇaḥ*—whose head has been burned to ashes; *bhavatu*—let there be; *aja-mukham*—with the face of a goat; *śiraḥ*—a head; *mitrasya*—of Mitra; *cakṣuṣā*—through the eyes; *īkṣeta*—may see; *bhāgam*—share; *svam*—his own; *barhiṣaḥ*—of the sacrifice; *bhagaḥ*—Bhaga.

TRANSLATION

Lord Śiva continued: Since the head of Dakṣa has already been burned to ashes, he will have the head of a

goat. The demigod known as Bhaga will be able to see his share of sacrifice through the eyes of Mitra.

4.7.4

pūṣā tu yajamānasya
dadbhir jakṣatu piṣṭa-bhuk
devāḥ prakṛta-sarvāṅgā
ye ma uccheṣaṇaṁ daduḥ

SYNONYMS

pūṣā—Pūṣā; *tu*—but; *yajamānasya*—of the performer of the sacrifice; *dadbhiḥ*—with the teeth; *jakṣatu*—chew; *piṣṭa-bhuk*—eating flour; *devāḥ*—the demigods; *prakṛta*—made; *sarva-aṅgāḥ*—complete; *ye*—who; *me*—unto me; *uccheṣaṇam*—a share of the sacrifice; *daduḥ*—gave.

TRANSLATION

The demigod Pūṣā will be able to chew only through the teeth of his disciples, and if alone, he will have to satisfy himself by eating dough made from chickpea flour. But the demigods who have agreed to give me my share of the sacrifice will recover from all their injuries.

PURPORT

The demigod Pūṣā became dependent on his disciples for chewing. Otherwise he was allowed to swallow only dough made

of chickpea flour. Thus his punishment continued. He could not use his teeth for eating, since he had laughed at Lord Śiva, deriding him by showing his teeth. In other words, it was not appropriate for him to have teeth for he had used them against Lord Śiva.

4.7.5

bāhubhyām aśvinoḥ pūṣṇo
hastābhyāṁ kṛta-bāhavaḥ
bhavantv adhvaryavaś cānye
basta-śmaśrur bhṛgur bhavet

SYNONYMS

bāhubhyām—with two arms; *aśvinoḥ*—of Aśvinī-kumāra; *pūṣṇaḥ*—of Pūṣā; *hastābhyām*—with two hands; *kṛta-bāhavaḥ*—those in need of arms; *bhavantu*—they will have to; *adhvaryavaḥ*—the priests; *ca*—and; *anye*—others; *basta-śmaśruḥ*—the beard of the goat; *bhṛguḥ*—Bhṛgu; *bhavet*—he may have.

TRANSLATION

Those who have had their arms cut off will have to work with the arms of Aśvinīkumāra, and those whose hands were cut off will have to do their work with the hands of Pūṣā. The priests will also have to act in that manner. As for Bhṛgu, he will have the beard from the goat's head.

PURPORT

Bhṛgu Muni, a great supporter of Dakṣa, was awarded the beard of the goat's head which was substituted for the head of Dakṣa. It appears from the exchange of Dakṣa's head that the modern scientific theory that the brain substance is the cause of all intelligent work is not valid. The brain substance of Dakṣa and that of a goat are different, but Dakṣa still acted like himself, even though his head was replaced by that of a goat. The conclusion is that it is the particular consciousness of an individual soul which acts. The brain substance is only an instrument which has nothing to do with real intelligence. The real intelligence, mind and consciousness are part of the particular individual soul. It will be found in the verses ahead that after Dakṣa's head was replaced by the goat's head, he was as intelligent as he had previously been. He prayed very nicely to satisfy Lord Śiva and Lord Viṣṇu, which is not possible for a goat to do. Therefore it is definitely concluded that the brain substance is not the center of intelligence; it is the consciousness of a particular soul that works intelligently. The whole movement of Kṛṣṇa consciousness is to purify the consciousness. It doesn't matter what kind of brain one has because if he simply transfers his consciousness from matter to Kṛṣṇa, his life becomes successful. It is confirmed by the Lord Himself in Bhagavad-gītā that anyone who takes up Kṛṣṇa consciousness achieves the highest perfection of life, regardless of whatever abominable condition of life he may have fallen into. Specifically, anyone in

Kṛṣṇa consciousness goes back to Godhead, back to home, on leaving his present material body.

4.7.6

maitreya uvāca
tadā sarvāṇi bhūtāni
śrutvā mīḍhuṣṭamoditam
parituṣṭātmabhis tāta
sādhu sādhv ity athābruvan

SYNONYMS

maitreyaḥ—the sage Maitreya; *uvāca*—said; *tadā*—at that time; *sarvāṇi*—all; *bhūtāni*—personalities; *śrutvā*—after hearing; *mīḍhuḥ-tama*—the best of the benedictors (Lord Śiva); *uditam*—spoken by; *parituṣṭa*—being satisfied; *ātmabhiḥ*—by heart and soul; *tāta*—my dear Vidura; *sādhu sādhu*—well done, well done; *iti*—thus; *atha abruvan*—as we have said.

TRANSLATION

The great sage Maitreya said: My dear Vidura, all the personalities present were very much satisfied in heart and soul upon hearing the words of Lord Śiva, who is the best among the benedictors.

PURPORT

In this verse Lord Śiva is described as mīḍhuṣṭama, the best of the benedictors. He is also known as Āśutoṣa, which indicates that he is very quickly satisfied and very quickly angered. It is said in Bhagavad-gītā that less intelligent persons go to the demigods for material benedictions. In this connection, people generally go to Lord Śiva, and because he is always quickly satisfied and gives benedictions to his devotees without consideration, he is called mīḍhuṣṭama, or the best of the benedictors. Materialistic persons are always anxious to get material profit, but they are not serious about spiritual profit.

Sometimes, of course, it so happens that Lord Śiva becomes the best benedictor in spiritual life. It is said that once a poor brāhmaṇa worshiped Lord Śiva for a benediction, and Lord Śiva advised the devotee to go to see Sanātana Gosvāmī. The devotee went to Sanātana Gosvāmī and informed him that Lord Śiva had advised him to seek out the best benediction from him (Sanātana). Sanātana had a touchstone with him, which he kept with the garbage. On the request of the poor brāhmaṇa, Sanātana Gosvāmī gave him the touchstone, and the brāhmaṇa was very happy to have it. He now could get as much gold as he desired simply by touching the touchstone to iron. But after he left Sanātana, he thought, "If a touchstone is the best benediction, why has Sanātana Gosvāmī kept it with the garbage?" He therefore returned and asked Sanātana Gosvāmī, "Sir, if this is the best benediction, why did you keep it with the garbage?" Sanātana Gosvāmī then informed him, "Actually, this

is not the best benediction. But are you prepared to take the best benediction from me?" The brāhmaṇa said, "Yes, sir. Lord Śiva has sent me to you for the best benediction." Then Sanātana Gosvāmī asked him to throw the touchstone in the water nearby and then come back. The poor brāhmaṇa did so, and when he returned, Sanātana Gosvāmī initiated him with the Hare Kṛṣṇa mantra. Thus by the benediction of Lord Śiva the brāhmaṇa got the association of the best devotee of Lord Kṛṣṇa and was thus initiated in the mahāmantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

4.7.7

tato mīḍhvāṁsam āmantrya
śunāsīrāḥ saharṣibhiḥ
bhūyas tad deva-yajanaṁ
sa-mīḍhvad-vedhaso yayuḥ

SYNONYMS

tataḥ—thereafter; *mīḍhvāṁsam*—Lord Śiva; *āmantrya*—inviting; *śunāsīrāḥ*—the demigods headed by King Indra; *saha ṛṣibhiḥ*—with all the great sages, headed by Bhṛgu; *bhūyaḥ*—again; *tat*—that; *deva-yajanam*—place where the demigods are worshiped; *sa-mīḍhvat*—with Lord Śiva; *vedhasaḥ*—with Lord Brahmā; *yayuḥ*—went.

TRANSLATION

Thereafter, Bhṛgu, the chief of the great sages, invited Lord Śiva to come to the sacrificial arena and thus the demigods, accompanied by the sages, Lord Śiva and Lord Brahmā, all went to the place where the great sacrifice was being performed.

PURPORT

The whole sacrifice arranged by King Dakṣa had been disturbed by Lord Śiva. Therefore all the demigods present there, along with Lord Brahmā and the great sages, specifically requested Lord Śiva to come and revive the sacrificial fire. There is a common phrase, śiva-hīna-yajña: "Any sacrifice without the presence of Lord Śiva is baffled." Although Lord Viṣṇu is Yajñeśvara, the Supreme Personality in the matter of sacrifice, still in each yajña it is necessary for all the demigods, headed by Lord Brahmā and Lord Śiva, to be present.

4.7.8

vidhāya kārtsnyena ca tad
yad āha bhagavān bhavaḥ
sandadhuḥ kasya kāyena
savanīya-paśoḥ śiraḥ

SYNONYMS

vidhāya—executing; *kārtsnyena*—all in all; *ca*—also; *tat*—that; *yat*—which; *āha*—was said; *bhagavān*—the Lord; *bhavaḥ*—Śiva; *sandadhuḥ*—executed; *kasya*—of the living (Dakṣa); *kāyena*—with the body; *savanīya*—meant for sacrifice; *paśoḥ*—of the animal; *śiraḥ*—head.

TRANSLATION

After everything was executed exactly as directed by Lord Śiva, Dakṣa's body was joined to the head of the animal that was meant to be killed in the sacrifice.

PURPORT

This time, all the demigods and great sages were very careful not to irritate Lord Śiva. Therefore whatever he asked was done. It is specifically said here that Dakṣa's body was joined to the head of an animal (a goat).

4.7.9

> *sandhīyamāne śirasi*
> *dakṣo rudrābhivīkṣitaḥ*
> *sadyaḥ supta ivottasthau*
> *dadṛśe cāgrato mṛḍam*

SYNONYMS

sandhīyamāne—being executed; *śirasi*—by the head; *dakṣaḥ*—King Dakṣa; *rudra-abhivīkṣitaḥ*—having been seen by Rudra (Lord Śiva); *sadyaḥ*—immediately; *supte*—sleeping; *iva*—like; *uttasthau*—awakened; *dadṛśe*—saw; *ca*—also; *agrataḥ*—in front; *mṛḍam*—Lord Śiva.

TRANSLATION

When the animal's head was fixed on the body of King Dakṣa, Dakṣa was immediately brought to consciousness, and as he awakened from sleep, the King saw Lord Śiva standing before him.

PURPORT

The example given here is that Dakṣa got up as if he were awakened from deep sleep. In Sanskrit this is called supta ivottasthau. The meaning is that after a man awakens from sleep, he immediately remembers all the duties which he must execute. Dakṣa was killed, and his head was taken away and burned to ashes. His body was lying dead, but by the grace of Lord Śiva, as soon as the head of a goat was joined to the body, Dakṣa came back to consciousness again. This indicates that consciousness is also individual. Dakṣa actually took another body when he took on the head of a goat, but because consciousness is individual, his consciousness remained the same although his bodily condition changed. Thus bodily construction has nothing to do with the development of consciousness. Consciousness is carried

with the transmigration of the soul. There are many instances of this in Vedic history, such as the case of Mahārāja Bharata. After quitting his body as a king, Mahārāja Bharata was transferred to the body of a deer, but he retained the same consciousness. He knew that although formerly he was King Bharata, he had been transferred to the body of a deer because of his absorption in thinking of a deer at the time of his death. In spite of his having the body of a deer, however, his consciousness was as good as it was in the body of King Bharata. The arrangement by the Lord is so nice that if a person's consciousness is turned into Kṛṣṇa consciousness, there is no doubt that in his next life he will be a great devotee of Kṛṣṇa, even if he is offered a different type of body.

4.7.10

tadā vṛṣadhvaja-dveṣa-
kalilātmā prajāpatiḥ
śivāvalokād abhavac
charad-dhrada ivāmalaḥ

SYNONYMS

tadā—at that time; *vṛṣa-dhvaja*—Lord Śiva, who rides on a bull; *dveṣa*—envy; *kalila-ātmā*—polluted heart; *prajāpatiḥ*—King Dakṣa; *śiva*—Lord Śiva; *avalokāt*—by seeing him; *abhavat*—became; *śarat*—in the autumn; *hradaḥ*—lake; *iva*—like; *amalaḥ*—cleansed.

TRANSLATION

At that time, when Dakṣa saw Lord Śiva, who rides upon a bull, his heart, which was polluted by envy of Lord Śiva, was immediately cleansed, just as the water in a lake is cleansed by autumn rains.

PURPORT

Here is an example of why Lord Śiva is called auspicious. If anyone sees Lord Śiva with devotion and reverence, his heart is immediately cleansed. King Dakṣa was polluted by envy of Lord Śiva, and yet by seeing him with a little love and devotion, his heart immediately became cleansed. In the rainy season, the reservoirs of water become dirty and muddy, but as soon as the autumn rain comes, all the water immediately becomes clear and transparent. Similarly, although Dakṣa's heart was impure because of his having slandered Lord Śiva, for which he was severely punished, Dakṣa now came to consciousness, and just by seeing Lord Śiva with veneration and respect, he became immediately purified.

4.7.11

bhava-stavāya kṛta-dhīr
nāśaknod anurāgataḥ
autkaṇṭhyād bāṣpa-kalayā
samparetāṁ sutāṁ smaran

SYNONYMS

bhava-stavāya—for praying to Lord Śiva; *kṛta-dhīḥ*—although decided; *na*—never; *aśaknot*—was able; *anurāgataḥ*—by feeling; *autkaṇṭhyāt*—because of eagerness; *bāṣpa-kalayā*—with tears in the eyes; *samparetām*—dead; *sutām*—daughter; *smaran*—remembering.

TRANSLATION

King Dakṣa wanted to offer prayers to Lord Śiva, but as he remembered the ill-fated death of his daughter Satī, his eyes filled with tears, and in bereavement his voice choked up, and he could not say anything.

4.7.12

kṛcchrāt saṁstabhya ca manaḥ
prema-vihvalitaḥ sudhīḥ
śaśaṁsa nirvyalīkena
bhāveneśaṁ prajāpatiḥ

SYNONYMS

kṛcchrāt—with great endeavor; *saṁstabhya*—pacifying; *ca*—also; *manaḥ*—mind; *prema-vihvalitaḥ*—bewildered by love and affection; *su-dhīḥ*—one who has come to his real senses; *śaśaṁsa*—praised; *nirvyalīkena*—without duplicity, or with great love; *bhāvena*—in feeling; *īśam*—to Lord Śiva; *prajāpatiḥ*—King Dakṣa.

TRANSLATION

At this time, King Dakṣa, afflicted by love and affection, was very much awakened to his real senses. With great endeavor, he pacified his mind, checked his feelings, and with pure consciousness began to offer prayers to Lord Śiva.

4.7.13

dakṣa uvāca
bhūyān anugraha aho bhavatā kṛto me
daṇḍas tvayā mayi bhṛto yad api pralabdhaḥ
na brahma-bandhuṣu ca vāṁ bhagavann avajñā
tubhyaṁ hareś ca kuta eva dhṛta-vrateṣu

SYNONYMS

dakṣaḥ—King Dakṣa; *uvāca*—said; *bhūyān*—very great; *anugrahaḥ*—favor; *aho*—alas; *bhavatā*—by you; *kṛtaḥ*—done; *me*—upon me; *daṇḍaḥ*—punishment; *tvayā*—by you; *mayi*—unto me; *bhṛtaḥ*—done; *yat api*—although; *pralabdhaḥ*—defeated; *na*—neither; *brahma-bandhuṣu*—unto an unqualified *brāhmaṇa*; *ca*—also; *vām*—both of you; *bhagavan*—my lord; *avajñā*—negligence; *tubhyam*—of you; *hareḥ ca*—of Lord Viṣṇu; *kutaḥ*—where; *eva*—certainly; *dhṛta-vrateṣu*—one who is engaged in the performance of sacrifice.

TRANSLATION

King Dakṣa said: My dear Lord Śiva, I committed a great offense against you, but you are so kind that instead of withdrawing your mercy, you have done me a great favor by punishing me. Both yourself and Lord Viṣṇu do not neglect even useless unqualified brāhmaṇas. Why, then, should you neglect me, who am engaged in performing sacrifices?

PURPORT

Although Dakṣa felt that he was defeated, he knew that his punishment was simply the great mercy of Lord Śiva. He remembered that Lord Śiva and Lord Viṣṇu are never neglectful of the brāhmaṇas, even though they are sometimes unqualified. According to Vedic civilization, a person who is a descendant of a brāhmaṇa family should never be heavily punished. This was exemplified in Arjuna's treatment of Aśvatthāmā. Aśvatthāmā was the son of a great brāhmaṇa, Droṇācārya, and in spite of his committing the great offense of killing all the sleeping sons of the Pāṇḍavas, for which he was condemned even by Lord Kṛṣṇa, Arjuna excused him by not killing him because he happened to be the son of a brāhmaṇa. The word brahma-bandhuṣu used here is significant. Brahma-bandhu means a person who is born of a brāhmaṇa father but whose activities are not up to the standard of the brāhmaṇas. Such a person is not a brāhmaṇa but is a brahma-bandhu. Dakṣa proved himself to be a brahma-bandhu. He was born of a great brāhmaṇa father, Lord Brahmā, but his

treatment of Lord Śiva was not exactly brahminical; therefore he admitted that he was not a perfect brāhmaṇa. Lord Śiva and Lord Viṣṇu, however, are affectionate even to an imperfect brāhmaṇa. Lord Śiva punished Dakṣa not as one does his enemy, but he punished him just to bring him to his senses, so that he would know that he had done wrong. Dakṣa could understand this, and he acknowledged the great mercy of Lord Kṛṣṇa and Lord Śiva towards the fallen brāhmaṇas, including even himself. Although he was fallen, his vow was to execute the sacrifice, as is the duty of brāhmaṇas, and thus he began his prayers to Lord Śiva.

4.7.14

> *vidyā-tapo-vrata-dharān mukhataḥ sma viprān*
> *brahmātma-tattvam avituṁ prathamaṁ tvam asrāk*
> *tad brāhmaṇān parama sarva-vipatsu pāsi*
> *pālaḥ paśūn iva vibho pragṛhīta-daṇḍaḥ*

SYNONYMS

vidyā—learning; *tapaḥ*—austerities; *vrata*—vows; *dharān*—the followers; *mukhataḥ*—from the mouth; *sma*—was; *viprān*—the *brāhmaṇas*; *brahmā*—Lord Brahmā; *ātma-tattvam*—self-realization; *avitum*—to disseminate; *prathamam*—first; *tvam*—you; *asrāk*—created; *tat*—therefore; *brāhmaṇān*—the *brāhmaṇas*; *parama*—O great one; *sarva*—all; *vipatsu*—in dangers; *pāsi*—you protect; *pālaḥ*—like the protector; *paśūn*—the animals; *iva*—like; *vibho*—O great one; *pragṛhīta*—taking in hand; *daṇḍaḥ*—a stick.

TRANSLATION

My dear great and powerful Lord Śiva, you were created first from the mouth of Lord Brahmā in order to protect the brāhmaṇas in pursuing education, austerities, vows and self-realization. As protector of the brāhmaṇas, you always protect the regulative principles followed by them, just as a cowherd boy keeps a stick in his hand to give protection to the cows.

PURPORT

The specific function of a human being in society, irrespective of his social status, is to practice control of the mind and senses by observing the regulative principles enjoined in the Vedic śāstras. Lord Śiva is called paśupati because he protects the living entities in their developed consciousness so that they may follow the Vedic system of varṇa and āśrama. The word paśu refers to the animal as well as to the human entity. It is stated here that Lord Śiva is always interested in protecting the animals and the animal-like living entities who are not very advanced in the spiritual sense. It is also stated that the brāhmaṇas are produced from the mouth of the Supreme Lord. We should always remember that Lord Śiva is being addressed as the representative of the Supreme Lord Viṣṇu. In the Vedic literature it is described that the brāhmaṇas are born from the mouth of the universal form of Viṣṇu, the kṣatriyas are born from His arms, the vaiśyas are born from His abdomen or waist, and the śūdras are born from His legs. In the formation of a body, the

head is the principal factor. The brāhmaṇas are born from the mouth of the Supreme Personality of Godhead in order to accept charity for worship of Viṣṇu and to spread Vedic knowledge. Lord Śiva is known as paśupati, the protector of the brāhmaṇas and other living entities. He protects them from the attacks of non-brāhmaṇas, or uncultured persons who are against the self-realization process.

Another feature of this word is that persons who are simply attached to the ritualistic portion of the Vedas and do not understand the situation of the Supreme Personality of Godhead are not any more advanced than animals. In the beginning of Śrīmad-Bhāgavatam it is confirmed that even though one performs the rituals of the Vedas, if he does not develop a sense of Kṛṣṇa consciousness, then all his labor in performing Vedic rituals is considered to be simply a waste of time. Lord Śiva's aim in destroying the Dakṣa yajña was to punish Dakṣa because by neglecting him (Lord Śiva), Dakṣa was committing a great offense. Lord Śiva's punishment was just like that of a cowherd boy, who keeps a stick to frighten his animals. It is commonly said that to give protection to animals, a stick is needed because animals cannot reason and argue. Their reasoning and argument is argumentum ad baculum; unless there is a rod, they do not obey. Force is required for the animalistic class of men, whereas those who are advanced are convinced by reasons, arguments and scriptural authority. Persons who are simply attached to Vedic rituals, without further advancement of devotional service or Kṛṣṇa consciousness, are almost like animals, and Lord Śiva is

in charge of giving them protection and sometimes punishing them, as he punished Dakṣa.

4.7.15

> *yo 'sau mayāvidita-tattva-dṛśā sabhāyāṁ*
> *kṣipto durukti-viśikhair vigaṇayya tan mām*
> *arvāk patantam arhattama-nindayāpād*
> *dṛṣṭyārdrayā sa bhagavān sva-kṛtena tuṣyet*

SYNONYMS

yaḥ—who; *asau*—that; *mayā*—by me; *avidita-tattva*—without knowing the actual fact; *dṛśā*—by experience; *sabhāyām*—in the assembly; *kṣiptaḥ*—was abused; *durukti*—unkind words; *viśikhaiḥ*—by the arrows of; *vigaṇayya*—taking no notice of; *tat*—that; *mām*—me; *arvāk*—downwards; *patantam*—gliding down to hell; *arhat-tama*—the most respectable; *nindayā*—by defamation; *apāt*—saved; *dṛṣṭyā*—seeing; *ārdrayā*—out of compassion; *saḥ*—that; *bhagavān*—Your Lordship; *sva-kṛtena*—by your own mercy; *tuṣyet*—be satisfied.

TRANSLATION

I did not know your full glories. For this reason, I threw arrows of sharp words at you in the open assembly, although you did not take them into account. I was going down to hell because of my disobedience to you, who are the most respectable personality, but you took

compassion upon me and saved me by awarding punishment. I request that you be pleased by your own mercy, since I cannot satisfy you by my words.

PURPORT

As usual, a devotee in an adverse condition of life accepts such a condition to be the mercy of the Lord. Factually, the insulting words used by Dakṣa against Lord Śiva were enough to have him thrown perpetually into a hellish life. But Lord Śiva, being kind toward him, awarded him punishment to neutralize the offense. King Dakṣa realized this, and, feeling obliged for Lord Śiva's magnanimous behavior, he wanted to show his gratitude to him. Sometimes a father punishes his child, and when the child is grown up and comes to his senses, he understands that the father's punishment was not actually punishment but mercy. Similarly, Dakṣa appreciated that the punishment offered to him by Lord Śiva was a manifestation of his mercy. That is the symptom of a person making progress on the path of Kṛṣṇa consciousness. It is said that a devotee in Kṛṣṇa consciousness never takes any miserable condition of life to be condemnation by the Supreme Personality of Godhead. He accepts the miserable condition to be the grace of the Lord. He thinks, "I would have been punished or put into a more dangerous condition of life due to my past misdeeds, but the Lord has protected me. Thus I have received only a little punishment as token execution of the law of karma." Thinking of His grace in that way, a devotee always surrenders to the Supreme

Personality of Godhead more and more seriously and is not disturbed by such so-called punishment.

4.7.16

maitreya uvāca
kṣamāpyaivaṁ sa mīḍhvāṁsaṁ
brahmaṇā cānumantritaḥ
karma santānayām āsa
sopādhyāyartvig-ādibhiḥ

SYNONYMS

maitreyaḥ—the sage Maitreya; *uvāca*—said; *kṣamā*—forgiveness; *āpya*—receiving; *evam*—thus; *saḥ*—King Dakṣa; *mīḍhvāṁsam*—unto Lord Śiva; *brahmaṇā*—along with Lord Brahmā; *ca*—also; *anumantritaḥ*—being permitted; *karma*—the sacrifice; *santānayām āsa*—began again; *sa*—along with; *upādhyāya*—learned sages; *ṛtvik*—the priests; *ādibhiḥ*—and others.

TRANSLATION

The great sage Maitreya said: Thus being pardoned by Lord Śiva, King Dakṣa, with the permission of Lord Brahmā, again began the performance of the yajña, along with the great learned sages, the priests and others.

4.7.17

vaiṣṇavaṁ yajña-santatyai
tri-kapālaṁ dvijottamāḥ
puroḍāśaṁ niravapan
vīra-saṁsarga-śuddhaye

SYNONYMS

vaiṣṇavam—meant for Lord Viṣṇu or His devotees; *yajña*—sacrifice; *santatyai*—for performances; *tri-kapālam*—three kinds of offerings; *dvija-uttamāḥ*—the best of the *brāhmaṇas*; *puroḍāśam*—the oblation called *puroḍāśa*; *niravapan*—offered; *vīra*—Vīrabhadra and other followers of Lord Śiva; *saṁsarga*—contamination (*doṣa*) due to his touching; *śuddhaye*—for purification.

TRANSLATION

Thereafter, in order to resume the activities of sacrifice, the brāhmaṇas first of all arranged for purification of the contamination caused by the touch of Vīrabhadra and other ghostly followers of Lord Śiva. Then they arranged to offer the oblations known as puroḍāśa into the fire.

PURPORT

Lord Śiva's followers and devotees, headed by Vīrabhadra, are known as vīras, and they are ghostly demons. Not only did they pollute the entire sacrificial arena by their very presence, but they disturbed the whole situation by passing stool and urine. Therefore, the infection they had created was to be first purified by the method of offering puroḍāśa oblations. A Viṣṇu-yajña, or an offering to Lord Viṣṇu, cannot be performed uncleanly. To offer anything in an unclean state is called a sevāparādha. The the Viṣṇu Deity worship in the temple is also Viṣṇu-yajña. In all Viṣṇu temples, therefore, the priest who takes care of the arcanā-vidhi must be very clean. Everything should be always kept neat and clean, and the foodstuffs should be prepared in a neat and clean manner. All these regulative principles are described in The Nectar of Devotion. There are thirty-two kinds of offenses in discharging arcanā service. It is required, therefore, that one be extremely careful not to be unclean. Generally, whenever any ritualistic ceremony is begun, the holy name of Lord Viṣṇu is first chanted in order to purify the situation. Whether one is in a pure or impure condition, internally or externally, if one chants or even remembers the holy name of the Supreme Personality of Godhead Viṣṇu, he immediately becomes purified. The yajña arena was desecrated by the presence of Lord Śiva's followers, headed by Vīrabhadra, and therefore the entire arena had to be sanctified. Although Lord Śiva was present and he is all-auspicious, it was still necessary to sanctify the place because his followers had broken into the arena and committed so many

obnoxious acts. That sanctification was possible only by chanting the holy name of Viṣṇu, Trikapāla, which can sanctify the three worlds. In other words, it is admitted herein that the followers of Lord Śiva are generally unclean. They are not even very hygienic; they do not take baths regularly, they wear long hair, and they smoke gāñjā. Persons of such irregular habits are counted amongst the ghosts. Since they were present in the sacrificial arena, the atmosphere became polluted, and it had to be sanctified by trikapāla oblations which indicated the invocation of Viṣṇu's favor.

4.7.18

> *adhvaryuṇātta-haviṣā*
> *yajamāno viśāmpate*
> *dhiyā viśuddhayā dadhyau*
> *tathā prādurabhūd dhariḥ*

SYNONYMS

adhvaryuṇā—with the *Yajur Veda*; *ātta*—taking; *haviṣā*—with clarified butter; *yajamānaḥ*—King Dakṣa; *viśām-pate*—O Vidura; *dhiyā*—in meditation; *viśuddhayā*—sanctified; *dadhyau*—offered; *tathā*—immediately; *prāduḥ*—manifest; *abhūt*—became; *hariḥ*—Hari, the Lord.

TRANSLATION

The great sage Maitreya said to Vidura: My dear Vidura, as soon as King Dakṣa offered the clarified butter with Yajur-veda mantras in sanctified meditation, Lord Viṣṇu appeared there in His original form as Nārāyaṇa.

PURPORT

Lord Viṣṇu is all-pervading. Any devotee who, in sanctified meditation, following the regulative principles, chants the required mantras in service and in a devotional mood can see Viṣṇu. It is said in the Brahma-saṁhitā that a devotee whose eyes are anointed with the ointment of love of Godhead can see the Supreme Personality of Godhead always within his heart. Lord Śyāmasundara is so kind to His devotee.

4.7.19

tadā sva-prabhayā teṣāṁ
dyotayantyā diśo daśa
muṣṇaṁs teja upānītas
tārkṣyeṇa stotra-vājinā

SYNONYMS

tadā—at that time; *sva-prabhayā*—by His own effulgence; *teṣām*—all of them; *dyotayantyā*—by brightness; *diśaḥ*—directions; *daśa*—ten; *muṣṇan*—diminishing; *tejaḥ*—effulgence; *upānītaḥ*—brought;

tārkṣyeṇa—by Garuḍa; *stotra-vājinā*—whose wings are called Bṛhat and Rathantara.

TRANSLATION

Lord Nārāyaṇa was seated on the shoulder of Stotra, or Garuḍa, who had big wings. As soon as He appeared, all directions were illuminated, diminishing the luster of Brahmā and the others present.

PURPORT

A description of Nārāyaṇa is given in the following two ślokas.

4.7.20

> *śyāmo hiraṇya-raśano 'rka-kirīṭa-juṣṭo*
> *nīlālaka-bhramara-maṇḍita-kuṇḍalāsyaḥ*
> *śaṅkhābja-cakra-śara-cāpa-gadāsi-carma-*
> *vyagrair hiraṇmaya-bhujair iva karṇikāraḥ*

SYNONYMS

śyāmaḥ—blackish; *hiraṇya-raśanaḥ*—a garment like gold; *arka-kirīṭa-juṣṭaḥ*—with a helmet as dazzling as the sun; *nīla-alaka*—bluish curls; *bhramara*—big black bees; *maṇḍita-kuṇḍala-āsyaḥ*—having a face decorated with earrings; *śaṅkha*—conchshell; *abja*—lotus flower; *cakra*—wheel; *śara*—arrows; *cāpa*—bow; *gadā*—club; *asi*—sword; *carma*—shield; *vyagraiḥ*—filled with; *hiraṇmaya*—

golden (bracelets and bangles); *bhujaiḥ*—with hands; *iva*—as; *karṇikāraḥ*—flower tree.

TRANSLATION

His complexion was blackish, His garment was of a yellow color, like gold, and His helmet was as dazzling as the sun. His hair was bluish, the color of black bees, and His face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword, and they were decorated with golden ornaments such as bangles and bracelets. His whole body resembled a blossoming tree beautifully decorated with various kinds of flowers.

PURPORT

The face of Lord Viṣṇu as described in this verse appears like a lotus flower with bees humming over it. All of the ornaments on the body of Lord Viṣṇu are of molten gold of the reddish-gold color of the morning sunrise. The Lord appears, just as the morning sun rises, to protect the whole universal creation. His arms display different weapons, and His eight hands are compared to the eight petals of a lotus flower. All the weapons mentioned are for the protection of His devotees.

Generally in the four hands of Viṣṇu there are a wheel, club, conchshell and lotus flower. These four symbols are seen in the four hands of Viṣṇu in different arrangements. The club and the wheel are the Lord's symbols of punishment for the demons and

miscreants, and the lotus flower and conchshell are used to benedict the devotees. There are always two classes of men, the devotees and the demons. It is confirmed in Bhagavad-gītā (Bg. 4.8) that (paritrāṇāya sādhūnām) the Lord is always ready for the protection of the devotees and annihilation of the demons. There are demons and devotees in this material world, but in the spiritual world there is no such distinction. In other words, Lord Viṣṇu is the proprietor of both the material and spiritual worlds. In the material world almost everyone is of the demoniac nature, but there are also devotees, who appear to be in the material world although they are always situated in the spiritual world. A devotee's position is always transcendental, and he is always protected by Lord Viṣṇu.

4.7.21

> *vakṣasy adhiśrita-vadhūr vana-māly udāra-*
> *hāsāvaloka-kalayā ramayaṁś ca viśvam*
> *pārśva-bhramad-vyajana-cāmara-rāja-haṁsaḥ*
> *śvetātapatra-śaśinopari rajyamānaḥ*

SYNONYMS

vakṣasi—on the chest; *adhiśrita*—situated; *vadhūḥ*—a woman (the goddess of fortune, Lakṣmī); *vana-mālī*—garlanded with forest flowers; *udāra*—beautiful; *hāsa*—smiling; *avaloka*—glance; *kalayā*—with a small part; *ramayan*—pleasing; *ca*—and; *viśvam*—the whole world; *pārśva*—side; *bhramat*—moving back and forth;

vyajana-cāmara—white yak-tail hair for fanning; *rāja-haṁsaḥ*—swan; *śveta-ātapatra-śaśinā*—with a white canopy like the moon; *upari*—above; *rajyamānaḥ*—looking beautiful.

TRANSLATION

Lord Viṣṇu looked extraordinarily beautiful because the goddess of fortune and a garland were situated on His chest. His face was beautifully decorated with a smiling attitude which can captivate the entire world, especially the devotees. White hair fans appeared on both sides of the Lord like white swans, and the white canopy overhead looked like the moon.

PURPORT

The smiling face of Lord Viṣṇu is pleasing to the whole world. Not only devotees but even nondevotees are attracted by such a smile. This verse nicely describes how the sun, moon, eight-petalled lotus flower and humming black bees were represented by the fans of hair, the overhead canopy, the moving earrings on both sides of His face, and His blackish hair. All together, accompanied by the conchshell, wheel, club, lotus flower, bow, arrows, shield and sword in His hands, these presented a grand and beautiful audience for Lord Viṣṇu which captivated all the demigods there, including Dakṣa and Lord Brahmā.

4.7.22

tam upāgatam ālakṣya
sarve sura-gaṇādayaḥ
praṇemuḥ sahasotthāya
brahmendra-tryakṣa-nāyakāḥ

SYNONYMS

tam—Him; *upāgatam*—arrived; *ālakṣya*—after seeing; *sarve*—all; *sura-gaṇa-ādayaḥ*—the demigods and others; *praṇemuḥ*—obeisances; *sahasā*—immediately; *utthāya*—after standing up; *brahma*—Lord Brahmā; *indra*—Lord Indra; *tri-akṣa*—Lord Śiva (who has three eyes); *nāyakāḥ*—led by.

TRANSLATION

As soon as Lord Viṣṇu was visible, all the demigods—Lord Brahmā and Lord Śiva, the Gandharvas and all present there—immediately offered their respectful obeisances by falling down straight before Him.

PURPORT

It appears that Lord Viṣṇu is the Supreme Lord even of Lord Śiva and Lord Brahmā, what to speak of the demigods, Gandharvas and ordinary living entities. It is stated in a prayer, yaṁ brahmā varuṇendra-rudra-marutāḥ: All of them, including the yogīs, worship Lord Viṣṇu. Dhyānāvasthitā-tad-gatena manasā

paśyanti yaṁ yogino: Yogīs concentrate their minds on the form of Lord Viṣṇu, and thus He is worshipable by all demigods, all Gandharvas and even by Lord Śiva and Lord Brahmā. Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ: Viṣṇu is therefore the Supreme Personality of Godhead. Even though Lord Śiva was previously referred to in prayers by Lord Brahmā as the Supreme, when Lord Viṣṇu appeared, Śiva also fell prostrated before Him to offer his respectful obeisances.

4.7.23

tat-tejasā hata-rucaḥ
sanna-jihvāḥ sa-sādhvasāḥ
mūrdhnā dhṛtāñjali-puṭā
upatasthur adhokṣajam

SYNONYMS

tat-tejasā—by the glaring effulgence of His body; *hata-rucaḥ*—having faded lusters; *sanna-jihvāḥ*—having silent tongues; *sa-sādhvasāḥ*—having fear of Him; *mūrdhnā*—with the head; *dhṛta-añjali-puṭāḥ*—with hands touched to the head; *upatasthuḥ*—prayed; *adhokṣajam*—to Adhokṣaja, the Supreme Personality of Godhead.

TRANSLATION

In the presence of the glaring effulgence of the bodily luster of Nārāyaṇa, everyone else's luster faded away,

and everyone stopped speaking. Fearful with awe and veneration, they touched their hands to their heads and prepared to offer their prayers to the Supreme Personality of Godhead, Adhokṣaja.

4.7.24

apy arvāg-vṛttayo yasya
mahi tv ātmabhuv-ādayaḥ
yathā-mati gṛṇanti sma
kṛtānugraha-vigraham

SYNONYMS

api—still; *arvāk-vṛttayaḥ*—beyond the mental activities; *yasya*—whose; *mahi*—glory; *tu*—but; *ātmabhū-ādayaḥ*—Brahmā, etc.; *yathā-mati*—according to their different capacities; *gṛṇanti sma*—offered prayers; *kṛta-anugraha*—manifested by His grace; *vigraham*—transcendental form.

TRANSLATION

Although the mental scope of even demigods like Brahmā was unable to comprehend the unlimited glories of the Supreme Lord, they were all able to perceive the transcendental form of the Supreme Personality of Godhead by His grace. Only by such grace could they offer their respectful prayers according to their different capacities.

PURPORT

The Supreme Lord, the Personality of Godhead, is always unlimited, and His glories cannot be completely enumerated by anyone, including a personality like Lord Brahmā. It is said that Ananta, a direct incarnation of the Lord, has unlimited mouths, and with each mouth He has been trying to describe the glories of the Lord for an unlimited span of time, yet the glories of the Lord remain unlimited, and He therefore never finishes. It is not possible for any ordinary living entity to understand or to glorify the unlimited Personality of Godhead, but one can offer prayers or service to the Lord according to one's particular capacity. This capacity is increased by the service spirit. Sevonmukhe hi jihvādau means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Kṛṣṇa, one begins the service of the Lord. Another function of the tongue is to taste and accept the Lord's prasādam. We have to begin our service to the Unlimited with the tongue and become perfect in chanting and accepting the Lord's prasādam. To accept the Lord's prasādam means to control the entire set of senses. The tongue is considered to be the most uncontrollable sense because it hankers for so many unwholesome eatables, thereby forcing the living entity into the dungeon of material conditional life. As the living entity transmigrates from one form of life to another, he has to eat so many abominable foodstuffs that finally there is no limit. The tongue should be engaged in chanting and in eating the Lord's prasādam so that the other senses will be controlled. Chanting is the medicine, and prasādam is the diet. With these

processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee. But there is no limit to His glories, and there is no limit to engaging oneself in the service of the Lord.

4.7.25

> *dakṣo gṛhītārhaṇa-sādanottamaṁ*
> *yajñeśvaraṁ viśva-sṛjāṁ paraṁ gurum*
> *sunanda-nandādy-anugair vṛtaṁ mudā*
> *gṛṇan prapede prayataḥ kṛtāñjaliḥ*

SYNONYMS

dakṣaḥ—Dakṣa; *gṛhīta*—accepted; *arhaṇa*—rightful; *sādana-uttamam*—sacrificial vessel; *yajña-īśvaram*—unto the master of all sacrifices; *viśva-sṛjām*—of all the Prajāpatis; *param*—the supreme; *gurum*—preceptor; *sunanda-nanda-ādi-anugaiḥ*—by associates like Sunanda and Nanda; *vṛtam*—surrounded; *mudā*—with great pleasure; *gṛṇan*—offering respectful prayers; *prapede*—took shelter; *prayataḥ*—having a subdued mind; *kṛta-añjaliḥ*—with folded hands.

TRANSLATION

When Lord Viṣṇu accepted the oblations offered in the sacrifice, Dakṣa, the Prajāpati, began with great pleasure to offer respectful prayers unto Him. The Supreme Personality of Godhead is actually the master

of all sacrifices and preceptor of all the prajāpatis, and He is served even by such personalities as Nanda and Sunanda.

4.7.26

dakṣa uvāca
śuddhaṁ sva-dhāmny uparatākhila-buddhy-avasthaṁ
cin-mātram ekam abhayaṁ pratiṣidhya māyām
tiṣṭhaṁs tayaiva puruṣatvam upetya tasyām
āste bhavān apariśuddha ivātma-tantraḥ

SYNONYMS

dakṣaḥ—Dakṣa; *uvāca*—said; *śuddham*—pure; *sva-dhāmni*—in Your own abode; *uparata-akhila*—completely turned back; *buddhi-avastham*—position of mental speculation; *cit-mātram*—completely spiritual; *ekam*—one without a second; *abhayam*—fearless; *pratiṣidhya*—controlling; *māyām*—material energy; *tiṣṭhan*—being situated; *tayā*—with her (Māyā); *eva*—certainly; *puruṣatvam*—overseer; *upetya*—entering into; *tasyām*—in her; *āste*—is present; *bhavān*—Your Lordship; *apariśuddhaḥ*—impure; *iva*—as if; *ātma-tantraḥ*—self-sufficient.

TRANSLATION

Dakṣa addressed the Supreme Personality of Godhead: My dear Lord, You are transcendental to all speculative positions. You are completely spiritual, devoid of all

fearfulness, and You are always in control of the material energy. Even though You appear in the material energy, You are situated transcendentally. You are always free from material contamination because You are completely self-sufficient.

4.7.27

ṛtvija ūcuḥ
tattvaṁ na te vayam anañjana rudra-śāpāt
karmaṇy avagraha-dhiyo bhagavan vidāmaḥ
dharmopalakṣaṇam idaṁ trivṛd adhvarākhyaṁ
jñātaṁ yad-artham adhidaivam ado vyavasthāḥ

SYNONYMS

ṛtvijaḥ—the priests; *ūcuḥ*—began to say; *tattvam*—truth; *na*—not; *te*—of Your Lordship; *vayam*—all of us; *anañjana*—without material contamination; *rudra*—Lord Śiva; *śāpāt*—by his curse; *karmaṇi*—in fruitive activities; *avagraha*—being too much attached; *dhiyaḥ*—of such intelligence; *bhagavan*—O Lord; *vidāmaḥ*—know; *dharma*—religion; *upalakṣaṇam*—symbolized; *idam*—this; *tri-vṛt*—the three departments of knowledge of the *Vedas*; *adhvara*—sacrifice; *ākhyam*—of the name; *jñātam*—known to us; *yat*—that; *artham*—for the matter of; *adhidaivam*—for worshiping the demigods; *adaḥ*—this; *vyavasthāḥ*—arrangement.

TRANSLATION

The priests addressed the Lord, saying: O Lord, transcendental to material contamination, by the curse offered by Lord Śiva's men we have become attached to fruitive activities, and thus we are now fallen and therefore do not know anything about You. On the contrary, we are now involved in the injunctions of the three departments of the Vedic knowledge under the plea of executing rituals in the name of yajña. We know that You have made arrangements for distributing the respective shares of the demigods.

PURPORT

The Vedas are known as traiguṇya-viṣayā vedāḥ (Bg. 2.45). Those who are serious students of the Vedas are very much attached to the ritualistic ceremonies mentioned in the Vedas, and therefore these Vedavādīs cannot understand that the ultimate goal of the Vedas is to understand Lord Kṛṣṇa, or Viṣṇu. Those who have transcended the qualitative Vedic attractions, however, can understand Kṛṣṇa, who is never contaminated by the material qualities. Therefore Lord Viṣṇu is addressed here as anañjana (free from material contamination). In Bhagavad-gītā the crude Vedic scholars have been deprecated by Kṛṣṇa as follows:

yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ

"Men of small knowledge are very much attached to the flowery words of the Vedas, and they say that there is nothing more than this." (Bg. 2.42)

4.7.28

sadasyā ūcuḥ
utpatty-adhvany aśaraṇa uru-kleśa-durge 'ntakogra-
vyālānviṣṭe viṣaya-mṛga-tṛṣy ātma-gehoru-bhāraḥ
dvandva-śvabhre khala-mṛga-bhaye śoka-dāve 'jña-
sārthaḥ
pādaukas te śaraṇada kadā yāti kāmopasṛṣṭaḥ

SYNONYMS

sadasyāḥ—the members of the assembly; *ūcuḥ*—said; *utpatti*—repeated birth and death; *adhvani*—on the path of; *aśaraṇe*—not having a place to take shelter; *uru*—great; *kleśa*—troublesome; *durge*—in the formidable fort; *antaka*—termination; *ugra*—ferocious; *vyāla*—snakes; *anviṣṭe*—being infested with; *viṣaya*—material happiness; *mṛga-tṛṣi*—mirage; *ātma*—body; *geha*—home; *uru*—heavy; *bhāraḥ*—burden; *dvandva*—dual; *śvabhre*—holes, ditches of so-called happiness and distress; *khala*—ferocious; *mṛga*—animals; *bhaye*—being afraid of; *śoka-dāve*—the forest fire of lamentation; *ajña-sa-arthaḥ*—for the interest of the rascals; *pāda-okaḥ*—shelter of Your lotus feet; *te*—unto You; *śaraṇa-da*—giving shelter; *kadā*—when; *yāti*—went; *kāma-upasṛṣṭaḥ*—being afflicted by all sorts of desires.

TRANSLATION

The members of the assembly addressed the Lord: O exclusive shelter for all who are situated in troubled life, in this formidable fort of conditional existence the time element, like a snake, is always looking for an opportunity to strike. This world is full of ditches of so-called distress and happiness, and there are many ferocious animals always ready to attack. The fire of lamentation is always blazing, and the mirage of false happiness is always alluring, but one has no shelter from them. Thus foolish persons live in the cycle of birth and death, always overburdened in discharging their so-called duties, and we do not know when they will accept the shelter of Your lotus feet.

PURPORT

Persons who are not in Kṛṣṇa consciousness are living a very precarious life, as described in this verse, but all these circumstantial conditions are due to forgetfulness of Kṛṣṇa. The Kṛṣṇa consciousness movement is meant to give relief to all these bewildered and distressed persons; therefore it is the greatest relief work for all human society, and the workers thereof are the greatest well-wishers, for they follow in the footsteps of Lord Caitanya, who is the greatest friend to all living entities.

4.7.29

rudra uvāca
tava varada varāṅghrāv āśiṣehākhilārthe
hy api munibhir asaktair ādareṇārhaṇīye
yadi racita-dhiyaṁ māvidya-loko 'paviddhaṁ
japati na gaṇaye tat tvat-parānugraheṇa

SYNONYMS

rudraḥ uvāca—Lord Śiva said; *tava*—Your; *vara-da*—O supreme benefactor; *vara-aṅghrau*—precious lotus feet; *āśiṣā*—by desire; *iha*—in the material world; *akhila-arthe*—for fulfillment; *hi api*—certainly; *munibhiḥ*—by the sages; *asaktaiḥ*—liberated; *ādareṇa*—with care; *arhaṇīye*—worshipable; *yadi*—if; *racita-dhiyam*—mind fixed; *mā*—me; *avidya-lokaḥ*—the ignorant persons; *apaviddham*—unpurified activity; *japati*—utters; *na gaṇaye*—do not value; *tat*—it; *tvat-para-anugraheṇa*—by compassion like Yours.

TRANSLATION

Lord Śiva said: My dear Lord, my mind and consciousness are always fixed on Your lotus feet, which, as the source of all benediction and the fulfillment of all desires, are worshiped by all liberated great sages because they are worthy of worship. With my mind fixed on Your lotus feet, I am no longer disturbed by persons who blaspheme me, claiming that

my activities are not purified. I do not mind their accusations, and I excuse them out of compassion, just as You exhibit compassion toward all living entities.

PURPORT

Lord Śiva expresses herein his regret at having been angry and disturbing the sacrificial activities of Dakṣa. King Dakṣa had insulted him in many ways, and thus he had become angry and had frustrated the entire sacrificial ceremony. Later, when he was pleased with them, the yajña performances were reinstituted, and therefore he regretted his activities. Now he says that due to his mind's being fixed on the lotus feet of the Supreme Lord, Viṣṇu, he is no longer disturbed by the ordinary critics of his way of life. From this statement of Lord Śiva it is understood that as long as one is on the material platform he is affected by the three modes of material nature. As soon as he is in Kṛṣṇa consciousness, however, one is no longer affected by such material activities. One should therefore always be fixed in Kṛṣṇa consciousness, busy in the transcendental loving service of the Lord. It is guaranteed that such a devotee will never be affected by the actions and reactions of the three modes of material nature. This fact is also corroborated in Bhagavad-gītā: Anyone who is fixed in the transcendental service of the Lord has surpassed all the material qualities and is situated in the status of Brahman-realization, in which one is not afflicted by hankering for material objects. The recommendation of the Śrīmad-Bhāgavatam is that one should always be Kṛṣṇa conscious and should never forget his transcendental relationship with the

Lord. This program has to be followed strictly by everyone. From the statement of Lord Śiva it is understood that he was always in Kṛṣṇa consciousness, and thus he remained free from material affliction. The only remedy is, therefore, is to continue Kṛṣṇa consciousness rigidly, in order to get out of the contamination of the material modes.

4.7.30

bhṛgur uvāca
yan māyayā gahanayāpahṛtātma-bodhā
brahmādayas tanu-bhṛtas tamasi svapantaḥ
nātman-śritaṁ tava vidanty adhunāpi tattvaṁ
so 'yaṁ prasīdatu bhavān praṇatātma-bandhuḥ

SYNONYMS

bhṛguḥ uvāca—Śrī Bhṛgu said; *yat*—who; *māyayā*—by illusory energy; *gahanayā*—insurmountable; *apahṛta*—stolen; *ātma-bodhāḥ*—knowledge of the constitutional position; *brahma-ādayaḥ*—Lord Brahmā, etc.; *tanu-bhṛtaḥ*—embodied living entities; *tamasi*—in the darkness of illusion; *svapantaḥ*—lying down; *na*—not; *ātman*—in the living entity; *śritam*—situated in; *tava*—Your; *vidanti*—understand; *adhunā*—now; *api*—certainly; *tattvam*—absolute position; *saḥ*—You; *ayam*—this; *prasīdatu*—be kind; *bhavān*—Your Lordship; *praṇata-ātma*—surrendered soul; *bandhuḥ*—friend.

TRANSLATION

Śrī Bhṛgu said: My dear Lord, all living entities, beginning from the highest, namely Lord Brahmā, down to the ordinary ant, are under the influence of the insurmountable spell of illusory energy, and thus they are ignorant of their constitutional position. Everyone believes in the concept of the body, and thus all are submerged in the darkness of illusion. They are actually unable to understand how You live in every living entity as the Supersoul, nor can they understand Your absolute position. But You are the eternal friend and protector of all surrendered souls. Therefore, please be kind toward us and forgive all our offenses.

PURPORT

Bhṛgu Muni was conscious of the scandalous behavior exhibited by each and every one of them, including Brahmā and Lord Śiva, in the sacrificial ceremony of Dakṣa. By mentioning Brahmā, the chief of all living entities within this material world, he wanted to state that everyone, including also Brahmā and Lord Śiva, is under the concept of the body and under the spell of material energy—all but Viṣṇu. That is the version of Bhṛgu. As long as one is under the concept of the body as self, it is very difficult to understand the Supersoul or the Supreme Personality of Godhead. Conscious that he was not greater than Brahmā, Bhṛgu included himself in the list of offenders. Ignorant personalities, or conditioned souls, have no choice but to accept their

precarious condition under material nature. The only remedy is to surrender to Viṣṇu and always pray to be excused. One should depend only on the causeless mercy of the Lord for deliverance and not even slightly on one's own strength. That is the perfect position of a Kṛṣṇa conscious person. The Lord is everyone's friend, but He is especially friendly to the surrendered soul. The simple process is, therefore, that a conditioned soul should remain surrendered to the Lord, and the Lord will give him all protection to keep him out of the clutches of material contamination.

4.7.31

brahmovāca
naitat svarūpaṁ bhavato 'sau padārtha-
bheda-grahaiḥ puruṣo yāvad īkṣet
jñānasya cārthasya guṇasya cāśrayo
māyāmayād vyatirikto matas tvam

SYNONYMS

brahmā uvāca—Lord Brahmā said; *na*—not; *etat*—this; *svarūpam*—eternal form; *bhavataḥ*—Your; *asau*—that other; *pada-artha*—knowledge; *bheda*—different; *grahaiḥ*—by the acquiring; *puruṣaḥ*—person; *yāvat*—as long as; *īkṣet*—wants to see; *jñānasya*—of knowledge; *ca*—also; *arthasya*—of the objective; *guṇasya*—of the instruments of knowledge; *ca*—also; *āśrayaḥ*—the basis; *māyā-*

mayāt—from being made of material energy; *vyatiriktaḥ*—distinct; *mataḥ*—regarded; *tvam*—You.

TRANSLATION

Lord Brahmā said: My dear Lord, Your personality and eternal form cannot be understood by any person who is trying to know You through the different processes of acquiring knowledge. Your position is always transcendental to the material creation, whereas the empiric attempt to understand You is material, as are its objectives and instruments.

PURPORT

It is said that the transcendental name, qualities, activities, paraphernalia, etc., of the Supreme Personality of Godhead cannot be understood with our material senses. The attempt of the empiric philosophers to understand the Absolute Truth by speculation is always futile because their process of understanding, their objective and the instruments by which they try to understand the Absolute Truth are all material. The Lord is aprākṛta, beyond the creation of the material world. This fact is also accepted by the great impersonalist Śaṅkarācārya: nārāyaṇaḥ paro 'vyaktād aṇḍam avyakta-sambhavam. Avyakta, or the original material cause, is beyond this material manifestation and is the cause of the material world. Because Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material world, one cannot speculate upon Him by any material

method. One has to understand the Supreme Personality of Godhead simply by the transcendental method of Kṛṣṇa consciousness. This is confirmed in Bhagavad-gītā (Bg. 18.55). Bhaktyā mām abhijānāti: Only by devotional service can one understand the transcendental form of the Lord. That is the difference between the impersonalists and the personalists. The impersonalists, limited by their speculative processes, cannot even approach the Supreme Personality of Godhead, whereas the devotees please the Supreme Personality of Godhead through His transcendental loving service. Sevonmukhe hi: Due to the service attitude of the devotee, the Lord is revealed to him. The Supreme Lord cannot be understood by materialistic persons even though He is present before them. In Bhagavad-gītā, Lord Kṛṣṇa therefore condemns such materialists as mūḍhas. Mūḍha means "rascal." It is said in the Gītā, "Only rascals think of Lord Kṛṣṇa as an ordinary person. They do not know what Lord Kṛṣṇa's position is or what His transcendental potencies are." Unaware of His transcendental potencies, the impersonalists deride the person of Lord Kṛṣṇa, whereas the devotees, by dint of their service attitude, can understand Him as the Personality of Godhead. In the Tenth Chapter of Bhagavad-gītā, Arjuna also confirmed that it is very difficult to understand the personality of the Lord.

4.7.32

> *indra uvāca*
> *idam apy acyuta viśva-bhāvanaṁ*

vapur ānanda-karaṁ mano-dṛśām
sura-vidviṭ-kṣapaṇair udāyudhair
bhuja-daṇḍair upapannam aṣṭabhiḥ

SYNONYMS

indraḥ uvāca—King Indra said; *idam*—this; *api*—certainly; *acyuta*—O infallible one; *viśva-bhāvanam*—for the welfare of the universe; *vapuḥ*—transcendental form; *ānanda-karam*—a cause of pleasure; *manaḥ-dṛśām*—to the mind and the eye; *sura-vidviṭ*—envious of Your devotees; *kṣapaṇaiḥ*—by punishment; *ud-āyudhaiḥ*—with uplifted weapons; *bhuja-daṇḍaiḥ*—with arms; *upapannam*—possessed of; *aṣṭabhiḥ*—with eight.

TRANSLATION

King Indra said: My dear Lord, Your transcendental form with eight hands and weapons in each of them appears for the welfare of the entire universe, and it is very pleasing to the mind and eyes. In such a form Your Lordship is always prepared to punish the demons, who are envious of Your devotees.

PURPORT

It is generally understood from revealed scriptures that Lord Viṣṇu appears with four hands, but in this particular sacrificial arena Lord Viṣṇu arrived with eight hands. King Indra said, "Even though we are accustomed to see Your four-handed Viṣṇu form, still this appearance with eight hands is as real as the four-

handed form." As Lord Brahmā had said, to realize the transcendental form of the Lord is beyond the power of the senses. In reply to that statement by Brahmā, King Indra here says that even though the transcendental form of the Lord is not perceivable by the material senses, His activities and His transcendental form can be understood. The Lord's uncommon features, uncommon activities and uncommon beauty can be perceived even by an ordinary man. For example, when Lord Kṛṣṇa appeared just like a six- or seven-year-old boy in Vṛndāvana, He was approached by the residents there. There were torrents of rain, and the Lord saved the residents of Vṛndāvana by lifting Govardhana Hill and resting it on the little finger of His left hand for seven days. This uncommon feature of the Lord should convince even materialistic persons who want to speculate to the limit of their material senses. The activities of the Lord are pleasing to experimental vision also, but impersonalists will not believe in His identity because they study the personality of the Lord by comparing their personality to His. Because men in this material world cannot lift a hill, they therefore do not believe that the Lord can lift one. They accept the statements of Śrīmad-Bhāgavatam to be allegorical, and they try to interpret them in their own way. But factually the Lord lifted the hill in the presence of all the inhabitants of Vṛndāvana, as corroborated by great ācāryas and authors like Vyāsadeva and Nārada. Everything about the Lord—His activities, pastimes and uncommon features—should be accepted as is, and in this way, even in our present condition, we can understand the Lord. In the instance herein, King Indra confirms: "Your presence with

eight hands is as good as Your presence with four hands." There is no doubt about it.

4.7.33

patnya ūcuḥ
yajño 'yaṁ tava yajanāya kena sṛṣṭo
vidhvastaḥ paśupatināḍya dakṣa-kopāt
taṁ nas tvaṁ śava-śayanābha-śānta-medhaṁ
yajñātman nalina-rucā dṛśā punīhi

SYNONYMS

patnyaḥ ūcuḥ—the wives of the executors of the sacrifice said; *yajñaḥ*—the sacrifice; *ayam*—this; *tava*—Your; *yajanāya*—worshiping; *kena*—by Brahmā; *sṛṣṭaḥ*—arranged; *vidhvastaḥ*—devastated; *paśupatinā*—by Lord Śiva; *adya*—today; *dakṣa-kopāt*—from anger at Dakṣa; *tam*—it; *naḥ*—our; *tvam*—You; *śava-śayana*—dead bodies; *ābha*—like; *śānta-medham*—the still sacrificial animals; *yajña-ātman*—O Lord of sacrifice; *nalina*—lotus; *rucā*—beautiful; *dṛśā*—by the vision of Your eyes; *punīhi*—sanctify.

TRANSLATION

The wives of the performers of the sacrifice said: My dear Lord, this sacrifice was arranged under the instruction of Brahmā, but unfortunately Lord Śiva, being angry at Dakṣa, devastated the entire scene, and because of his anger the animals meant for sacrifice are

lying dead. Therefore the preparations of the yajña have been lost. Now, by the glance of Your lotus eyes, the sanctity of this sacrificial arena may be again invoked.

PURPORT

Animals were offered in sacrifice in order to give them renewed life; that was the purpose of having animals there. Offering an animal in sacrifice and giving him renewed life is the evidence of the strength of chanting mantras. Unfortunately, when Dakṣa's sacrifice was devastated by Lord Śiva, some of the animals were killed. (One was killed just to replace the head of Dakṣa.) Their bodies were lying about, and the sacrificial arena was turned into a crematorium. Thus the real purpose of yajña was lost.

Lord Viṣṇu, being the ultimate objective of such sacrificial ceremonies, was requested by the wives of the priests to glance over the yajña arena with His causeless mercy so that the routine work of the yajña might be continued. The purport here is that animals should not be unnecessarily killed. They were used to prove the strength of the mantras and were to have been rejuvenated by the use of the mantras. They should not have been killed, as they were by Lord Śiva to replace the head of Dakṣa with an animal's head. It was pleasing to see an animal sacrificed and rejuvenated, and that pleasing atmosphere had been lost. The wives of the priests requested that the animals be brought back to life by the glance of Lord Viṣṇu to make a pleasing yajña.

4.7.34

ṛṣaya ūcuḥ
ananvitaṁ te bhagavan viceṣṭitaṁ
yad ātmanā carasi hi karma nājyase
vibhūtaye yata upasedur īśvarīṁ
na manyate svayam anuvartatīṁ bhavān

SYNONYMS

ṛṣayaḥ—the sages; *ūcuḥ*—prayed; *ananvitam*—wonderful; *te*—Your; *bhagavan*—O possessor of all opulences; *viceṣṭitam*—activities; *yat*—which; *ātmanā*—by Your potencies; *carasi*—You execute; *hi*—certainly; *karma*—to such activities; *na ajyase*—You are not attached; *vibhūtaye*—for her mercy; *yataḥ*—from whom; *upaseduḥ*—worshiped; *īśvarīm*—Lakṣmī, the goddess of fortune; *na manyate*—are not attached; *svayam*—Yourself; *anuvartatīm*—to Your obedient servant (Lakṣmī); *bhavān*—Your Lordship.

TRANSLATION

The sages prayed: Dear Lord, Your activities are most wonderful, and although You do everything by Your different potencies, You are not at all attached to such activities. You are not even attached to the goddess of fortune, who is worshiped by the great demigods like Brahmā, who pray to achieve her mercy.

PURPORT

In Bhagavad-gītā it is said that the Lord has no desire to achieve any result from His wonderful activities, nor has He any need to perform them. But still, in order to give an example to people in general, He sometimes acts, and those activities are very wonderful. He is not attached to anything. Na māṁ karmāṇi limpanti: Although He acts very wonderfully, He is not at all attached to anything (Bg. 4.14). He is self-sufficient. The example is given here that the goddess of fortune, Lakṣmī, is always engaged in the service of the Lord, but still He is not attached to her. Even great demigods like Brahmā worship the goddess of fortune in order to win her favor. And though the Lord is worshiped by many hundreds and thousands of goddesses of fortune, still He is not at all attached to any one of them. This distinction concerning the exalted transcendental position of the Lord is specifically mentioned by the great sages: He is not like the ordinary living entity, who is attached to the results of pious activities.

4.7.35

siddhā ūcuḥ
ayaṁ tvat-kathā-mṛṣṭa-pīyūṣa-nadyāṁ
mano-vāraṇaḥ kleśa-dāvāgni-dagdhaḥ
tṛṣārto 'vagāḍho na sasmāra dāvaṁ
na niṣkrāmati brahma-sampannavan naḥ

SYNONYMS

siddhāḥ—the Siddhas; *ūcuḥ*—prayed; *ayam*—this; *tvat-kathā*—Your pastimes; *mṛṣṭa*—pure; *pīyūṣa*—of nectar; *nadyām*—in the river; *manaḥ*—of the mind; *vāraṇaḥ*—the elephant; *kleśa*—sufferings; *dāva-agni*—by the forest fire; *dagdhaḥ*—burned; *tṛṣā*—thirst; *ārtaḥ*—afflicted; *avagāḍhaḥ*—being immersed; *na sasmāra*—does not remember; *dāvam*—the forest fire or the miseries; *na niṣkrāmati*—not come out; *brahma*—the Absolute; *sampanna-vat*—like having merged; *naḥ*—our.

TRANSLATION

The Siddhas prayed: Like an elephant that has suffered in a forest fire but can forget all its troubles by entering a river, our minds, O Lord, always merge in the nectarean river of Your transcendental pastimes, and they desire never to leave such transcendental bliss, which is as good as the pleasure of merging in the Absolute.

PURPORT

This statement is from the Siddhas, the inhabitants of Siddhaloka, where the eight kinds of material perfection are complete. The residents of Siddhaloka have full control in the eight kinds of yogic perfection, but from their statement it appears that they are pure devotees. They always merge in the nectarean river of hearing of the pastimes of the Lord. Hearing of the pastimes of the Lord is called Kṛṣṇa-kathā. Similarly, there is

a statement by Prahlāda Mahārāja that those who are always merged in the ocean of the nectar of describing the pastimes of the Lord are liberated. They have no fear of the material condition of life. The Siddhas say that the mind of an ordinary person is full of anxieties. The example is given of the elephant who has suffered in a forest fire and who enters into a river to relieve himself. If persons who are suffering in the forest fire of this material existence will only enter into the nectarean river of the description of the pastimes of the Lord, they will forget all the troubles of the miserable material existence. The Siddhas do not care for fruitive activities, such as performing sacrifices and achieving the good results. They simply merge in the transcendental discussions of the pastimes of the Lord. That makes them completely happy, without care for pious or impious activities. For those who are always in Kṛṣṇa consciousness there is no need to perform any kind of pious or impious sacrifices or activities. Kṛṣṇa consciousness is itself complete, for it includes all the processes praised in the Vedic scriptures.

4.7.36

> *yajamāny uvāca*
> *svāgataṁ te prasīdeśa tubhyaṁ namaḥ*
> *śrīnivāsa śriyā kāntayā trāhi naḥ*
> *tvām ṛte 'dhīśa nāṅgair makhaḥ śobhate*
> *śīrṣa-hīnaḥ ka-bandho yathā puruṣaḥ*

SYNONYMS

yajamānī—the wife of Dakṣa; *uvāca*—prayed; *su-āgatam*—auspicious appearance; *te*—Your; *prasīda*—become pleased; *īśa*—my dear Lord; *tubhyam*—unto You; *namaḥ*—respectful obeisances; *śrīnivāsa*—O abode of the goddess of fortune; *śriyā*—with Lakṣmī; *kāntayā*—Your wife; *trāhi*—protect; *naḥ*—us; *tvām*—You; *ṛte*—without; *adhīśa*—O supreme controller; *na*—not; *aṅgaiḥ*—with bodily limbs; *makhaḥ*—the sacrificial arena; *śobhate*—is beautiful; *śīrṣa-hīnaḥ*—without the head; *ka-bandhaḥ*—possessed of only a body; *yathā*—as; *puruṣaḥ*—a person.

TRANSLATION

The wife of Dakṣa prayed as follows: My dear Lord, it is very fortunate that You have appeared in this arena of sacrifice. I offer my respectful obeisances unto You, and I request that You be pleased on this occasion. The sacrificial arena is not beautiful without You, just as a body is not beautiful without the head.

PURPORT

Another name of Lord Viṣṇu is Yajñeśvara. In Bhagavad-gītā it is said that all activities should be performed as Viṣṇu yajña, for the pleasure of Lord Viṣṇu. Unless we please Him, whatever we do is the cause of our bondage in the material world. This is confirmed herein by the wife of Dakṣa: "Without Your presence, the grandeur of this sacrificial ceremony is useless, just as a body without the head, however decorated it may be, is useless." The

comparison is equally applicable to the social body. Material civilization is very proud of being advanced, but it is actually the useless trunk of a body without a head. Without Kṛṣṇa consciousness, without an understanding of Viṣṇu, the Supreme Personality of Godhead, any advancement in a civilization, no matter how sophisticated, is of no value. There is a statement in the Śrīmad-Bhāgavatam: bhagavad-bhakti-hīnasya jātiḥ śāstraṁ japas tapaḥ aprāṇasyaiva dehasya maṇḍanaṁ loka-rañjanam. The purport is that sometimes when a friend or relative dies, especially amongst lower class men, the dead body is decorated. Dressed and ornamented, the body is taken in procession. That sort of decoration of the dead body has no actual value because the life force is already gone. Similarly, any aristocracy, any social prestige or any advancement of material civilization without Kṛṣṇa consciousness is as good as the decoration of a dead body. The name of the wife of Dakṣa was Prasūti, and she was the daughter of Svāyambhuva Manu. Her sister, Devahūti, was married to Kardama Muni, and Kapiladeva, the Personality of Godhead, became her son. Prasūti, then, was the aunt of Lord Viṣṇu. She was asking the favor of Lord Viṣṇu in an affectionate mode; since she was His aunt, she sought some special favor. Also significant in this verse is that the Lord is praised with the goddess of fortune. Wherever Lord Viṣṇu is worshiped, naturally there is the favor of the goddess of fortune. Lord Viṣṇu is addressed as amṛta, transcendental. The demigods, including Brahmā and Lord Śiva, were produced after the creation, but Lord Viṣṇu existed before the creation. He is addressed, therefore, as amṛta. Lord Viṣṇu is worshiped with His internal

energy by the Vaiṣṇavas. Prasūti, the wife of Dakṣa, implored the Lord to turn the priests into Vaiṣṇavas instead of simply fruitive workers performing sacrifices for some material benefits.

4.7.37

lokapālā ūcuḥ
dṛṣṭaḥ kiṁ no dṛgbhir asad-grahais tvaṁ
pratyag-draṣṭā dṛśyate yena viśvam
māyā hy eṣā bhavadīyā hi bhūman
yas tvaṁ ṣaṣṭhaḥ pañcabhir bhāsi bhūtaiḥ

SYNONYMS

loka-pālāḥ—the governors of the different planets; *ūcuḥ*—said; *dṛṣṭaḥ*—seen; *kim*—whether; *naḥ*—by us; *dṛgbhiḥ*—by the material senses; *asat-grahaiḥ*—revealing the cosmic manifestation; *tvam*—You; *pratyak-draṣṭā*—inner witness; *dṛśyate*—is seen; *yena*—by whom; *viśvam*—the universe; *māyā*—material world; *hi*—because; *eṣā*—this; *bhavadīyā*—Your; *hi*—certainly; *bhūman*—O possessor of the universe; *yaḥ*—because; *tvam*—You; *ṣaṣṭhaḥ*—the sixth; *pañcabhiḥ*—with the five; *bhāsi*—appear; *bhūtaiḥ*—with the elements.

TRANSLATION

The governors of various planets spoke as follows: Dear Lord, we believe only in our direct perception. But, under the circumstances, we do not know whether we

have actually seen You with our material senses. By our material senses we can simply perceive the cosmic manifestation, but You are beyond the five elements. You are the sixth. We see You, therefore, as a creation of the material world.

PURPORT

The governors of the various planets are certainly very materially opulent and puffed up. Such persons are unable to understand the transcendental eternal form of the Lord. In the Brahma-saṁhitā it is stated that only persons who have anointed their eyes with love of Godhead can see the Personality of Godhead in every step of their activities. Also, in the prayers of Kuntī it is stated (akiñcana-gocaram) that only those who are not materially puffed up can see the Supreme Personality of Godhead; others are bewildered and cannot even think of the Absolute Truth. (Bhāg. 1.8.26)

4.7.38

yogeśvarā ūcuḥ
preyān na te 'nyo 'sty amutas tvayi prabho
viśvātmanīkṣen na pṛthag ya ātmanaḥ
athāpi bhaktyeśa tayopadhāvatām
ananya-vṛttyānugṛhāṇa vatsala

SYNONYMS

yoga-īśvarāḥ—the great mystics; *ūcuḥ*—said; *preyān*—very dear; *na*—not; *te*—of You; *anyaḥ*—another; *asti*—there is; *amutaḥ*—from that; *tvayi*—in You; *prabho*—dear Lord; *viśva-ātmani*—in the Supersoul of all living entities; *īkṣet*—see; *na*—not; *pṛthak*—different; *yaḥ*—who; *ātmanaḥ*—the living entities; *atha api*—so much more; *bhaktyā*—with devotion; *īśa*—O Lord; *tayā*—with it; *upadhāvatām*—of those who worship; *ananya-vṛttyā*—unfailing; *anugṛhāṇa*—favor; *vatsala*—O favorable Lord.

TRANSLATION

The great mystics said: Dear Lord, persons who see You as nondifferent from themselves, knowing that You are the Supersoul of all living entities, are certainly very, very dear to You. You are very favorable toward those who engage in devotional service, accepting You as the Lord and themselves as the servants. By Your mercy, You are always inclined in their favor.

PURPORT

It is indicated in this verse that the monists and the great mystics know the Supreme Personality of Godhead as one. This oneness is not the misunderstanding that a living entity is equal in every respect to the Supreme Personality of Godhead. This monism is based on pure knowledge as described and confirmed in Bhagavad-gītā : priyo hi jñānino 'tyartham ahaṁ sa ca mama priyaḥ (Bg. 7.17). The Lord says that those who are advanced in

transcendental knowledge and know the science of Kṛṣṇa consciousness are very dear to Him, and He also is very dear to them. Those who are actually in perfect knowledge of the science of God know that the living entities are superior energy of the Supreme Lord. This is stated in Bhagavad-gītā, Seventh Chapter: The material energy is inferior, and the living entities are superior energy. Energy and the energetic are nondifferent; therefore, energies possess the same quality as the energetic. Persons who are in full knowledge of the Personality of Godhead, analyzing His different energies and knowing their own constitutional position, are certainly very, very dear to the Lord. Persons, however, who may not even be conversant with knowledge of the Supreme Personality but who always think of the Lord with love and faith, feeling that He is great and that they are His parts and parcels, ever His servitors, are even more favored by Him. The particular significance of this verse is that the Lord is addressed as vatsala. Vatsala means always favorably disposed. The Lord's name is bhakta-vatsala. The Lord is famous as bhakta-vatsala, which means that He is always favorably inclined to the devotees, whereas He is never addressed anywhere in the Vedic literature as jñānī-vatsala.

4.7.39

> *jagad-udbhava-sthiti-layeṣu daivato*
> *bahu-bhidyamāna-guṇayātma-māyayā*

racitātma-bheda-mataye sva-saṁsthayā
vinivartita-bhrama-guṇātmane namaḥ

SYNONYMS

jagat—the material world; *udbhava*—creation; *sthiti*—maintenance; *layeṣu*—in annihilation; *daivataḥ*—destiny; *bahu*—many; *bhidyamāna*—being variegated; *guṇayā*—by material qualities; *ātma-māyayā*—by His material energy; *racita*—produced; *ātma*—in the living entities; *bheda-mataye*—who produced different inclinations; *sva-saṁsthayā*—by His internal potency; *vinivartita*—caused to stop; *bhrama*—interaction; *guṇa*—of material modes; *ātmane*—unto Him in His personal form; *namaḥ*—obeisances.

TRANSLATION

We offer our respectful obeisances unto the Supreme, who has created varieties of manifestations and put them under the spell of the three qualities of the material world in order to create, maintain and annihilate them. He Himself is not under the control of the external energy; in His personal feature He is completely devoid of the variegated manifestation of material qualities, and He is under no illusion of false identification.

PURPORT

Two situations are described in this verse. One is the creation, maintenance and annihilation of the material world, and the

other is the Lord's own establishment. There is also quality in the Lord's own establishment, the kingdom of God. It is stated here that Goloka is His personal situation. There is also quality in Goloka, but that quality is not divided into creation, maintenance and annihilation. In the external energy, the interaction of the three qualities makes it possible for things to be created, maintained and annihilated. But in the spiritual world, or the kingdom of God, there is no such exhibition, since everything is eternal, sentient and blissful. There is a class of philosophers who misunderstand the appearance of the Personality of Godhead within this material world. They are under the impression that when the Supreme Personality of Godhead appears, He is under the spell of the three qualities, like all the other living entities who appear within this material world. That is their misunderstanding; as it is clearly stated here (svasaṁsthayā), by His internal potency He is transcendental to all these material qualities. Similarly, in Bhagavad-gītā the Lord says, "I appear by My internal potency." Both the internal and external potencies are under the control of the Supreme, so He does not come under the control of either of these potencies. Rather, everything is under His control. In order to manifest His transcendental name, form, quality, pastimes and paraphernalia, He brings into action His internal energy. On account of the variegatedness of the external potency, there are manifestations of many qualitative demigods, beginning with Brahmā and Lord Śiva, and people are attracted to these demigods according to their own material quality. But when one is transcendental or surpasses the material qualities, he is simply fixed in the worship

of the Supreme Personality. This fact is explained in Bhagavad-gītā: Anyone engaged in the service of the Lord is already transcendental to the variegatedness and interaction of the three material qualities. The summary is that the conditioned souls are being pulled on by the action and reaction of the material qualities, which create a differentiation of energies. But in the spiritual world the worshipable one is the Supreme Lord and no one else.

4.7.40

brahmovāca
namas te śrita-sattvāya
dharmādīnāṁ ca sūtaye
nirguṇāya ca yat-kāṣṭhāṁ
nāhaṁ vedāpare 'pi ca

SYNONYMS

brahma—the personified *Vedas*; *uvāca*—said; *namaḥ*—respectful obeisances; *te*—unto You; *śrita-sattvāya*—the shelter of the quality of goodness; *dharma-ādīnām*—of all religion, austerity and penance; *ca*—and; *sūtaye*—the source; *nirguṇāya*—transcendental to material qualities; *ca*—and; *yat*—of whom (of the Supreme Lord); *kāṣṭhām*—the situation; *na*—not; *aham*—I; *veda*—know; *apare*—others; *api*—certainly; *ca*—and.

TRANSLATION

The personified Vedas said: We offer our respectful obeisances unto You, the Lord, the shelter of the quality of goodness and therefore the source of all religion, austerity and penance, for You are nevertheless transcendental to all material qualities, and no one knows You or Your actual situation.

PURPORT

In the material world there is the trinity of the three material qualities. Lord Viṣṇu has accepted the superintendence of the quality of goodness, which is the source of religion, knowledge, austerity, renunciation, opulence, etc. Because of this, actual peace, prosperity, knowledge and religion can be attained when the living entities are under the control of the quality of goodness in the material world. As soon as they are subjected to the control of the other two qualities, namely passion and ignorance, their precarious conditional life becomes intolerable. But Lord Viṣṇu, in His original position, is always nirguṇa, which means transcendental to these material qualities. Guṇa means quality, and nir means negation. This does not indicate, however, that He has no qualities; He has transcendental qualities by which He appears and manifests His pastimes. The positive transcendental qualitative manifestation is unknown to the students of the Vedas as well as to the great stalwart demigods like Brahmā and Śiva. Actually, the transcendental qualities are manifested only to the devotees. As confirmed in Bhagavad-gītā, simply by

discharging devotional service one can understand the transcendental position of the Supreme Lord. Those who are in the mode of goodness can partially enter into the transcendental understanding, but it is advised in Bhagavad-gītā that one has to surpass this. The Vedic principles are based on the three qualities of the material modes. One has to transcend the three qualities, and then one can be situated in pure and simple spiritual life.

4.7.41

agnir uvāca
yat-tejasāhaṁ susamiddha-tejā
havyaṁ vahe svadhvara ājya-siktam
taṁ yajñiyaṁ pañca-vidhaṁ ca pañcabhiḥ
sviṣṭaṁ yajurbhiḥ praṇato 'smi yajñam

SYNONYMS

agniḥ—the fire-god; *uvāca*—said; *yat-tejasā*—by whose effulgence; *aham*—I; *su-samiddha-tejāḥ*—as luminous as blazing fire; *havyam*—offerings; *vahe*—I am accepting; *su-adhvare*—in the sacrifice; *ājya-siktam*—mixed with butter; *tam*—that; *yajñiyam*—the protector of the sacrifice; *pañca-vidham*—five; *ca*—and; *pañcabhiḥ*—by five; *su-iṣṭam*—worshiped; *yajurbhiḥ*—Vedic hymns; *praṇataḥ*—offer respectful obeisances; *asmi*—I; *yajñam*—to Yajña (Viṣṇu).

TRANSLATION

The fire-god said: My dear Lord, I offer my respectful obeisances unto You because by Your favor I am as luminous as blazing fire and I accept the offerings mixed with butter and offered in sacrifice. The five kinds of offerings according to the Yajur Veda are all Your different energies, and You are worshiped by five kinds of Vedic hymns. Sacrifice means Your Supreme Personality of Godhead.

PURPORT

In Bhagavad-gītā it is clearly said that yajña should be performed for Lord Viṣṇu. Lord Viṣṇu has one thousand popular, transcendental names, out of which one name is Yajña. It is clearly said that everything should be done for the satisfaction of Yajña, or Viṣṇu. All other actions which a person may take are only causes for his bondage. Everyone has to perform yajña according to the Vedic hymns. As stated in the Veda Upaniṣad, fire, the altar, the auspicious full moon, the period of four months called Cāturmāsya, the sacrificial animal and the beverage called soma are necessary requisites, as are the specific hymns mentioned in the Vedas and composed of four letters. One hymn is as follows: āśrāvayeti catur-akṣaraṁ astu śrauṣaḍ iti catur-akṣaraṁ yajeti dvābhyāṁ ye yajāmahaḥ. These mantras, chanted according to the śruti and smṛti literatures, are only to please Lord Viṣṇu. For the deliverance of those who are materially conditioned and attached to material enjoyment,

performing yajña and following the rules and regulations of the four divisions of society and of spiritual life are recommended. It is said in the Viṣṇu Purāṇa that by offering sacrifice to Viṣṇu one can gradually be liberated. The whole target of life, therefore, is to please Lord Viṣṇu. That is yajña. Any person who is in Kṛṣṇa consciousness has dedicated his life for the satisfaction of Kṛṣṇa, the origin of all Viṣṇu forms, and by offering worship and prasādam daily, he becomes the best performer of yajña. In the Śrīmad-Bhāgavatam it is clearly stated that in this age of Kali the only successful performance of yajña or sacrifice is yajñaiḥ saṅkīrtana-prāyaiḥ: the best type of sacrifice is simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This yajña is performed before the form of Lord Caitanya, as other yajñas are performed before the form of Lord Viṣṇu. These recommendations are found in the Eleventh Canto of the Śrīmad-Bhāgavatam. Moreover, this yajña performance confirms that Lord Caitanya Mahāprabhu is Viṣṇu Himself. As Lord Viṣṇu appeared at the Dakṣa yajña long, long ago, Lord Caitanya has appeared in this age to accept our saṅkīrtana-yajña.

4.7.42

devā ūcuḥ
purā kalpāpāye sva-kṛtam udarī-kṛtya vikṛtaṁ
tvam evādyas tasmin salila uragendrādhiśayane

> *pumān śeṣe siddhair hṛdi vimṛśitādhyātma-padaviḥ*
> *sa evādyākṣṇor yaḥ pathi carasi bhṛtyān avasi naḥ*

SYNONYMS

devāḥ—the demigods; *ūcuḥ*—said; *purā*—formerly; *kalpa-apāye*—at the devastation of the *kalpa*; *sva-kṛtam*—self-produced; *udarī-kṛtya*—having drawn within Your abdomen; *vikṛtam*—effect; *tvam*—You; *eva*—certainly; *ādyaḥ*—original; *tasmin*—in that; *salile*—water; *uraga-indra*—on Śeṣa; *adhiśayane*—on the bed; *pumān*—personality; *śeṣe*—taking rest; *siddhaiḥ*—by the liberated souls (like Sanaka, etc.); *hṛdi*—in the heart; *vimṛśita*—meditated on; *adhyātma-padaviḥ*—the path of philosophical speculation; *saḥ*—He; *eva*—certainly; *adya*—now; *akṣṇoḥ*—of both eyes; *yaḥ*—who; *pathi*—on the path; *carasi*—You move; *bhṛtyān*—servants; *avasi*—protect; *naḥ*—us.

TRANSLATION

The demigods said: Dear Lord, formerly, when there was a devastation, You conserved all the different energies of material manifestation. At that time all the inhabitants of the higher planets, represented by such liberated souls as Sanaka, were meditating on You by philosophical speculation. You are therefore the Original Person, and You rest in the water of devastation on the bed of the Śeṣa snake. Now, today, You are visible to us, who are all Your servants. Please give us protection.

PURPORT

The devastation indicated in this verse is the partial devastation of the lower planets within the universe at the time when Lord Brahmā goes to sleep. The higher planetary systems, beginning with Janaloka, Maharloka and Tapoloka, are not inundated at the time of this devastation. The Lord is the creator, as indicated in this verse, because the energies of creation are manifested through His body, and after annihilation, He conserves all the energy within His abdomen.

Another significant point in this verse is that the demigods said, "We are all Your servants [bhṛtyān]. Give us Your protection." The demigods depend on the protection of Viṣṇu; they are not independent. Bhagavad-gītā, therefore, condemns the worship of demigods because there is no need of it and clearly states that only those who have lost their sense go asking favors of the demigods. Generally, if anyone has material desire to be fulfilled, he can ask Viṣṇu instead of going to the demigods. Those who worship demigods are not very intelligent. Besides that, the demigods say, "We are Your eternal servants." So those who are servants, or devotees of the Lord, are not very much concerned with fruitive activities, the performance of the prescribed yajñas, or mental speculation. They simply serve the Supreme Personality of Godhead sincerely, with love and faith, performing everything with that loving service, and the Lord gives such devotees direct protection. In Bhagavad-gītā Lord Kṛṣṇa says, "Simply surrender unto Me, and I will give you protection from all the reactions of sinful activities." This

material world is so created that one has to act sinfully, knowingly or unknowingly, and unless his life is dedicated to Viṣṇu, he has to suffer all the reactions of sinful activities. But one who surrenders and dedicates his life for the service of the Lord has direct protection from the Lord. He has no fear of suffering from sinful activities, nor does he desire, willingly or unwillingly, to do anything which is sinful.

4.7.43

gandharvā ūcuḥ
aṁśāṁśās te deva marīcy-ādaya ete
brahmendrādyā deva-gaṇā rudra-purogāḥ
krīḍā-bhāṇḍaṁ viśvam idaṁ yasya vibhūman
tasmai nityaṁ nātha namas te karavāma

SYNONYMS

gandharvāḥ—the Gandharvas; *ūcuḥ*—said; *aṁśa-aṁśāḥ*—parts and parcels of Your body; *te*—Your; *deva*—dear Lord; *marīci-ādayaḥ*—Marīci and the great sages; *ete*—these; *brahma-indra-ādyāḥ*—headed by Brahmā and Indra; *deva-gaṇāḥ*—the demigods; *rudra-purogāḥ*—having Lord Śiva as the chief; *krīḍā-bhāṇḍam*—a plaything; *viśvam*—the whole creation; *idam*—this; *yasya*—of whom; *vibhūman*—the Supreme Almighty Great; *tasmai*—unto Him; *nityam*—always; *nātha*—O Lord; *namaḥ*—respectful obeisances; *te*—unto You; *karavāma*—we offer.

TRANSLATION

The Gandharvas said: Dear Lord, all the demigods, including Lord Śiva and Lord Brahmā and the great sages Marīci and Indra, are all only differentiated parts and parcels of Your body. You are the Supreme Almighty Great; the whole creation is just like a plaything for You. We always accept You as the Supreme Personality of Godhead, and we offer our respectful obeisances unto You.

PURPORT

In the Brahma-saṁhitā it is said that Kṛṣṇa is the Supreme Personality of Godhead. There may be many gods, from Brahmā, Lord Śiva, Indra and Candra down to the rulers of the lower planetary systems, the presidents, ministers, chairmen and kings. In fact, anyone can think that he is God. That is the false, puffed-up conviction of material life. Actually Viṣṇu is the Supreme Lord, but there is even one above Viṣṇu, for Viṣṇu is also the plenary portion of a part of Kṛṣṇa. In this verse this is referred to by the word aṁśāṁśāḥ, which means part and parcel of a part and parcel. There are similar verses in the Caitanya-caritāmṛta which indicate that the Supreme Lord's parts and parcels again expand into other parts and parcels. As described in Śrīmad-Bhāgavatam, there are many manifestations of Viṣṇu and many manifestations of living entities. Viṣṇu manifestations are called svāṁśa, partial manifestations, and the living entities are called vibhinnāṁśa. The demigods like Brahmā and Indra

have been promoted to such exalted positions by pious activities and austerities, but actually Viṣṇu, or Kṛṣṇa, is the master of everyone. In the Caitanya-caritāmṛta it is said, ekale īśvara kṛṣṇa, āra saba bhṛtya. This means that Kṛṣṇa alone is the Supreme Personality of Godhead, and all others, even the viṣṇu-tattva and certainly the living entities, are His servitors. Baladeva is the immediate expansion of Kṛṣṇa. He also engages in the service of Kṛṣṇa, and certainly the ordinary living entities are serving. Everyone is created, constitutionally, for serving Kṛṣṇa. Here the Gandharvas acknowledge that although the demigods may represent themselves as the Supreme, actually they are not supreme. Real supremacy belongs to Kṛṣṇa. Kṛṣṇas tu bhagavān svayam is the statement of Śrīmad-Bhāgavatam: "Kṛṣṇa is the only Supreme Lord." Worship of Kṛṣṇa alone, therefore, includes worship of all the parts and parcels, just as watering the root of a tree also waters all the branches, twigs, leaves and flowers.

4.7.44

vidyādharā ūcuḥ
tvan-māyayārtham abhipadya kalevare 'smin
kṛtvā mamāham iti durmatir utpathaiḥ svaiḥ
kṣipto 'py asad-viṣaya-lālasa ātma-mohaṁ
yuṣmat-kathāmṛta-niṣevaka udvyudasyet

SYNONYMS

vidyādharāḥ—the Vidyādharas; *ūcuḥ*—said; *tvat-māyayā*—by Your external potency; *artham*—the human body; *abhipadya*—after obtaining; *kalevare*—in the body; *asmin*—in this; *kṛtvā*—having misidentified; *mama*—mine; *aham*—I; *iti*—thus; *durmatiḥ*—the ignorant person; *utpathaiḥ*—by wrong roads; *svaiḥ*—by one's own belongings; *kṣiptaḥ*—distracted; *api*—even; *asat*—temporary; *viṣaya-lālasaḥ*—having his happiness in sense objects; *ātma-moham*—the illusion of the body as the self; *yuṣmat*—Your; *kathā*—topics; *amṛta*—nectar; *niṣevakaḥ*—relishing; *ut*—from a long distance; *vyudasyet*—can be delivered.

TRANSLATION

The Vidyādharas said: Dear Lord, this human form of body is meant for attaining the highest perfectional objective, but, impelled by Your external energy, the living entity misidentifies himself with his body and with the material energy, and therefore, influenced by māyā, he wants to become happy by material enjoyment. He is misled and always attracted by temporary, illusory happiness. But Your transcendental activities are so powerful that if one engages in the hearing and chanting of such topics, he can be delivered from illusion.

PURPORT

The human form of life is called arthadam because the body can very nicely help the embodied soul to achieve the highest perfection. Prahlāda Mahārāja said that even though it is temporary, the body can give us the highest perfectional achievement. In the process of evolution from the lower to the higher grade of living, the human form of life is a great boon. But māyā is so strong that in spite of achieving this great boon of the human form of life, we are influenced by temporary material happiness, and we forget our goal of life. We are attracted by things which will cease to exist. The beginning of such attraction is the temporary body. In this horrible condition of life there is only one way of liberation—to engage in the activities of transcendental chanting and hearing of the holy name of the Supreme Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The words yuṣmat-kathāmṛta-niṣevakaḥ mean "those who engage in relishing the nectar of the topics of Your Lordship." There are two narrative books which especially concern the words and activities of Kṛṣṇa. Bhagavad-gītā is the instruction given by Kṛṣṇa, and Śrīmad-Bhāgavatam is the book containing topics exclusively about Kṛṣṇa and His devotees. These two books are the special nectar of the words of Kṛṣṇa. For those who engage in the preaching of these two Vedic literatures it is very easy to get out of the illusory conditional life imposed upon us by māyā. The illusion is that the conditioned soul does not try to understand his spiritual identity. He is more interested in his external body,

which is only a flash and which will be finished as soon as the time is designated. The whole atmosphere will change when the living entity has to transmigrate from one body to another. Under the spell of māyā, he will again be satisfied in a different atmosphere. This spell of māyā is called āvaraṇātmika śakti because it is so strong that the living entity is satisfied in any abominable condition. Even if he is born as a worm living within the intestine or abdomen in the midst of urine and stool, still he is satisfied. This is the covering influence of māyā. But the human form of life is a chance to understand, and if one misses this opportunity, he is most unfortunate. The way to get out of illusory māyā is to engage in the topics of Kṛṣṇa. Lord Caitanya advocated a process whereby everyone may remain in his present position without change but simply hear from the proper authoritative sources about Kṛṣṇa. Lord Caitanya advised everyone to spread the word of Kṛṣṇa. He advised, "All of you become spiritual masters. Your duty is simply to talk to whomever you meet of Kṛṣṇa or of the instructions given by Kṛṣṇa." The International Society for Krishna Consciousness is operating for this purpose: we do not ask anyone to first change his position and then come to us; we invite everyone to come with us and simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, because we know that if one simply chants and hears the topics of Kṛṣṇa, one's life will change; he will see a new light, and his life will be successful.

4.7.45

brāhmaṇā ūcuḥ
tvaṁ kratus tvaṁ havis tvaṁ hutāśaḥ svayaṁ
tvaṁ hi mantraḥ samid-darbha-pātrāṇi ca
tvaṁ sadasyartvijo dampatī devatā
agnihotraṁ svadhā soma ājyaṁ paśuḥ

SYNONYMS

brāhmaṇāḥ—the *brāhmaṇas*; *ūcuḥ*—said; *tvam*—You; *kratuḥ*—sacrifice; *tvam*—You; *haviḥ*—offering of clarified butter; *tvam*—You; *huta-āśaḥ*—fire; *svayam*—personified; *tvam*—You; *hi*—for; *mantraḥ*—the Vedic hymns; *samit-darbha-pātrāṇi*—the fuel, the *kuśa* grass and the sacrificial pots; *ca*—and; *tvam*—You; *sadasya*—the members of the assembly; *ṛtvijaḥ*—the priests; *dampatī*—the chief person of the sacrifice and his wife; *devatā*—demigods; *agnihotram*—the sacred fire ceremony; *svadhā*—the offering to the forefathers; *somaḥ*—the *soma* plant; *ājyam*—the clarified butter; *paśuḥ*—the sacrificial animal.

TRANSLATION

The brāhmaṇas said: Dear Lord, You are sacrifice personified, You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the kuśa grass, You are the

sacrificial pots, You are the priests who perform the yajña, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.

PURPORT

In this statement Lord Viṣṇu's all-pervasiveness is partially explained. It is said in the Viṣṇu Purāṇa that as a fire situated in one place emanates its heat and illumination everywhere, so whatever we see within the material or spiritual worlds is also nothing but a manifestation of different energies emanating from the Supreme Personality of Godhead. The brāhmaṇas' statement is that Lord Viṣṇu is everything—the fire, the offering, the clarified butter, the utensils, the place of sacrifice and the kuśa. He is everything. It is confirmed herein that the performance of saṅkīrtana-yajña in this age is as good as all other yajñas in all other ages. If one performs saṅkīrtana-yajña by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, there is no need to arrange elaborate paraphernalia for the prescribed sacrificial ceremonies recommended in the Vedas. In the chant of the holy names, Hare and Kṛṣṇa, Hare means the energy of Kṛṣṇa, and Kṛṣṇa is the viṣṇu-tattva. Combined together they are everything. In this age, persons are harassed by the influence of Kali-yuga and cannot arrange for all the requisite paraphernalia for performing sacrifice as recommended in the Vedas. But if one simply chants Hare Kṛṣṇa, it is to be understood that he is performing all kinds of yajña because there is nothing within our vision except Hare,

the energy of Kṛṣṇa and Kṛṣṇa. There is no difference between Kṛṣṇa and His energies. Thus since everything is a manifestation of His energy, it is to be understood that everything is Kṛṣṇa. One simply has to accept everything in Kṛṣṇa consciousness, and he is a liberated person. He should not misunderstand that because everything is Kṛṣṇa, Kṛṣṇa has no personal identity. Kṛṣṇa is so full that in spite of keeping Himself separate from everything by His energy, He is everything. This is confirmed in Bhagavad-gītā, Ninth Chapter. He is spread throughout the creation as everything, but still He is not everything. The philosophy recommended by Lord Caitanya is that He is simultaneously one and different.

4.7.46

> *tvaṁ purā gāṁ rasāyā mahā-sūkaro*
> *daṁṣṭrayā padminīṁ vāraṇendro yathā*
> *stūyamāno nadal līlayā yogibhir*
> *vyujjahartha trayī-gātra yajña-kratuḥ*

SYNONYMS

tvam—You; *purā*—in the past; *gām*—the earth; *rasāyāḥ*—from within the water; *mahā-sūkaraḥ*—the great boar incarnation; *daṁṣṭrayā*—with Your tusk; *padminīm*—a lotus; *vāraṇa-indraḥ*—an elephant; *yathā*—as; *stūyamānaḥ*—being offered prayers; *nadan*—vibrating; *līlayā*—very easily; *yogibhiḥ*—by great sages like

Sanaka, etc.; *vyujjahartha*—picked up; *trayī-gātra*—O personified Vedic knowledge; *yajña-kratuḥ*—having the form of sacrifice.

TRANSLATION

Dear Lord, O personified Vedic knowledge, in the past millennium, long, long ago, when You appeared as the great boar incarnation, You picked up the world from the water as an elephant picks up a lotus flower from a lake. When You vibrated transcendental sound in that gigantic boar form, it was accepted as a sacrificial hymn, and great sages like Sanaka meditated upon it and offered prayers for Your glorification.

PURPORT

A significant word used in this verse is trayīgātra, which means that the transcendental form of the Lord is the Vedas. Anyone who engages in the worship of the Deity, or the form of the Lord in the temple, is understood to be studying all the Vedas twenty-four hours a day. Simply by decorating the Deities of the Lord, Rādhā and Kṛṣṇa, in the temple, one very minutely studies the injunctions of the Vedas. Even a neophyte devotee who simply engages in the worship of the Deity is understood to be in direct touch with the purport of Vedic knowledge. As confirmed in Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ: the purport of the Vedas is to understand Him, Kṛṣṇa. One who worships and serves Kṛṣṇa directly has understood the truths of the Vedas.

4.7.47

sa prasīda tvam asmākam ākāṅkṣatāṁ
darśanaṁ te paribhraṣṭa-sat-karmaṇām
kīrtyamāne nṛbhir nāmni yajñeśa te
yajña-vighnāḥ kṣayaṁ yānti tasmai namaḥ

SYNONYMS

saḥ—that same person; *prasīda*—be pleased; *tvam*—You; *asmākam*—upon us; *ākāṅkṣatām*—awaiting; *darśanam*—audience; *te*—Your; *paribhraṣṭa*—fallen down; *sat-karmaṇām*—of whom the performance of sacrifice; *kīrtyamāne*—being chanted; *nṛbhiḥ*—by persons; *nāmni*—Your holy name; *yajña-īśa*—O Lord of sacrifice; *te*—Your; *yajña-vighnāḥ*—obstacles; *kṣayam*—destruction; *yānti*—attain; *tasmai*—unto You; *namaḥ*—respectful obeisances.

TRANSLATION

Dear Lord, we were awaiting Your audience because we have been unable to perform the yajñas according to the Vedic rituals. We pray unto You, therefore, to be pleased with us. Simply by chanting Your holy name, one can surpass all obstacles. We offer our respectful obeisances unto You in Your presence.

PURPORT

The brāhmaṇa priests were very hopeful that their sacrifice would be carried out without obstacles now that Lord Viṣṇu was present. It is significant in this verse that the brāhmaṇas say, "Simply by chanting Your holy name we can surpass the obstacles, but now You are personally present." The performance of yajña by Dakṣa was obstructed by the disciples and followers of Lord Śiva. The brāhmaṇas indirectly criticized the followers of Lord Śiva, but because the brāhmaṇas were always protected by Lord Viṣṇu, Śiva's followers could not do any harm to their prosecution of the sacrificial process. There is a saying that when Kṛṣṇa protects someone, no one can do him harm, and when Kṛṣṇa wants to kill someone, no one can protect him. The vivid example was Rāvaṇa. Rāvaṇa was a great devotee of Lord Śiva, but when Lord Rāmacandra wanted to kill him, Lord Śiva could not protect him. If some demigod, even Lord Śiva or Lord Brahmā, wants to do harm to a devotee, Kṛṣṇa protects the devotee. But when Kṛṣṇa wants to kill someone, such as Rāvaṇa or Hiraṇyakaśipu, no demigod can protect him.

4.7.48

maitreya uvāca
iti dakṣaḥ kavir yajñaṁ
bhadra rudrābhimarśitam

kīrtyamāne hṛṣīkeśe
sanninye yajña-bhāvane

SYNONYMS

maitreyaḥ—Maitreya; *uvāca*—said; *iti*—thus; *dakṣaḥ*—Dakṣa; *kaviḥ*—being purified in consciousness; *yajñam*—the sacrifice; *bhadra*—O Vidura; *rudra-abhimarśitam*—devastated by Vīrabhadra; *kīrtya-māne*—being glorified; *hṛṣīkeśe*—Hṛṣīkeśa (Lord Viṣṇu); *sanninye*—arranged for restarting; *yajña-bhāvane*—the protector of sacrifice.

TRANSLATION

Śrī Maitreya said: After Lord Viṣṇu was glorified by all present, Dakṣa, his consciousness purified, arranged to begin again the yajña which had been devastated by the followers of Lord Śiva.

4.7.49

bhagavān svena bhāgena
sarvātmā sarva-bhāga-bhuk
dakṣaṁ babhāṣa ābhāṣya
prīyamāṇa ivānagha

SYNONYMS

bhagavān—Lord Viṣṇu; *svena*—with His own; *bhāgena*—with the share; *sarva-ātmā*—the Supersoul of all living entities; *sarva-bhāga-bhuk*—the enjoyer of the results of all sacrifices; *dakṣam*—Dakṣa; *babhāṣe*—said; *ābhāṣya*—addressing; *prīyamāṇaḥ*—being satisfied; *iva*—as; *anagha*—O sinless Vidura.

TRANSLATION

Maitreya continued: My dear sinless Vidura, Lord Viṣṇu is actually the enjoyer of the results of all sacrifices. Still, because of His being the Supersoul of all living entities, He was satisfied simply with His share of the sacrificial offerings. He therefore addressed Dakṣa in a pleasing attitude.

PURPORT

In Bhagavad-gītā it is said, bhoktāraṁ yajña-tapasām: Lord Viṣṇu, or Kṛṣṇa, is the supreme enjoyer of all the results of sacrifices, austerities and penances; in whatever one may engage, the ultimate goal is Viṣṇu. If he does not know that, a person is misled. As the Supreme Personality of Godhead, Viṣṇu has nothing to demand from anyone. He is self-satisfied, self-sufficient, but He accepts the offerings of yajña because of His friendly attitude toward all living entities. When His share of the sacrificial results was offered to Him, He appeared to be very pleased. It is said in Bhagavad-gītā (9.26), patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: if any devotee offers

Him even a small leaf, or a flower or water, if it is done with love and affection, the Lord accepts it and is pleased. Although He is self-sufficient and does not need anything from anyone, He accepts such offerings because, as Supersoul, He has such a friendly attitude toward all living entities. Another point here is that He does not encroach upon another's share. In the yajña there is a share for the demigods, Lord Śiva, and Lord Brahmā, and a share for Lord Viṣṇu. He is satisfied with His own share and does not encroach upon others'. Indirectly, He indicated that He was not satisfied with Dakṣa's trying to deny Lord Śiva his share. Maitreya addressed Vidura as sinless because Vidura was a pure Vaiṣṇava and never committed any offense to any demigod. Although Vaiṣṇavas accept Lord Viṣṇu as the Supreme, they are not prone to offend demigods. They give them proper respect. Vaiṣṇavas accept Lord Śiva as the best Vaiṣṇava. For a Vaiṣṇava there is no possibility of offending any demigods, and the demigods are also pleased with the Vaiṣṇava because they are faultless devotees of Lord Viṣṇu.

4.7.50

śrī-bhagavān uvāca
ahaṁ brahmā ca śarvaś ca
jagataḥ kāraṇaṁ param
ātmeśvara upadraṣṭā
svayan-dṛg aviśeṣaṇaḥ

SYNONYMS

śrī-bhagavān—Lord Viṣṇu; *uvāca*—said; *aham*—I; *brahmā*—Brahmā; *ca*—and; *śarvaḥ*—Lord Śiva; *ca*—and; *jagataḥ*—of the material manifestation; *kāraṇam*—cause; *param*—supreme; *ātma-īśvaraḥ*—the Supersoul; *upadraṣṭā*—the witness; *svayam-dṛk*—self-sufficient; *aviśeṣaṇaḥ*—there is no difference.

TRANSLATION

Lord Viṣṇu replied: Brahmā, Lord Śiva and I are the supreme cause of the material manifestation. I am the Supersoul, the self sufficient witness. But impersonally there is no difference between Brahmā, Lord Śiva and Myself.

PURPORT

Lord Brahmā was born out of the transcendental body of Lord Viṣṇu, and Lord Śiva was born out of the body of Brahmā. Lord Viṣṇu is, therefore, the supreme cause. In the Vedas also it is stated that in the beginning there was only Viṣṇu, Nārāyaṇa, but there was no Brahmā or Śiva. Similarly, Śaṅkarācārya confirmed this: nārāyaṇaḥ paraḥ. Nārāyaṇa, or Lord Viṣṇu, is the origin, and Brahmā and Śiva are manifested after creation. Lord Viṣṇu is also ātmeśvara, the Supersoul in everyone. Under His direction, everything is prompted from within. For example, in the beginning of the Śrīmad-Bhāgavatam it is stated, tene brahma hṛdā: He first educated Lord Brahmā from within.

In Bhagavad-gītā Lord Kṛṣṇa states, aham ādir hi devānām: Lord Viṣṇu, or Kṛṣṇa, is the origin of all demigods, including Lord Brahmā and Lord Śiva. In another place in Bhagavad-gītā Kṛṣṇa states, ahaṁ sarvasya prabhavaḥ: "Everything is generated from Me." This includes all the demigods. Similarly, in the Vedānta-sūtra: janmādyasya yataḥ. And in the Upaniṣads is the statement yato vā imāni bhūtāni jāyante. Everything is generated from Lord Viṣṇu, everything is maintained by Him, and everything is annihilated by His energy. Therefore, by their actions and reactions, the energies which come from Him create the cosmic manifestations, and they also dissolve the whole creation. Thus the Lord is the cause and also the effect. Whatever effect we see is the interaction of His energy. And because the energy is generated from Him, He is both cause and effect. Simultaneously, everything is different and the same. It is said that everything is Brahman: sarvaṁ khalv idaṁ brahma. In the highest vision, nothing is beyond Brahman, and therefore Lord Brahmā and Lord Śiva are certainly nondifferent from Him.

4.7.51

> *ātma-māyāṁ samāviśya*
> *so 'haṁ guṇamayīṁ dvija*
> *sṛjan rakṣan haran viśvaṁ*
> *dadhre saṁjñāṁ kriyocitām*

SYNONYMS

ātma-māyām—My energy; *samāviśya*—having entered; *saḥ*—Myself; *aham*—I; *guṇa-mayīm*—composed of the modes of material nature; *dvi-ja*—O twice-born Dakṣa; *sṛjan*—creating; *rakṣan*—maintaining; *haran*—annihilating; *viśvam*—the cosmic manifestation; *dadhre*—I cause to be born; *saṁjñām*—a name; *kriyā-ucitām*—according to the activity.

TRANSLATION

The Lord continued: My dear Dakṣa Dvija, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

PURPORT

As explained in Bhagavad-gītā (7.5), jīva-bhūtāṁ mahābāho: the whole world is energy released from the supreme source, the Personality of Godhead, who, it is further stated in Bhagavad-gītā, acts in superior energies and inferior energies. The superior energy is the living entity, who is part and parcel of the Supreme Lord. As parts and parcels, the living entities are not different from the Supreme Lord; the energy emanated from Him is not different from Him. But in the actual activity of this material world, the living entity is under the different qualities of material energy and in different forms. There are 8,400,000 life forms.

The same living entity acts under the influence of the different qualities of material nature. The entities have different bodies, but originally, in the beginning of creation, Lord Viṣṇu is alone. For the purpose of creation, Brahmā is manifested, and for annihilation there is Lord Śiva. As far as the spiritual entrance into the material world is concerned, all beings are part and parcel of the Supreme Lord, but under the covering of different material qualities they have different names. Lord Brahmā and Lord Śiva are qualitative incarnations of Viṣṇu, as guṇāvatāras, and Viṣṇu with them accepts control of the quality of goodness; therefore He is also a qualitative incarnation like Lord Śiva and Lord Brahmā. Actually the different names exist for different directions, otherwise the origin is one only.

4.7.52

tasmin brahmaṇy advitīye
kevale paramātmani
brahma-rudrau ca bhūtāni
bhedenājño 'nupaśyati

SYNONYMS

tasmin—Him; *brahmaṇi*—the Supreme Brahman; *advitīye*—without a second; *kevale*—being one; *parama-ātmani*—the Supersoul; *brahma-rudrau*—both Brahmā and Śiva; *ca*—and; *bhūtāni*—the living entities; *bhedena*—with separation; *ajñaḥ*—one who is not properly conversant; *anupaśyati*—thinks.

TRANSLATION

The Lord continued: One who is not in proper knowledge thinks that demigods like Brahmā and Śiva are independent, or he even thinks that the living entities are independent.

PURPORT

The living entities, including Brahmā, are not independently separated, but are counted within the marginal potency of the Supreme Lord. The Supreme Lord, being the Supersoul in every living entity, including Lord Brahmā and Lord Śiva, is directing everyone in the activities of the material modes of nature. No one can act independently of the sanction of the Lord, and therefore, indirectly, no one is different from the Supreme Person, and certainly Brahmā and Rudra, who are incarnations of the material modes of nature, passion and ignorance, are not.

4.7.53

yathā pumān na svāṅgeṣu
śiraḥ-pāṇy-ādiṣu kvacit
pārakya-buddhiṁ kurute
evaṁ bhūteṣu mat-paraḥ

SYNONYMS

yathā—as; *pumān*—a person; *na*—not; *sva-aṅgeṣu*—in his own body; *śiraḥ-pāṇi-ādiṣu*—between the head and the hands and other parts of the body; *kvacit*—sometimes; *pārakya-buddhim*—differentiation; *kurute*—make; *evam*—thus; *bhūteṣu*—among living entities; *mat-paraḥ*—My devotee.

TRANSLATION

A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, he does not differentiate Viṣṇu, the all-pervading Personality of Godhead, from any thing or any living entity.

PURPORT

Whenever there is disease in any part of the body, the whole body takes care of the ailing part. Similarly, a devotee's oneness is manifested in His compassion for all conditioned souls. Bhagavad-gītā says, paṇḍitāḥ sama-darśinaḥ: those who are learned see everyone's conditional life equally (Bg. 5.18). Devotees are compassionate to every conditioned soul, and therefore they are known as apārakya-buddhi. Because devotees are learned and know that every living entity is part and parcel of the Supreme Lord, they preach Kṛṣṇa consciousness to everyone so that everyone may be happy. If a particular part of the body is diseased, the whole attention of the body goes to that part. Similarly, devotees care for any person who is forgetful of Kṛṣṇa

and therefore in material consciousness. The equal vision of the devotee is that he works to get all living entities back home, back to Godhead.

4.7.54

trayāṇām eka-bhāvānāṁ
yo na paśyati vai bhidām
sarva-bhūtātmanāṁ brahman
sa śāntim adhigacchati

SYNONYMS

trayāṇām—of the three; *eka-bhāvānām*—having one nature; *yaḥ*—who; *na paśyati*—does not see; *vai*—certainly; *bhidām*—separateness; *sarva-bhūta-ātmanām*—of the Supersoul of all living entities; *brahman*—O Dakṣa; *saḥ*—he; *śāntim*—peace; *adhigacchati*—realizes.

TRANSLATION

The Lord continued: One who does not consider Brahmā, Viṣṇu, Śiva or the living entities in general to be separate from the Supreme, and who knows Brahman, actually realizes peace; others do not.

PURPORT

Two words are very significant in this verse. Trayāṇām indicates three, namely Lord Brahmā, Lord Śiva and Lord Viṣṇu. Bhidām

means different. They are three, and therefore they are separate, but at the same time they are one. This is the philosophy of simultaneous oneness and difference, which is called acintya-bhedābheda-tattva. The example given in the Brahma-saṁhitā is that milk and yogurt are simultaneously one and different; both are milk, but the yogurt has become changed. In order to achieve real peace, one should see everything and every living entity, including Lord Brahmā and Lord Śiva, as nondifferent from the Supreme Personality of Godhead. No one is independent. Every one of us is an expansion of the Supreme Personality of Godhead. This accounts for unity in diversity. There are diverse manifestations, but, at the same time, they are one in Viṣṇu. Everything is an expansion of Viṣṇu's energy.

4.7.55

maitreya uvāca
evaṁ bhagavatādiṣṭaḥ
prajāpati-patir harim
arcitvā kratunā svena
devān ubhayato 'yajat

SYNONYMS

maitreyaḥ—Maitreya; *uvāca*—said; *evam*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *ādiṣṭaḥ*—having been instructed; *prajāpati-patiḥ*—the head of all the Prajāpatis; *harim*—Hari; *arcitvā*—after worshiping; *kratunā*—with the sacrificial

ceremonies; *svena*—his own; *devān*—the demigods; *ubhayataḥ*—separately; *ayajat*—worshiped.

TRANSLATION

The sage Maitreya said: Thus Dakṣa, the head of all Prajāpatis, having been nicely instructed by the Supreme Personality of Godhead, worshiped Lord Viṣṇu, and after worshiping Him by performing the prescribed sacrificial ceremonies, he also worshiped Lord Brahmā and Lord Śiva separately.

PURPORT

Lord Viṣṇu should be offered everything, and His prasādam should be distributed to all other demigods. This practice is still followed in the temple of Jagannātha at Purī. There are many temples of demigods around the main temple of Jagannātha, and the prasādam which is offered first to Jagannātha is distributed to all the demigods. The deity of Bhagālin is worshiped with the prasādam of Viṣṇu, and also, in the famous Lord Śiva temple of Bhuvaneśvara, the prasādam of Lord Viṣṇu or Lord Jagannātha is offered to the deity of Lord Śiva. This is the Vaiṣṇava principle. The Vaiṣṇava does not deride even ordinary living entities, including the small ant; everyone is offered proper respect according to his position. The offering, however, is in relation to the center, the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. The devotee who is highly elevated sees the relationship to Kṛṣṇa

in everything; he does not see anything as being independent of Kṛṣṇa. That is his vision of oneness.

4.7.56

rudraṁ ca svena bhāgena
hy upādhāvat samāhitaḥ
karmaṇodavasānena
somapān itarān api
udavasya sahartvigbhiḥ
sasnāv avabhṛthaṁ tataḥ

SYNONYMS

rudram—Lord Śiva; *ca*—and; *svena*—with his own; *bhāgena*—share; *hi*—since; *upādhāvat*—he worshiped; *samāhitaḥ*—with concentrated mind; *karmaṇā*—by the performance; *udavasānena*—by the act of finishing; *soma-pān*—demigods; *itarān*—other; *api*—even; *udavasya*—after finishing; *saha*—along with; *ṛtvigbhiḥ*—with the priests; *sasnau*—bathed; *avabhṛtham*—the *avabhṛtha* bath; *tataḥ*—then.

TRANSLATION

With all respect, Dakṣa worshiped Lord Śiva with his share of the remnants of the yajña. After finishing the ritualistic sacrificial activities, he satisfied all the other demigods and the other people assembled there. After

finishing all these duties with the priests, he took a bath and was fully satisfied.

PURPORT

Lord Rudra, Śiva, was properly worshiped with his share of the remnants of the yajña. Yajña is Viṣṇu, and whatever prasādam is offered to Viṣṇu is offered to everyone, even to Lord Śiva. Śrīdhara Svāmī also comments in this connection, svena bhāgena: the remnants of the yajña are offered to all the demigods and others.

4.7.57

tasmā apy anubhāvena
svenaivāvāpta-rādhase
dharma eva matiṁ dattvā
tridaśās te divaṁ yayuḥ

SYNONYMS

tasmai—unto him (Dakṣa); *api*—even; *anubhāvena*—by worshiping the Supreme Lord; *svena*—by his own; *eva*—certainly; *avāpta-rādhase*—having attained perfection; *dharme*—in religion; *eva*—certainly; *matim*—intelligence; *dattvā*—having given; *tridaśāḥ*—demigods; *te*—those; *divam*—to the heavenly planets; *yayuḥ*—went.

TRANSLATION

Thus worshiping the Supreme Lord Viṣṇu by the ritualistic performance of sacrifice, Dakṣa was completely situated on the religious path. Besides that, all the demigods who had assembled at the sacrifice blessed him that he might increase his religiosity, and then they left.

PURPORT

Although Dakṣa was considerably advanced in religious principles, he awaited the blessings of the demigods. Thus the great sacrifice conducted by Dakṣa ended in harmony and peace.

4.7.58

evaṁ dākṣāyaṇī hitvā
satī pūrva-kalevaram
jajñe himavataḥ kṣetre
menāyām iti śuśruma

SYNONYMS

evam—thus; *dākṣāyaṇī*—the daughter of Dakṣa; *hitvā*—after giving up; *satī*—Satī; *pūrva-kalevaram*—her former body; *jajñe*—was born; *himavataḥ*—of the Himalayas; *kṣetre*—in the wife; *menāyām*—in Menā; *iti*—thus; *śuśruma*—I have heard.

TRANSLATION

Maitreya said: I have heard that after giving up the body she had received from Dakṣa, Dākṣāyaṇī (his daughter) took her birth in the kingdom of the Himalayas and was born as the daughter of Menā. I heard this from authoritative sources.

PURPORT

Menā is also known as Menakā and is the wife of the king of the Himalayas.

4.7.59

tam eva dayitaṁ bhūya
āvṛṅkte patim ambikā
ananya-bhāvaika-gatiṁ
śaktiḥ supteva pūruṣam

SYNONYMS

tam—him (Lord Śiva); *eva*—certainly; *dayitam*—beloved; *bhūyaḥ*—again; *āvṛṅkte*—accepted; *patim*—as her husband; *ambikā*—Ambikā, or Satī; *ananya-bhāvā*—without attachment for others; *eka-gatim*—the one goal; *śaktiḥ*—the feminine (marginal and external) energies; *suptā*—lying dormant; *iva*—as; *pūruṣam*—the masculine (Lord Śiva, as representative of the Supreme Lord).

TRANSLATION

Ambikā [goddess Durgā], who was known as Dākṣāyiṇī [Satī], again accepted Lord Śiva as her husband, just as different energies of the Supreme Personality of Godhead act during the course of a new creation.

PURPORT

According to the verse of the Vedic mantras, parāsya śaktir vividhaiva śrūyate: the Supreme Personality of Godhead has different varieties of energies. Śakti is feminine, and the Lord is puruṣa, masculine. It is the duty of the female to serve under the supreme puruṣa. As stated in Bhagavad-gītā, all living entities are marginal energies of the Supreme Lord. It is the duty of all living entities to serve this Supreme Person. Durgā is the representation in the material world of both the marginal and external energies, and Lord Śiva is the representation of the Supreme Person. The connection of Lord Śiva and Ambikā, or Durgā, is eternal. Satī could not accept any husband but Lord Śiva. How Lord Śiva remarried Durgā as Himavatī, the daughter of the Himalayas, and how Kārttikeya was born, is a great story in itself.

4.7.60

etad bhagavataḥ śambhoḥ
karma dakṣādhvara-druhaḥ

śrutaṁ bhāgavatāc chiṣyād
uddhavān me bṛhaspateḥ

SYNONYMS

etat—this; *bhagavataḥ*—of the possessor of all opulences; *śambhoḥ*—of Śambhu (Lord Śiva); *karma*—story; *dakṣa-adhvara-druhaḥ*—who devastated the sacrifice of Dakṣa; *śrutam*—was heard; *bhāgavatāt*—from a great devotee; *śiṣyāt*—from the disciple; *uddhavāt*—from Uddhava; *me*—by me; *bṛhaspateḥ*—of Bṛhaspati.

TRANSLATION

Maitreya said: My dear Vidura, I heard this story of the Dakṣa yajña, which was devastated by Lord Śiva, from Uddhava, a great devotee and a disciple of Bṛhaspati.

4.7.61

idaṁ pavitraṁ param īśa-ceṣṭitaṁ
yaśasyam āyuṣyam aghaugha-marṣaṇam
yo nityadākarṇya naro 'nukīrtayed
dhunoty aghaṁ kaurava bhakti-bhāvataḥ

SYNONYMS

idam—this; *pavitram*—pure; *param*—supreme; *īśa-ceṣṭitam*—pastime of the Supreme Lord; *yaśasyam*—fame; *āyuṣyam*—long duration of life; *agha-ogha-marṣaṇam*—destroying sins; *yaḥ*—who;

nityadā—always; *ākarṇya*—after hearing; *naraḥ*—a person; *anukīrtayet*—should narrate; *dhunoti*—clears off; *agham*—material contamination; *kaurava*—O descendant of Kuru; *bhakti-bhāvataḥ*—with faith and devotion.

TRANSLATION

The great sage Maitreya concluded: If one hears and again narrates, with faith and devotion, this story of the Dakṣa Yajña as it was conducted by the Supreme Personality of Godhead, Viṣṇu, then certainly he is cleared of all contamination of material existence, O son of Kuru. Thus end the Bhaktivedanta purports of the Fourth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Sacrifice performed by Dakṣa." SB 4.8: Dhruva Mahārāja Leaves Home for the Forest 8. Dhruva Mahārāja Leaves Home for the Forest

Chapter 8

4.8.1

maitreya uvāca
sanakādyā nāradaś ca
ṛbhur haṁso 'ruṇir yatiḥ
naite gṛhān brahma-sutā
hy āvasann ūrdhva-retasaḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *sanaka-ādyāḥ*—those headed by Sanaka; *nāradaḥ*—Nārada; *ca*—and; *ṛbhuḥ*—Ṛbhu; *haṁsaḥ*—Haṁsa; *aruṇiḥ*—Aruṇi; *yatiḥ*—Yati; *na*—not; *ete*—all these; *gṛhān*—at home; *brahma-sutāḥ*—sons of Brahmā; *hi*—certainly; *āvasan*—did live; *ūrdhva-retasaḥ*—unadulterated celibates.

TRANSLATION

The great sage Maitreya said: The four great Kumāra sages headed by Sanaka, as well as Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati, all sons of Brahmā, did not live at home, but became ūrdhva-reta, or naiṣṭhika-brahmacārīs, unadulterated celibates.

PURPORT

The system of brahmacarya has been current since the birth of Brahmā. A section of the population, especially male, did not marry at all. Instead of allowing their semina to be driven downwards, they used to lift the semina up to the brain. They are called ūrdhva-retāḥ, those who lift up. Semina is so important that if, by the yogic process, one can lift the semina up to the brain, he can perform wonderful work—one's memory is enabled to act very swiftly, and the duration of life is increased. Yogīs can thus perform all kinds of austerity with steadiness and be elevated to the highest perfectional stage, even to the spiritual world. Vivid examples of brahmacārīs who accepted this principle of life are the four sages Sanaka, Sanandana, Sanātana and Sanat-kumāra, as well as Nārada and others.

Another significant phrase here is naite gṛhān hy āvasan, "they did not live at home." Gṛha means home as well as wife. In fact, home means wife; home does not mean a room or a house. One who lives with a wife lives at home, otherwise a sannyāsī or brahmacāri, even though he may live in a room or in a house, does not live at home. That they did not live at home means that they did not accept a wife, and so there was no question of their discharging semina. Semina is meant to be discharged when one has a home, a wife and the intention to beget children, otherwise there is no injunction for discharging semina. These principles were followed from the beginning of creation, and such brahmacārīs never created progeny. This narration has dealt with the descendants of Lord Brahmā from Manu's daughter

Prasūti. Prasūti's daughter was Dākṣāyaṇī, or Satī, in relation to whom the story of the Dakṣa yajña was narrated. Maitreya is now explaining about the progeny of the sons of Brahmā. Out of the many sons of Brahmā, the brahmacārī sons headed by Sanaka and Nārada did not marry at all, and therefore there is no question of narrating the history of their descendants.

4.8.2

mṛṣādharmasya bhāryāsīd
dambhaṁ māyāṁ ca śatru-han
asūta mithunaṁ tat tu
nirṛtir jagṛhe 'prajaḥ

SYNONYMS

mṛṣā—Mṛṣā; *adharmasya*—of Irreligion; *bhāryā*—wife; *āsīt*—was; *dambham*—Bluffing; *māyām*—Cheating; *ca*—and; *śatru-han*—O slayer of enemies; *asūta*—produced; *mithunam*—combination; *tat*—that; *tu*—but; *nirṛtiḥ*—Nirṛti; *jagṛhe*—took; *aprajaḥ*—being childless.

TRANSLATION

Irreligion was also Brahmā's son, and his wife's name was Falsity. From their combination, two demons named Dambha, or Bluffing, and Māyā, or Cheating, were born, and they were taken by a demon named Nirṛti, who had no children.

PURPORT

It is understood herein that Adharma, Irreligion, was also a son of Brahmā, and he married his sister Mṛṣā. This is the beginning of sex life between brother and sister. This unnatural combination of sex life can be possible in human society only where there is Adharma, Irreligion. It is understood that in the beginning of creation Brahmā created not only saintly sons like Sanaka, Sanātana and Nārada but also demonic offspring like Nirṛti, Adharma, Dambha and Falsity. Everything was created by Brahmā in the beginning. Regarding Nārada, it is understood that because his previous life was very pious and his association was very good, he was therefore born as Nārada. Others were also born in their own capacities, according to their backgrounds. The law of karma continues birth after birth, and when there is a new creation, the same karma comes back with the living entities. They are born in different capacities according to karma even though their father is originally Brahmā, who is the exalted qualitative incarnation of the Supreme Personality of Godhead.

4.8.3

tayoḥ samabhaval lobho
nikṛtiś ca mahā-mate
tābhyāṁ krodhaś ca hiṁsā ca
yad duruktiḥ svasā kaliḥ

SYNONYMS

tayoḥ—those two; *samabhavat*—were born; *lobhaḥ*—Greed; *nikṛtiḥ*—Cunning; *ca*—and; *mahā-mate*—O great soul; *tābhyām*—from both of them; *krodhaḥ*—Anger; *ca*—and; *hiṁsā*—Envy; *ca*—and; *yat*—from both of whom; *duruktiḥ*—Harsh Speech; *svasā*—sister; *kaliḥ*—Kali.

TRANSLATION

Maitreya told Vidura: O great soul, from Dambha and Māyā were born Greed and Nikṛti, Cunning. From their combination came children named Krodha, Anger, and Hiṁsā, Envy, and from their combination were born Kali and his sister Durukti, Harsh Speech.

4.8.4

duruktau kalir ādhatta
bhayaṁ mṛtyuṁ ca sattama
tayoś ca mithunaṁ jajñe
yātanā nirayas tathā

SYNONYMS

duruktau—in Durukti; *kaliḥ*—Kali; *ādhatta*—produced; *bhayam*—Fearfulness; *mṛtyum*—Death; *ca*—and; *sat-tama*—O greatest of all good men; *tayoḥ*—of those two; *ca*—and; *mithunam*—by

combination; *jajñe*—were produced; *yātanā*—Excessive Pain; *nirayaḥ*—Hell; *tathā*—as well.

TRANSLATION

O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mṛtyu, Death, and Bhīti, Fear. From the combination of Mṛtyu and Bhīti came children named Yātanā, Excessive Pain, and Niraya, Hell.

4.8.5

saṅgraheṇa mayākhyātaḥ
pratisargas tavānagha
triḥ śrutvaitat pumān puṇyaṁ
vidhunoty ātmano malam

SYNONYMS

saṅgraheṇa—in summary; *mayā*—by me; *ākhyātaḥ*—is explained; *pratisargaḥ*—cause of devastation; *tava*—your; *anagha*—O pure one; *triḥ*—three times; *śrutvā*—having heard; *etat*—this description; *pumān*—one who; *puṇyam*—piety; *vidhunoti*—washes off; *ātmanaḥ*—of the soul; *malam*—contamination.

TRANSLATION

My dear Vidura, I have summarily explained the causes of devastation, and one who hears this description

three times attains piety and washes the sinful contamination from his soul.

PURPORT

The creation takes place on the basis of goodness, but devastation takes place because of irreligion. That is the way of material creation and devastation. Here it is stated that the cause of devastation is Adharma, or Irreligion. The descendants of Irreligion and Falsity, born one after another, are Bluffing, Cheating, Greed, Cunning, Quarrel, Envy, Harsh Speech, Death, Severe Pain and Hell. All these descendants are described as signs of devastation. If a person is pious and hears about these causes of devastation, he will feel hatred for all these, and that will cause his advancement in a life of piety. Piety refers to the cleansing process of the heart. As recommended by Lord Caitanya, one has to cleanse the dust on the mirror of the mind, and then advancement on the path of liberation begins. Here also the same process is recommended. Malam means contamination. We should learn to despise all the causes of devastation, beginning from irreligion and cheating, and then we shall be able to make advancement in a life of piety. The possibility of our attaining Kṛṣṇa consciousness will be easier, and we shall not be subjected to repeated devastation. The present life is repeated birth and death, but if we seek the path of liberation, we may be saved from repeated suffering.

4.8.6

athātaḥ kīrtaye vaṁśaṁ
puṇya-kīrteḥ kurūdvaha
svāyambhuvasyāpi manor
harer aṁśāṁśa-janmanaḥ

SYNONYMS

atha—now; *ataḥ*—hereafter; *kīrtaye*—I shall describe; *vaṁśam*—dynasty; *puṇya-kīrteḥ*—celebrated for virtuous activities; *kuru-udvaha*—O best of the Kurus; *svāyambhuvasya*—of Svāyambhuva; *api*—even; *manoḥ*—of the Manu; *hareḥ*—of the Personality of Godhead; *aṁśa*—plenary expansion; *aṁśa*—part of; *janmanaḥ*—born of.

TRANSLATION

Maitreya continued: O best of the Kuru dynasty, I shall now describe before you the descendants of Svāyambhuva Manu, who was born of the part of the plenary expansion of the Supreme Personality of Godhead.

PURPORT

Lord Brahmā is a powerful expansion of the Supreme Personality of Godhead. Although Brahmā is jīva-tattva, he is empowered by the Lord, and therefore he is considered a plenary expansion of

the Supreme Godhead. Sometimes it happens that when there is no suitable living being to be empowered to act as Brahmā, the Supreme Lord Himself appears as Brahmā. Brahmā is the plenary expansion of the Supreme Personality of Godhead, and Svāyambhuva Manu was the direct son of Brahmā. The great sage Maitreya was now going to explain about the descendants of this Manu, all of whom are widely celebrated for their pious activities. Before speaking of these pious descendants, Maitreya had already described the descendants of impious activities, representing anger, envy, unpalatable speech, quarrel, fearfulness and death. Purposely, therefore, he is next relating the history of the life of Dhruva Mahārāja, the most pious king within this universe.

4.8.7

priyavratottānapādau
śatarūpā-pateḥ sutau
vāsudevasya kalayā
rakṣāyāṁ jagataḥ sthitau

SYNONYMS

priyavrata—Priyavrata; *uttānapādau*—Uttānapāda; *śatarūpā-pateḥ*—of Queen Śatarūpā and her husband, Manu; *sutau*—the two sons; *vāsudevasya*—of the Supreme Personality of Godhead; *kalayā*—by plenary expansion; *rakṣāyām*—for the protection; *jagataḥ*—of the world; *sthitau*—for the maintenance.

TRANSLATION

Svāyambhuva Manu had two sons by his wife, Śatarūpā, and the names of the sons were Uttānapāda and Priyavrata. Because both of them were descendants of a plenary expansion of Vāsudeva, the Supreme Personality of Godhead, they were very competent to rule the universe to maintain and protect the citizens.

PURPORT

It is said that these two kings, Uttānapāda and Priyavrata, were specifically empowered by the Supreme Personality of Godhead, unlike the great King Ṛṣabha, who was the Supreme Personality of Godhead Himself.

4.8.8

jāye uttānapādasya
sunītiḥ surucis tayoḥ
suruciḥ preyasī patyur
netarā yat-suto dhruvaḥ

SYNONYMS

jāye—of the two wives; *uttānapādasya*—of King Uttānapāda; *sunītiḥ*—Sunīti; *suruciḥ*—Suruci; *tayoḥ*—of both of them; *suruciḥ*—Suruci; *preyasī*—very dear; *patyuḥ*—of the husband; *na itarā*—not the other; *yat*—whose; *sutaḥ*—son; *dhruvaḥ*—Dhruva.

TRANSLATION

King Uttānapāda had two queens, named Sunīti and Suruci. Suruci was much more dear to the King; Sunīti, who had a son named Dhruva, was not his favorite.

PURPORT

The great sage Maitreya wanted to describe the pious activities of the kings. Priyavrata was the first son of Svāyambhuva Manu, and Uttānapāda was the second, but the great sage Maitreya immediately began to speak of Dhruva Mahārāja, the son of Uttānapāda, because he was very eager to describe pious activities. The incidents in the life of Dhruva Mahārāja are very attractive for devotees. From his pious actions, one can learn how one can detach himself from material possessions and how one can enhance one's devotional service by severe austerities and penances. By hearing the activities of pious Dhruva, one can enhance one's faith in God and can directly connect with the Supreme Personality of Godhead, and thus one can very soon be elevated to the transcendental platform of devotional service. The example of Dhruva Mahārāja's austerities can immediately generate a feeling of devotional service in the hearers.

4.8.9

ekadā suruceḥ putram
aṅkam āropya lālayan

uttamaṁ nārurukṣantaṁ
dhruvaṁ rājābhyanandata

SYNONYMS

ekadā—once upon a time; *suruceḥ*—of Queen Suruci; *putram*—the son; *aṅkam*—on the lap; *āropya*—placing; *lālayan*—while patting; *uttamam*—Uttama; *na*—did not; *ārurukṣantam*—trying to get on; *dhruvam*—Dhruva; *rājā*—the King; *abhyanandata*—welcome.

TRANSLATION

Once upon a time, King Uttānapāda was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Mahārāja was also trying to get on the his lap, but the King did not very much welcome him.

4.8.10

tathā cikīrṣamāṇaṁ taṁ
sapatnyās tanayaṁ dhruvam
suruciḥ śṛṇvato rājñaḥ
serṣyam āhātigarvitā

SYNONYMS

tathā—thus; *cikīrṣamāṇam*—the child Dhruva, who was trying to get up; *tam*—unto him; *sa-patnyāḥ*—of her co-wife (Sunīti); *tanayam*—son; *dhruvam*—Dhruva; *suruciḥ*—Queen Suruci;

śṛṇvataḥ—while hearing; *rājñaḥ*—of the King; *sa-īrṣyam*—with envy; *āha*—said; *atigarvitā*—being too proud.

TRANSLATION

While the child, Dhruva Mahārāja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.

PURPORT

The King was, of course, equally affectionate toward both his sons, Uttama and Dhruva, so he had a natural inclination to take Dhruva as well as Uttama on his lap. But because of his favoritism towards his Queen Suruci, he could not welcome Dhruva Mahārāja, despite his feelings. King Uttānapāda's feeling was understood by Suruci, and therefore with great pride she began to speak about the King's affection for her. This is the nature of woman. If a woman understands that her husband regards her as a favorite and is especially affectionate to her, she takes undue advantage. These symptoms are visible even in such an elevated society as the family of Svāyambhuva Manu. Therefore it is concluded that the feminine nature of woman is present everywhere.

4.8.11

na vatsa nṛpater dhiṣṇyaṁ
bhavān āroḍhum arhati
na gṛhīto mayā yat tvaṁ
kukṣāv api nṛpātmajaḥ

SYNONYMS

na—not; *vatsa*—my dear child; *nṛpateḥ*—of the King; *dhiṣṇyam*—seat; *bhavān*—yourself; *āroḍhum*—to get on; *arhati*—deserve; *na*—not; *gṛhītaḥ*—taken; *mayā*—by me; *yat*—because; *tvam*—you; *kukṣau*—in the womb; *api*—although; *nṛpa-ātmajaḥ*—son of the King.

TRANSLATION

Queen Suruci told Dhruva Mahārāja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son of the King, but because you did not take your birth in my womb, you are not qualified to sit on your father's lap.

PURPORT

Queen Suruci very proudly informed Dhruva Mahārāja that to be the King's son was not the qualification for sitting on the lap or throne of the King. Rather, this privilege was dependent on one's taking birth in the womb of Queen Suruci. In other words, she

indirectly informed Dhruva Mahārāja that although he happened to be born of the King, he was nevertheless considered to be an illegitimate son because of his birth in the womb of the other queen.

4.8.12

bālo 'si bata nātmānam
anya-strī-garbha-sambhṛtam
nūnaṁ veda bhavān yasya
durlabhe 'rthe manorathaḥ

SYNONYMS

bālaḥ—child; *asi*—you are; *bata*—however; *na*—not; *ātmānam*—my own; *anya*—other; *strī*—woman; *garbha*—womb; *sambhṛtam*—born by; *nūnam*—however; *veda*—just try to know; *bhavān*—yourself; *yasya*—of which; *durlabhe*—unapproachable; *arthe*—matter; *manaḥ-rathaḥ*—desirous.

TRANSLATION

My dear child, you are unaware that you were not born of my womb but were born of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to be fulfilled.

PURPORT

The small child, Dhruva Mahārāja, was naturally affectionate toward his father, and he did not know that there was a distinction between his two mothers. This distinction was pointed out by Queen Suruci, who informed him that since he was a child he did not understand the distinction between the two queens. This is another statement of Queen Suruci's pride.

4.8.13

tapasārādhya puruṣaṁ
tasyaivānugraheṇa me
garbhe tvaṁ sādhayātmānaṁ
yadīcchasi nṛpāsanam

SYNONYMS

tapasā—by austerities; *ārādhya*—having satisfied; *puruṣam*—the Supreme Personality of Godhead; *tasya*—by His; *eva*—only; *anugraheṇa*—by the mercy of; *me*—my; *garbhe*—in the womb; *tvam*—you; *sādhaya*—place; *ātmānam*—yourself; *yadi*—if; *icchasi*—you desire; *nṛpa-āsanam*—on the throne of the King.

TRANSLATION

If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead,

Nārāyaṇa, and then, when you are favored by Him because of such worship, you shall have to take your next birth in my womb.

PURPORT

Suruci was so envious of Dhruva Mahārāja that she indirectly asked him to change his body. According to her, first of all he had to die, then take his next body in her womb, and only then would it be possible for Dhruva Mahārāja to ascend the throne of his father.

4.8.14

maitreya uvāca
mātuḥ sapatnyāḥ sa durukti-viddhaḥ
śvasan ruṣā daṇḍa-hato yathāhiḥ
hitvā miṣantaṁ pitaraṁ sanna-vācaṁ
jagāma mātuḥ prarudan sakāśam

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *mātuḥ*—of his mother; *sa-patnyāḥ*—of the co-wife; *saḥ*—he; *durukti*—harsh words; *viddhaḥ*—being pierced by; *śvasan*—breathing very heavily; *ruṣā*—out of anger; *daṇḍa-hataḥ*—struck by a stick; *yathā*—as much as; *ahiḥ*—a snake; *hitvā*—giving up; *miṣantam*—simply looking over; *pitaram*—his father; *sanna-vācam*—silently; *jagāma*

—went; *mātuḥ*—to his mother; *prarudan*—weeping; *sakāśam*—near.

TRANSLATION

The sage Maitreya continued: My dear Vidura, as a snake, when struck by a stick, breathes very heavily, so Dhruva Mahārāja also, having been struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.

4.8.15

taṁ niḥśvasantaṁ sphuritādharoṣṭhaṁ
sunītir utsaṅga udūhya bālam
niśamya tat-paura-mukhān nitāntaṁ
sā vivyathe yad gaditaṁ sapatnyā

SYNONYMS

tam—him; *niḥśvasantam*—heavily breathing; *sphurita*—trembling; *adhara-oṣṭham*—upper and lower lips; *sunītiḥ*—Queen Sunīti; *utsaṅge*—on her lap; *udūhya*—lifting; *bālam*—her son; *niśamya*—after hearing; *tat-paura-mukhāt*—from the mouths of other inhabitants; *nitāntam*—all descriptions; *sā*—she; *vivyathe*—became aggrieved; *yat*—that which; *gaditam*—spoken; *sa-patnyā*—by her co-wife.

TRANSLATION

When Dhruva Mahārāja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen Sunīti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Sunīti also became greatly aggrieved.

4.8.16

> *sotsṛjya dhairyaṁ vilalāpa śoka-*
> *dāvāgninā dāva-lateva bālā*
> *vākyaṁ sapatnyāḥ smaratī saroja-*
> *śriyā dṛśā bāṣpa-kalām uvāha*

SYNONYMS

sā—she; *utsṛjya*—giving up; *dhairyam*—patience; *vilalāpa*—lamented; *śoka-dāva-agninā*—by the fire of grief; *dāva-latā iva*—like burnt leaves; *bālā*—the woman; *vākyam*—words; *sa-patnyāḥ*—spoken by her co-wife; *smaratī*—remember; *saroja-śriyā*—a face as beautiful as a lotus; *dṛśā*—by looking; *bāṣpa-kalām*—weeping; *uvāha*—said.

TRANSLATION

This incident was unbearable to Sunīti's patience. She began to burn as if in a forest fire, and in her grief she

became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright lotuslike face became filled with tears, and thus she spoke.

PURPORT

When a man is aggrieved, he feels exactly like a burnt leaf in a forest fire. Sunīti's position was like that, and although her face was as beautiful as a lotus flower, it dried up because of the burning fire caused by the harsh words of her co-wife.

4.8.17

> *dīrghaṁ śvasantī vṛjinasya pāram*
> *apaśyatī bālakam āha bālā*
> *māmaṅgalaṁ tāta pareṣu maṁsthā*
> *bhuṅkte jano yat para-duḥkhadas tat*

SYNONYMS

dīrgham—heavy; *śvasantī*—breathing; *vṛjinasya*—of the danger; *pāram*—limitation; *apaśyatī*—without finding; *bālakam*—to her son; *āha*—said; *bālā*—the lady; *mā*—let there not be; *amaṅgalam*—ill fortune; *tāta*—my dear son; *pareṣu*—unto others; *maṁsthāḥ*—desire; *bhuṅkte*—suffered; *janaḥ*—person; *yat*—that which; *para-duḥkhadaḥ*—who is apt to inflict pains upon others; *tat*—that.

TRANSLATION

She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son, My dear son, don't wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

4.8.18

satyaṁ surucyābhihitaṁ bhavān me
yad durbhagāyā udare gṛhītaḥ
stanyena vṛddhaś ca vilajjate yāṁ
bhāryeti vā voḍhum iḍaspatir mām

SYNONYMS

satyam—truth; *surucyā*—by Queen Suruci; *abhihitam*—narrated; *bhavān*—unto you; *me*—of me; *yat*—because; *durbhagāyāḥ*—of the unfortunate; *udare*—in the womb; *gṛhītaḥ*—taken birth; *stanyena*—fed by the breast milk; *vṛddhaḥ ca*—grown up; *vilajjate*—becomes ashamed; *yām*—unto one; *bhāryā*—wife; *iti*—thus; *vā*—or; *voḍhum*—to accept; *iḍaḥ-patiḥ*—the King; *mām*—me.

TRANSLATION

Sunīti said: My dear boy, whatever has been spoken by Suruci is so, because the King, your father, does not

consider me his wife or even his maidservant. He feels ashamed to accept me, so it is a fact that you have taken birth in the womb of an unfortunate woman, and by being fed from her breast you have grown up.

4.8.19

ātiṣṭha tat tāta vimatsaras tvam
uktaṁ samātrāpi yad avyalīkam
ārādhayādhokṣaja-pāda-padmaṁ
yadīcchase 'dhyāsanam uttamo yathā

SYNONYMS

ātiṣṭha—just execute; *tat*—that; *tāta*—my dear son; *vimatsaraḥ*—without being envious; *tvam*—unto you; *uktam*—said; *samātrā api*—by your stepmother; *yat*—whatever; *avyalīkam*—they are all factual; *ārādhaya*—just begin worshiping; *adhokṣaja*—the Transcendence; *pāda-padmam*—lotus feet; *yadi*—if; *icchase*—desire; *adhyāsanam*—to be seated along with; *uttamaḥ*—your stepbrother; *yathā*—as much as.

TRANSLATION

My dear boy, whatever has been spoken by Suruci, your stepmother, although very harsh to hear, is factual. Therefore, if you desire at all to sit on the same throne as your stepbrother Uttama, then give up your envious attitude and immediately try to execute the instructions

of your stepmother. Without further delay, you must engage yourself in worshiping the lotus feet of the Supreme Personality of Godhead.

PURPORT

The harsh words used by Suruci to her stepson were true because unless one is favored by the Supreme Personality of Godhead one cannot achieve any success in life. Man proposes, God disposes. Sunīti, the mother of Dhruva Mahārāja, agreed with her co-wife's advice that Dhruva engage himself in the worship of the Supreme Personality of Godhead. Indirectly the words of Suruci were a benediction for Dhruva Mahārāja, for because of the influence of the words of his stepmother, he became a great devotee.

4.8.20

> *yasyāṅghri-padmaṁ paricarya viśva-*
> *vibhāvanāyātta-guṇābhipatteḥ*
> *ajo 'dhyatiṣṭhat khalu pārameṣṭhyaṁ*
> *padaṁ jitātma-śvasanābhivandyam*

SYNONYMS

yasya—whose; *aṅghri*—leg; *padmam*—lotus feet; *paricarya*—worshiping; *viśva*—universe; *vibhāvanāya*—for creating; *ātta*—received; *guṇa-abhipatteḥ*—for acquiring the required qualifications; *ajaḥ*—the unborn (Lord Brahmā); *adhyatiṣṭhat*—became situated; *khalu*—undoubtedly; *pārameṣṭhyam*—the

supreme position within the universe; *padam*—position; *jita-ātma*—one who has conquered his mind; *śvasana*—by controlling the life air; *abhivandyam*—worshipable.

TRANSLATION

Sunīti continued: The Supreme Personality of Godhead is so great that simply by worshiping His lotus feet, your great-grandfather Lord Brahmā acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he was situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogīs worship by controlling the mind and regulating the life air [prāṇa].

PURPORT

Sunīti cited the example of Lord Brahmā, who was Dhruva Mahārāja's great-grandfather. Although Lord Brahmā is also a living being, by his penance and austerity he acquired the exalted position of creator of this universe by the mercy of the Supreme Lord. To become successful in any attempt, one not only has to undergo severe penances and austerities, but also must be dependent on the mercy of the Supreme Personality of Godhead. This indication had been given to Dhruva Mahārāja by his stepmother and was now confirmed by his own mother, Sunīti.

4.8.21

tathā manur vo bhagavān pitāmaho
yam eka-matyā puru-dakṣiṇair makhaiḥ
iṣṭvābhipede duravāpam anyato
bhaumaṁ sukhaṁ divyam athāpavargyam

SYNONYMS

tathā—similarly; *manuḥ*—Svāyambhuva Manu; *vaḥ*—your; *bhagavān*—worshipable; *pitāmahaḥ*—grandfather; *yam*—unto whom; *eka-matyā*—with unflinching devotion; *puru*—great; *dakṣiṇaiḥ*—charity; *makhaiḥ*—by executing sacrifices; *iṣṭvā*—worshiping; *abhipede*—achieved; *duravāpam*—difficult to achieve; *anyataḥ*—by any other means; *bhaumam*—material; *sukham*—happiness; *divyam*—celestial; *atha*—thereafter; *āpavargyam*—liberation.

TRANSLATION

Sunīti informed her son: Your grandfather, Svāyambhuva Manu, executed great sacrifices with distribution of charity, and thereby, with unflinching faith and devotion, he worshiped and satisfied the Supreme Personality of Godhead. By acting in that way he achieved the greatest success in material happiness and afterwards achieved liberation, which is impossible to obtain by worshiping the demigods.

PURPORT

The success of one's life is measured by one's material happiness in this life and liberation in the next. Such success can be achieved only by the grace of the Supreme Personality of Godhead. The words eka-matyā mean concentrating one's mind on the Lord without deviation. This process of undeviating worship of the Supreme Lord is also expressed in Bhagavad-gītā as ananya-bhāk. "That which is impossible to obtain from any other source" is also mentioned here. "Other source" refers to worship of the demigods. It is especially stressed here that the opulence of Manu was due to his undeviating faithfulness in the transcendental service of the Lord. One who diverts his mind to worshiping many demigods to obtain material happiness is considered to be bereft of intelligence. If anyone wants even material happiness, he can worship the Supreme Lord without deviation, and persons who are desirous of liberation can also worship the Supreme Lord and achieve their goal of life.

4.8.22

tam eva vatsāśraya bhṛtya-vatsalaṁ
mumukṣubhir mṛgya-padābja-paddhatim
ananya-bhāve nija-dharma-bhāvite
manasy avasthāpya bhajasva pūruṣam

SYNONYMS

tam—Him; *eva*—also; *vatsa*—my dear boy; *āśraya*—take shelter; *bhṛtya-vatsalam*—of the Supreme Personality of Godhead, who is very kind to His devotees; *mumukṣubhiḥ*—also by persons desiring liberation; *mṛgya*—to be sought; *pada-abja*—lotus feet; *paddhatim*—system; *ananya-bhāve*—in an unflinching situation; *nija-dharma-bhāvite*—being situated in one's original constitutional position; *manasi*—unto the mind; *avasthāpya*—placing; *bhajasva*—go on executing devotional service; *pūruṣam*—the Supreme Person.

TRANSLATION

My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to His devotees. Persons who are seeking liberation from the cycle of birth and death always take shelter of the lotus feet of the Lord in devotional service. Becoming purified by executing your allotted occupation, just situate the Supreme Personality of Godhead in your heart, and without deviating for a moment, engage always in His service.

PURPORT

The system of bhakti-yoga described by Queen Sunīti to her son is the standard way of God realization. Everyone can continue in his constitutional occupational duties and at the same time keep the Supreme Personality of Godhead within his heart. This was also instructed by the Lord Himself to Arjuna in Bhagavad-gītā:

"Go on fighting, but keep Me within your mind." That should be the motto of every honest person seeking perfection in Kṛṣṇa consciousness. In this connection, Queen Sunīti advised her son that the Supreme Personality of Godhead is known as bhṛtya-vatsala, which indicates that He is very kind to His devotees. She said, "You came to me crying, having been insulted by your stepmother, but I am unable to do any good for you. But Kṛṣṇa is so kind to His devotees that if you go to Him, then the combined kindness of millions of mothers like me would be surpassed by His affectionate and tender dealings. When everyone else fails to mitigate one's misery, Kṛṣṇa is able to help the devotee." Queen Sunīti also stressed that the process of approaching the Supreme Personality of Godhead is not easy, but is sought after by great sages who are very advanced in spiritual realization. Queen Sunīti also indicated by her instruction that Dhruva Mahārāja was only a small child, five years old, and it was not possible for him to purify himself by the way of karma-kāṇḍa. But by the process of bhakti-yoga, even a child less than five years old, or anyone of any age, can be purified. That is the special significance of bhakti-yoga. Therefore she advised him not to accept worship of the demigods or any other process, but simply to take to the Supreme Personality of Godhead, and the result would be all perfection. As soon as one places the Supreme Personality of Godhead within one's heart, everything becomes easy and successful.

4.8.23

nānyaṁ tataḥ padma-palāśa-locanād
duḥkha-cchidaṁ te mṛgayāmi kañcana
yo mṛgyate hasta-gṛhīta-padmayā
śriyetarair aṅga vimṛgyamāṇayā

SYNONYMS

na anyam—no others; *tataḥ*—therefore; *padma-palāśa-locanāt*—from the lotus-eyed Supreme Personality of Godhead; *duḥkha-chidam*—one who can mitigate others' difficulties; *te*—your; *mṛgayāmi*—I am searching after; *kañcana*—anyone else; *yaḥ*—who; *mṛgyate*—searches; *hasta-gṛhīta-padmayā*—taking a lotus flower in the hand; *śriyā*—the goddess of fortune; *itaraiḥ*—by others; *aṅga*—my dear boy; *vimṛgyamāṇayā*—one who is worshiped.

TRANSLATION

My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distressed condition but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā and others seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.

PURPORT

Sunīti pointed out herewith that the benediction received from the Supreme Personality of Godhead and that received from the demigods are not on an equal level. Foolish persons say that no matter whom one worships one will get the same result, but actually that is not a fact. In Bhagavad-gītā it is also said that benedictions received from the demigods are all temporary and are meant for the less intelligent. In other words, because the demigods are all materialistically conditioned souls, although they are situated in very exalted positions, their benedictions cannot be permanent. Permanent benediction is spiritual benediction, since a spirit soul is eternal. It is also said in Bhagavad-gītā that only persons who have lost their intelligence go to worship the demigods. Therefore Sunīti told her son that he should not seek the mercy of the demigods, but should directly approach the Supreme Personality of Godhead to mitigate his misery.

Material opulences are controlled by the Supreme Personality of Godhead through His different potencies and specifically the goddess of fortune. Therefore, those who are after material opulences seek the pleasure or mercy of the goddess of fortune. Even the highly placed demigods worship the goddess of fortune, but the goddess of fortune, Mahā-Lakṣmī herself, is always seeking the pleasure of the Supreme Personality of Godhead. Anyone, therefore, who takes to the worship of the Supreme Lord automatically receives the blessings of the goddess of fortune. At this stage of his life, Dhruva Mahārāja was seeking material

opulences, and his mother advised rightly that even for material opulences it is better to worship not the demigods but the Supreme Lord.

Although a pure devotee does not seek benedictions from the Supreme Lord for material advancement, still it is stated in Bhagavad-gītā that pious persons go to the Lord even for material benedictions. A person who goes to the Supreme Personality of Godhead for material gain is gradually purified in association with the Supreme Lord. Thus he becomes free from all material desires and is elevated to the platform of spiritual life. Unless one is raised to the spiritual platform it is not possible for him to completely transcend all material contamination.

Sunīti, the mother of Dhruva, was a farseeing woman, and therefore she advised her son to worship the Supreme Lord and no one else. The Lord is described herein as lotus eyed (padma-palāśa-locanāt). When a person is fatigued, if he sees a lotus flower all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme Personality of Godhead, immediately all his grief is reduced. A lotus flower is also an insignia in the hand of Lord Viṣṇu as well as in the hand of the goddess of fortune. The worshipers of the goddess of fortune and Lord Viṣṇu together certainly are very opulent in all respects, even in material life. The Lord is sometimes described as śiva-viriñci-nutam, which means that Lord Śiva and Lord Brahmā also offer their respectful

obeisances unto the lotus feet of the Supreme Personality of Godhead, Nārāyaṇa.

4.8.24

maitreya uvāca
evaṁ sañjalpitaṁ mātur
ākarṇyārthāgamaṁ vacaḥ
sanniyamyātmanātmānaṁ
niścakrāma pituḥ purāt

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *evam*—thus; *sañjalpitam*—spoken together; *mātuḥ*—from the mother; *ākarṇya*—hearing; *artha-āgamam*—purposeful; *vacaḥ*—words; *sanniyamya*—controlling; *ātmanā*—by the mind; *ātmānam*—own self; *niścakrāma*—got out; *pituḥ*—of the father; *purāt*—from the house.

TRANSLATION

The great sage Maitreya continued: The instruction of Dhruva Mahārāja's mother, Sunīti, was actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father's house.

PURPORT

Both the mother and the son were lamenting Dhruva Mahārāja's being insulted by his stepmother and his father's not having taken any step on this issue. But mere lamentation is useless—one should find out the means to mitigate one's lamentation. Thus both mother and son decided to take shelter of the lotus feet of the Lord because that is the only solution to all material problems. It is indicated in this connection that Dhruva Mahārāja left his father's capital city to go to a secluded place to search out the Supreme Personality of Godhead. It is the instruction of Prahlāda Mahārāja also that if one is seeking peace of mind he should free himself from all contamination of family life and take shelter of the Supreme Godhead by going to the forest. To the Gauḍīya Vaiṣṇava this forest is the forest of Vṛndā, or Vṛndāvana. If one takes shelter of Vṛndāvana under Vṛndāvaneśvarī, Śrīmatī Rādhārāṇī, certainly all the problems of his life are solved very easily.

4.8.25

nāradas tad upākarṇya
jñātvā tasya cikīrṣitam
spṛṣṭvā mūrdhany agha-ghnena
pāṇinā prāha vismitaḥ

SYNONYMS

nāradaḥ—the great sage Nārada; *tat*—that; *upākarṇya*—overhearing; *jñātvā*—and knowing; *tasya*—his (Dhruva Mahārāja's); *cikīrṣitam*—activities; *spṛṣṭvā*—by touching; *mūrdhani*—on the head; *agha-ghnena*—which can drive away all sinful activities; *pāṇinā*—by the hand; *prāha*—said; *vismitaḥ*—being surprised.

TRANSLATION

The great sage Nārada overheard this news, and understanding all the activities of Dhruva Mahārāja, he was struck with wonder. He approached Dhruva, and touching his head with his all-virtuous hand, he spoke as follows.

PURPORT

When Dhruva Mahārāja was talking with his mother, Sunīti, of all the incidents that had taken place in the palace, Nārada was not present. Thus the question may be raised how Nārada overheard all these topics. The answer is that Nārada is tri-kāla-jña; he is so powerful that he can understand the past, future and present of everyone's heart, just like the Supersoul, the Supreme Personality of Godhead. Therefore, after understanding the strong determination of Dhruva Mahārāja, he came to help him. It may be explained in this way: The Supreme Personality of Godhead is present in everyone's heart, and as soon as He understands that a living entity is serious about entering

devotional service, He sends His representative. In this way Nārada was sent to Dhruva Mahārāja. This is explained in the Caitanya-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: By the grace of the spiritual master and Kṛṣṇa, one can enter into devotional service. Because of Dhruva Mahārāja's determination, Kṛṣṇa, the Supersoul, immediately sent His representative, Nārada, to initiate him.

4.8.26

aho tejaḥ kṣatriyāṇāṁ
māna-bhaṅgam amṛṣyatām
bālo 'py ayaṁ hṛdā dhatte
yat samātur asad-vacaḥ

SYNONYMS

aho—how surprising it is; *tejaḥ*—power; *kṣatriyāṇām*—of the *kṣatriyas*; *māna-bhaṅgam*—hurting the prestige; *amṛṣyatām*—unable to tolerate; *bālaḥ*—only a child; *api*—although; *ayam*—this; *hṛdā*—at heart; *dhatte*—has taken; *yat*—that which; *sa-mātuḥ*—of the stepmother; *asat*—unpalatable; *vacaḥ*—words.

TRANSLATION

How wonderful are the powerful kṣatriyas. They cannot tolerate even a slight infringement of their prestige. Just imagine! This boy is only a small child, yet harsh words from his stepmother proved unbearable to him.

PURPORT

The qualifications of the kṣatriyas are described in Bhagavad-gīta. Two important qualifications are to have a sense of prestige and not to flee from battle. It appears that the kṣatriya blood within the body of Dhruva Mahārāja was naturally very active. If the brahminical, kṣatriya or vaiśya culture is maintained in a family, naturally the sons and grandsons inherit the spirit of the particular class. Therefore, according to the Vedic system, the saṁskāra, or the reformatory system, is maintained very rigidly. If one fails to observe the reformatory measures current in the family, then immediately he is degraded to a lower standard of life.

4.8.27

nārada uvāca
nādhunāpy avamānaṁ te
sammānaṁ vāpi putraka
lakṣayāmaḥ kumārasya
saktasya krīḍanādiṣu

SYNONYMS

nāradaḥ uvāca—the great sage Nārada said; *na*—not; *adhunā*—just now; *api*—although; *avamānam*—insult; *te*—unto you; *sammānam*—offering respects; *vā*—or; *api*—certainly; *putraka*—my dear boy;

lakṣayāmaḥ—I can see; *kumārasya*—of boys like you; *saktasya*—being attached; *krīḍana-ādiṣu*—to sports and frivolities.

TRANSLATION

The great sage Nārada told Dhruva: My dear boy, you are only a little boy whose attachment is to sports and other frivolities. Why are you so affected by words insulting your honor?

PURPORT

Ordinarily if a child is rebuked as a rascal or fool, he smiles and does not take such insulting words very seriously. Similarly, if words of honor are offered, he does not appreciate them. But in the case of Dhruva Mahārāja, the kṣatriya spirit was so strong that he could not tolerate a slight insult from his stepmother which injured his kṣatriya prestige.

4.8.28

vikalpe vidyamāne 'pi
na hy asantoṣa-hetavaḥ
puṁso moham ṛte bhinnā
yal loke nija-karmabhiḥ

SYNONYMS

vikalpe—alternation; *vidyamāne api*—although there is; *na*—not; *hi*—certainly; *asantoṣa*—dissatisfaction; *hetavaḥ*—causes; *puṁsaḥ*—

of the persons; *moham ṛte*—without being illusioned; *bhinnāḥ*—separated; *yat loke*—within this world; *nija-karmabhiḥ*—by his own work.

TRANSLATION

My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy because every living entity is controlled by his previous actions, and therefore there are different varieties of life for enjoying or suffering.

PURPORT

In the Vedas it is said that the living entity is always uncontaminated and unaffected by material association. The living entity gets different types of material bodies because of his previous fruitive actions. If, however, one understands the philosophy that as a living spirit soul he has an affinity for neither suffering nor enjoyment, then he is considered to be a liberated person. It is confirmed in Bhagavad-gītā, brahma-bhūtaḥ prasannātmā: When one is actually situated on the transcendental platform, he has nothing for which to lament and nothing for which to hanker (Bg. 18.54). Nārada Ṛṣi first of all wanted to impress upon Dhruva Mahārāja that he was only a child; he should not have been affected by words of insult or honor. And if he were so developed as to understand honor and

insult, then this understanding should have been applied in his own life; he should have known that honor and dishonor are both destined only by one's previous actions; therefore one should not be sorry or happy under any circumstances.

4.8.29

parituṣyet tatas tāta
tāvan-mātreṇa pūruṣaḥ
daivopasāditaṁ yāvad
vīkṣyeśvara-gatiṁ budhaḥ

SYNONYMS

parituṣyet—one should be satisfied; *tataḥ*—therefore; *tāta*—my dear boy; *tāvat*—up to such; *mātreṇa*—quality; *pūruṣaḥ*—a person; *daiva*—destiny; *upasāditam*—offered by; *yāvat*—as; *vīkṣya*—seeing; *īśvara-gatim*—the process of the Supreme; *budhaḥ*—one who is intelligent.

TRANSLATION

The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.

PURPORT

The great sage Nārada instructed Dhruva Mahārāja that one should be satisfied in all circumstances. Everyone who is intelligent should know that because of our concept of bodily existence, we are subjected to suffering and enjoyment. One who is in the transcendental position, beyond the concept of bodily life, is considered to be intelligent. One who is a devotee especially accepts all reverses as gifts of the Supreme Lord. When a devotee is put into distress, he accepts this as God's mercy and offers Him repeated obeisances with his body, mind and intellect. An intelligent person, therefore, should be always satisfied, depending on the mercy of the Lord.

4.8.30

atha mātropadiṣṭena
yogenāvarurutsasi
yat-prasādaṁ sa vai puṁsāṁ
durārādhyo mato mama

SYNONYMS

atha—therefore; *mātrā*—by your mother; *upadiṣṭena*—being instructed; *yogena*—by mystic meditation; *avarurutsasi*—want to elevate yourself; *yat-prasādam*—whose mercy; *saḥ*—that; *vai*—certainly; *puṁsām*—of the living entities; *durārādhyaḥ*—very difficult to perform; *mataḥ*—opinion; *mama*—my.

TRANSLATION

Now you have decided to undertake the mystic process of meditation under the instruction of your mother, just to achieve the mercy of the Lord, but in my opinion such austerities are not possible for any ordinary man. It is very difficult to satisfy the Supreme Personality of Godhead.

PURPORT

The process of bhakti-yoga is simultaneously very difficult and very easy to perform. Śrī Nārada Muni, the supreme spiritual master, is testing Dhruva Mahārāja to see how determined he is to prosecute devotional service. This is the process of accepting a disciple. The great sage Nārada Muni has come to Dhruva under the direction of the Supreme Personality of Godhead just to initiate him, yet he is testing his determination to execute the process. It is a fact, however, that for a sincere person devotional service is very easy. But for one who is not determined and sincere, this process is very difficult.

4.8.31

munayaḥ padavīṁ yasya
niḥsaṅgenoru-janmabhiḥ
na vidur mṛgayanto 'pi
tīvra-yoga-samādhinā

SYNONYMS

munayaḥ—great sages; *padavīm*—path; *yasya*—whose; *niḥsaṅgena*—by detachment; *uru-janmabhiḥ*—after many births; *na*—never; *viduḥ*—understood; *mṛgayantaḥ*—searching for; *api*—certainly; *tīvra-yoga*—severe austerities; *samādhinā*—by trance.

TRANSLATION

Nārada Muni continued: After trying this process for many, many births and remaining unattached to material contamination, placing themselves continually in trance and executing many types of austerities, many mystic yogīs could not find the end of the path of God realization.

4.8.32

ato nivartatām eṣa
nirbandhas tava niṣphalaḥ
yatiṣyati bhavān kāle
śreyasāṁ samupasthite

SYNONYMS

ataḥ—hereafter; *nivartatām*—just stop yourself; *eṣaḥ*—this; *nirbandhaḥ*—determination; *tava*—your; *niṣphalaḥ*—without any result; *yatiṣyati*—in the future you should try; *bhavān*—yourself;

kāle—in due course of time; *śreyasām*—opportunities; *samupasthite*—being present.

TRANSLATION

For this reason, my dear boy, you should not endeavor for this; it will not be successful. It is better that you go home. When you are grown up, by the mercy of the Lord you will get a chance for these mystic performances. At that time you may execute this function.

PURPORT

Generally, a thoroughly trained person takes to spiritual perfection at the end of his life. According to the Vedic system, therefore, life is divided into four stages. In the beginning, one becomes a brahmacārī, a student who studies Vedic knowledge under the authoritative guidance of a spiritual master. He then becomes a householder and executes household duties according to the Vedic process. Then the householder becomes a vānaprastha, and gradually, when he is mature, he renounces household life and vānaprastha life also and takes to sannyāsa, completely devoting himself to devotional service.

Generally, people think that childhood is meant for enjoying life by engaging oneself in sports and play, youth is meant for enjoying the company of young girls, and when one becomes old, at the time of death, then he may try to execute devotional service or a mystic yoga process. But this conclusion is not for

devotees who are actually serious. The great sage Nārada Muni is instructing Dhruva Mahārāja just to test him. Actually, the direct order is that from any point of life one should begin rendering devotional service. But it is the duty of the spiritual master to test the disciple to see how seriously he desires to execute devotional service. Then he may be initiated.

4.8.33

yasya yad daiva-vihitaṁ
sa tena sukha-duḥkhayoḥ
ātmānaṁ toṣayan dehī
tamasaḥ pāram ṛcchati

SYNONYMS

yasya—anyone; *yat*—that which; *daiva*—by destiny; *vihitam*—destined; *saḥ*—such a person; *tena*—by that; *sukha-duḥkhayoḥ*—happiness or distress; *ātmānam*—one's self; *toṣayan*—being satisfied; *dehī*—an embodied soul; *tamasaḥ*—of the darkness; *pāram*—to the other side; *ṛcchati*—crosses.

TRANSLATION

One should try to keep himself satisfied in any condition of life—whether distress or happiness—which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily.

PURPORT

Material existence consists of pious and impious fruitive activities. As long as one is engaged in any kind of activity other than devotional service, it will result in the happiness and distress of this material world. When we enjoy life in so-called material happiness, it is to be understood that we are diminishing the resultant actions of our pious activities. And when we are put into suffering, it is to be understood that we are diminishing the resultant action of our impious activities. Instead of being attached to the circumstantial happiness and distress resulting from pious or impious activities, if we want to get out of the clutches of this nescience, then whatever position we are put in by the will of the Lord we should accept. Thus if we simply surrender unto the Supreme Personality of Godhead, we get out of the clutches of this material existence.

4.8.34

guṇādhikān mudaṁ lipsed
anukrośaṁ guṇādhamāt
maitrīṁ samānād anvicchen
na tāpair abhibhūyate

SYNONYMS

guṇa-adhikāt—one who is more qualified; *mudam*—pleasure; *lipset*—one should feel; *anukrośam*—compassion; *guṇa-adhamāt*—one

who is less qualified; *maitrīm*—friendship; *samānāt*—with an equal; *anvicchet*—one should desire; *na*—not; *tāpaiḥ*—by tribulation; *abhibhūyate*—becomes affected.

TRANSLATION

Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world.

PURPORT

Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our activities. These are the causes of all material tribulations. The great sage Nārada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one's own activities before him, one should treat him as a friend. One should also have compassion for the people in general, who are suffering due to forgetfulness of Kṛṣṇa. These

important functions will make one happy within this material world.

4.8.35

dhruva uvāca
so 'yaṁ śamo bhagavatā
sukha-duḥkha-hatātmanām
darśitaḥ kṛpayā puṁsāṁ
durdarśo 'smad-vidhais tu yaḥ

SYNONYMS

dhruvaḥ uvāca—Dhruva Mahārāja said; *saḥ*—that; *ayam*—this; *śamaḥ*—equilibrium of mind; *bhagavatā*—by Your Lordship; *sukha-duḥkha*—happiness and miseries; *hata-ātmanām*—those who are affected; *darśitaḥ*—shown; *kṛpayā*—by mercy; *puṁsām*—of the people; *durdarśaḥ*—very difficult to perceive; *asmat-vidhaiḥ*—by persons like us; *tu*—but; *yaḥ*—whatever you have said.

TRANSLATION

Dhruva Mahārāja said: My dear Lord Nāradajī, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruction. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart.

PURPORT

There are various classes of men. One class is called akarmīs, referring to those who have no material desire. Desire must exist, either material or spiritual. Material desire arises when one wants to satisfy one's personal senses. One who is ready to sacrifice anything to satisfy the Supreme Personality of Godhead can be said to have spiritual desire. Dhruva did not accept the instruction given by the great saint Nārada because he thought himself unfit for such instruction, which prohibited all material desires. It is not a fact, however, that those who have material desires are prohibited from worshiping the Supreme Personality of Godhead. This is the essential instruction from the life of Dhruva. He frankly admitted that his heart was full of material desires. First of all, he was very much affected by the cruel words of his stepmother, whereas those who are spiritually advanced do not care about anyone's condemnation or adoration.

In Bhagavad-gītā it is said that persons who are actually advanced in spiritual life do not care for the dual behavior of this material world. But Dhruva Mahārāja frankly admitted that he was not beyond the affliction of material distress and happiness. He was confident that the instruction given by Nārada was valuable, yet he could not accept it. The question raised here is whether or not a person afflicted by material desires is fit to worship the Supreme Personality of Godhead. The answer is that everyone is fit to worship Him. Even if one has many material desires to fulfill, he should take to Kṛṣṇa consciousness and worship the Supreme Lord Kṛṣṇa, who is so merciful that He

fulfills everyone's desires. Through this narration it will become very clear that no one is barred from worshiping the Supreme Personality of Godhead, even if he has many material desires.

4.8.36

> *athāpi me 'vinītasya*
> *kṣāttraṁ ghoram upeyuṣaḥ*
> *surucyā durvaco-bāṇair*
> *na bhinne śrayate hṛdi*

SYNONYMS

atha api—therefore; *me*—my; *avinītasya*—not very submissive; *kṣāttram*—the spirit of a *kṣatriya*; *ghoram*—intolerant; *upeyuṣaḥ*—achieved; *surucyāḥ*—of Queen Suruci; *durvacaḥ*—harsh words; *bāṇaiḥ*—by the arrows; *na*—not; *bhinne*—being pierced; *śrayate*—remain in; *hṛdi*—the heart.

TRANSLATION

My dear lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my being born in a kṣatriya family. My stepmother, Suruci, has pierced my heart with her harsh words. Therefore your valuable instruction does not stand in my heart.

PURPORT

It is said that the heart or mind is just like an earthen pot; once broken, it cannot be repaired by any means. Dhruva Mahārāja gave this example to Nārada Muni. He said that his heart, having been pierced by the arrows of his stepmother's harsh words, felt so broken that nothing seemed valuable but his desire to counteract her insult. His stepmother had said that because he was born in the womb of Sunīti, a neglected queen of Mahārāja Uttānapāda, Dhruva Mahārāja was not fit to sit either on the throne or on his father's lap. In other words, according to his stepmother, he could not be declared king. Dhruva Mahārāja's determination was to become king of a planet exalted even beyond that possessed by Lord Brahmā, the greatest of all the demigods.

Dhruva Mahārāja indirectly informed the great sage Nārada that there are four kinds of human spirit—the brahminical spirit, the kṣatriya spirit, the vaiśya spirit and the śūdra spirit. The spirit of one caste is not applicable to the members of another. The philosophical spirit enunciated by Nārada Muni might have been suitable for a brāhmaṇa spirit, but it was not suitable for a kṣatriya. Dhruva frankly admitted that he was lacking in brahminical humility and was therefore unable to accept the philosophy of Nārada Muni.

The statements of Dhruva Mahārāja indicate that unless a child is trained according to his tendency, there is no possibility of his developing his particular spirit. It was the duty of the

spiritual master or teacher to observe the psychological movement of a particular boy and thus train him in a particular occupational duty. Dhruva Mahārāja, having already been trained in the kṣatriya spirit, would not accept the brahminical philosophy. We have practical experience of this incompatibility of the brahminical and kṣatriya temperaments in America. The American boys, who have simply been trained as śūdras, are not at all fit to fight in battle. Therefore, when they are called to join the military, they refuse because they do not have kṣatriya spirit. This is a cause of great dissatisfaction in society.

That the boys do not have the kṣatriya spirit does not mean that they are trained in brahminical qualities; they are trained as śūdras, and thus in frustration they are becoming hippies. However, as soon as they enter the Kṛṣṇa consciousness movement which is being started in America, they are trained to meet the brahminical qualifications, even though they have fallen to the lowest conditions as śūdras. In other words, since the Kṛṣṇa consciousness movement is open for everyone, people in general can attain the brahminical qualifications. This is the greatest need at the present moment, for now there are actually no brāhmaṇas or kṣatriyas but only some vaiśyas and, for the most part, śūdras. The classification of society into brāhmaṇas, kṣatriyas, vaiśyas and śūdras is very scientific. In the human social body, the brāhmaṇas are considered the head, the kṣatriyas are the arms, the vaiśyas are the belly, and the śūdras are the legs. At the present moment the body has legs and a belly, but there are no arms or head, and therefore society is topsy-

turvy. It is necessary to reestablish the brahminical qualifications in order to raise the fallen human society to the highest standard of spiritual consciousness.

4.8.37

padaṁ tri-bhuvanotkṛṣṭaṁ
jigīṣoḥ sādhu vartma me
brūhy asmat-pitṛbhir brahmann
anyair apy anadhiṣṭhitam

SYNONYMS

padam—position; *tri-bhuvana*—the three worlds; *utkṛṣṭam*—the best; *jigīṣoḥ*—desirous; *sādhu*—honest; *vartma*—way; *me*—unto me; *brūhi*—please tell; *asmat*—our; *pitṛbhiḥ*—by the forefathers, the father and grandfather; *brahman*—O great *brāhmaṇa*; *anyaiḥ*—by others; *api*—even; *anadhiṣṭhitam*—not acquired.

TRANSLATION

O learned brāhmaṇa, I want to occupy a position more exalted than any yet achieved within the three worlds by anyone, even by my fathers and grandfathers. If you will oblige, kindly advise me of an honest path to follow by which I can achieve the goal of my life.

PURPORT

When Dhruva Mahārāja refused to accept the brahminical instruction of Nārada Muni, naturally the next question would be what sort of instruction he wanted. So, even before Nārada Muni asked, Dhruva Mahārāja expressed his heartfelt desire. His father, of course, was the emperor of the entire world, and his grandfather, Lord Brahmā, was the creator of the universe. Dhruva Mahārāja expressed his desire to possess a kingdom better than those of his father and grandfather. He frankly stated that he wanted a kingdom which had no competitor within the three worlds, namely the higher, middle and lower planetary systems. The greatest personality within this universe is Lord Brahmā, and Dhruva Mahārāja wanted a position even greater than his. He wanted to take advantage of Nārada Muni's presence because he knew very well that if Nārada Muni, the greatest devotee of Lord Kṛṣṇa, could bless him or show him the path, then certainly he would be able to occupy a more exalted position than any person within the three worlds. Thus he wanted help from Nāradajī to achieve that position. Dhruva Mahārāja wanted a position greater than that of Brahmā. This was practically an impossible proposition, but by pleasing the Supreme Personality of Godhead a devotee can achieve even the impossible.

One particular point mentioned here is that Dhruva Mahārāja wanted to occupy an exalted position not by hook or by crook, but by honest means. This indicates that if Kṛṣṇa offered him such a position, then he would accept it. That is the nature of a

devotee. He may desire material gain, but he accepts it only if Kṛṣṇa offers it. Dhruva Mahārāja was sorry to refuse the instruction of Nārada Muni; therefore he requested him to be merciful to him by showing a path by which he could fulfill his mind's desires.

4.8.38

nūnaṁ bhavān bhagavato
yo 'ṅgajaḥ parameṣṭhinaḥ
vitudann aṭate vīṇāṁ
hitāya jagato 'rkavat

SYNONYMS

nūnam—certainly; *bhavān*—Your Honor; *bhagavataḥ*—of the Lord; *yaḥ*—that which; *aṅga-jaḥ*—born from the body; *parameṣṭhinaḥ*—Lord Brahmā; *vitudan*—by playing on; *aṭate*—travel all over; *vīṇām*—a musical instrument; *hitāya*—for the welfare; *jagataḥ*—of the world; *arka-vat*—like the sun.

TRANSLATION

My dear lord, you are a worthy son of Lord Brahmā, and you travel, playing on your musical instrument, the vīṇā, for the welfare of the entire universe. You are like the sun, which rotates in the universe for the benefit of all living beings.

PURPORT

Dhruva Mahārāja, although a young child, expressed his hope that he might be offered the benediction of a kingdom which would exceed in opulence those of his father and grandfather. He also expressed his gladness that he had met such an exalted person as Nārada, whose only concern was to illuminate the world, like the sun, which rotates all over the universe only for the purpose of benefiting the inhabitants of all planets. Nārada Muni travels all over the universe for the sole purpose of performing the best welfare activity for the entire universe by teaching everyone how to become a devotee of the Supreme Personality of Godhead. Thus Dhruva Mahārāja felt fully assured that Nārada Muni could fulfill his desire, even though the desire was very extraordinary.

The example of the sun is very significant. The sun is so kind that he distributes his sunshine everywhere, without consideration. Dhruva Mahārāja requested Nārada Muni to be merciful to him. He pointed out that Nārada travels all over the universe just for the purpose of doing good to all conditioned souls. He requested that Nārada Muni show his mercy by awarding him the benefit of his particular desire. He was strongly determined to fulfill his desire, and it was for that purpose that he had left his home and palace.

4.8.39

maitreya uvāca
ity udāhṛtam ākarṇya
bhagavān nāradas tadā
prītaḥ pratyāha taṁ bālaṁ
sad-vākyam anukampayā

SYNONYMS

maitreyaḥ uvāca—the sage Maitreya continued; *iti*—thus; *udāhṛtam*—being spoken; *ākarṇya*—hearing; *bhagavān nāradaḥ*—the great personality Nārada; *tadā*—thereupon; *prītaḥ*—being pleased; *pratyāha*—replied; *tam*—him; *bālam*—the boy; *sat-vākyam*—good advice; *anukampayā*—being compassionate.

TRANSLATION

The sage Maitreya continued: The great personality Nārada Muni, upon hearing the words of Dhruva Mahārāja, became very compassionate toward him, and in order to show him his causeless mercy, he gave him the following expert advice.

PURPORT

Since the great sage Nārada is the foremost spiritual master, naturally his only activity is to bestow the greatest benefit upon whomever he meets. Dhruva Mahārāja, however, was a child,

and so his demand was also that of a playful child. Still, the great sage became compassionate toward him, and for his welfare he spoke the following verses.

4.8.40

nārada uvāca
jananyābhihitaḥ panthāḥ
sa vai niḥśreyasasya te
bhagavān vāsudevas taṁ
bhaja taṁ pravaṇātmanā

SYNONYMS

nāradaḥ uvāca—the great sage Nārada said; *jananyā*—by your mother; *abhihitaḥ*—stated; *panthāḥ*—the path; *saḥ*—that; *vai*—certainly; *niḥśreyasasya*—the ultimate goal of life; *te*—for you; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—Kṛṣṇa; *tam*—unto Him; *bhaja*—render your service; *tam*—by Him; *pravaṇa-ātmanā*—fully absorbing your mind.

TRANSLATION

The great sage Nārada told Dhruva Mahārāja: The instruction given by your mother, Sunīti, to follow the path of devotional service to the Supreme Personality of Godhead, is just suitable for you. You should therefore completely absorb yourself in the devotional service of the Lord.

PURPORT

Dhruva Mahārāja's demand was to achieve an abode even greater than Lord Brahmā's. Within this universe, Lord Brahmā is supposed to be in the most exalted position, for he is the chief of all demigods, but Dhruva Mahārāja wanted a realm beyond his. Therefore his desire was not to be fulfilled by worshiping any demigod. As described in Bhagavad-gītā, the benedictions offered by the demigods are all temporary. Therefore Nārada Muni asked Dhruva Mahārāja to follow the path which was recommended by his mother—to worship Kṛṣṇa, Vāsudeva. When Kṛṣṇa offers anything, it is beyond the expectation of the devotee. Both Sunīti and Nārada Muni knew that the demand of Dhruva Mahārāja was impossible for any demigod to fulfill, and therefore both of them recommended following the process of devotional service to Lord Kṛṣṇa.

Nārada Muni is referred to here as Bhagavān because he can bless any person just as the Supreme Personality of Godhead can. He was very pleased with Dhruva Mahārāja, and he could have at once personally given whatever he wanted, but that is not the duty of the spiritual master. His duty is to engage the disciple in proper devotional service as prescribed in the śāstras. Kṛṣṇa was similarly present before Arjuna, and even though He could have given him all facilities for victory over the opposing party without a fight, He did not do so; He asked him to fight. In the same way, Nārada Muni asked Dhruva Mahārāja to undergo devotional discipline in order to achieve the desired result.

4.8.41

dharmārtha-kāma-mokṣākhyaṁ
ya icchec chreya ātmanaḥ
ekaṁ hy eva hares tatra
kāraṇaṁ pāda-sevanam

SYNONYMS

dharma-artha-kāma-mokṣa—the four principles religiosity, economic development, sense gratification and liberation; *ākhyam*—by the name; *yaḥ*—who; *icchet*—may desire; *śreyaḥ*—the goal of life; *ātmanaḥ*—of the self; *ekam hi eva*—only the one; *hareḥ*—of the Supreme Personality of Godhead; *tatra*—in that; *kāraṇam*—the cause; *pāda-sevanam*—worshiping the lotus feet.

TRANSLATION

Any person who desires the fruits of the four principles of religiosity, economic development, sense gratification and, at the end, liberation, should engage himself in the devotional service of the Supreme Personality of Godhead because worship of His lotus feet yields the fulfillment of all of these.

PURPORT

In Bhagavad-gītā it is said that only with the sanction of the Supreme Personality of Godhead can the demigods offer

benedictions. Therefore, whenever any sacrifice is offered to a demigod, the Supreme Lord in the form of Nārāyaṇa-śilā, or Śālagrāma-śilā is put forward to observe the sacrifice. Actually, the demigods cannot give any benediction without the sanction of the Supreme Lord. Nārada Muni, therefore, advised that even for religiosity, economic development, sense gratification or liberation, one should approach the Supreme Personality of Godhead, offer prayers and ask for the fulfillment of his desire at the lotus feet of the Lord. That is real intelligence. An intelligent person never goes to demigods to pray for anything. He goes directly to the Supreme Personality of Godhead, who is the cause of all benediction.

As Lord Śrī Kṛṣṇa has said in Bhagavad-gītā, performance of ritualistic ceremonies is not actually religion. The real path of religion is to surrender at the lotus feet of the Lord. For one who is actually surrendered to the lotus feet of the Lord, there is no question of any separate endeavor for economic development. A devotee engaged in service to the Lord is not disappointed in the satisfaction of his senses. If he wants to satisfy his senses, Kṛṣṇa fulfills that desire. As far as liberation is concerned, any devotee fully engaged in the service of the Lord is already liberated; therefore there is no separate necessity for his liberation.

Nārada Muni therefore advised Dhruva Mahārāja to take shelter of Vāsudeva, Lord Kṛṣṇa, and engage himself in the way that his mother had advised, for that would help him fulfill his desire. In this verse Nārada Muni has especially stressed the

devotional service of the Lord as the only way. In other words, even if one is full of material desires, he can continue his devotional service to the Lord, and all his desires will be fulfilled.

4.8.42

tat tāta gaccha bhadraṁ te
yamunāyās taṭaṁ śuci
puṇyaṁ madhuvanaṁ yatra
sānnidhyaṁ nityadā hareḥ

SYNONYMS

tat—that; *tāta*—my dear son; *gaccha*—go; *bhadram*—good fortune; *te*—for you; *yamunāyāḥ*—of the Yamunā; *taṭam*—bank; *śuci*—being purified; *puṇyam*—the holy; *madhu-vanam*—of the name Madhuvana; *yatra*—where; *sānnidhyam*—being nearer; *nityadā*—always; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

My dear boy, I therefore wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.

PURPORT

Both Nārada Muni and Sunīti, the mother of Dhruva Mahārāja, advised Dhruva Mahārāja to worship the Supreme Personality of Godhead. Now, Nārada Muni is especially giving him directions how this worship of the Supreme Person can very quickly fructify. He recommends that Dhruva Mahārāja go to the bank of the Yamunā, where there is a forest of the name Madhuvana, and begin his meditation and worship there.

Places of pilgrimage yield a special advantage for a devotee in quickly advancing his spiritual life. Lord Kṛṣṇa lives everywhere, but still it is very easy to approach Him in holy places of pilgrimage because these places are inhabited by great sages. Lord Śrī Kṛṣṇa says that He lives wherever His devotees are chanting the glories of His transcendental activities. There are many places of pilgrimage in India, and especially prominent are Badrinārāyaṇa, Dvārakā, Rāmeśvaram and Jagannātha Purī. These sacred places are called the four dhāmas. Dhāma refers to a place where one can immediately contact the Supreme Lord. To go to Badrinārāyaṇa one has to pass through Hardvāra on the path to the Supreme Personality of Godhead. Similarly, there are other holy places of pilgrimage, such as Prayāg (Allahabad) and Mathurā, and the topmost of them all is Vṛndāvana. Unless one is very advanced in spiritual life, it is recommended that he live in such holy places and execute devotional service there. But an advanced devotee like Nārada Muni who is engaged in preaching work can serve the Supreme Lord anywhere. Sometimes he even goes to the hellish planets. Hellish conditions do not affect

Nārada Muni because he is engaged in greatly responsible activities in devotional service. According to the statement of Nārada Muni, Madhuvana, which is still existing in the Vṛndāvana area, in the district of Mathurā, is a most sacred place. Many saintly persons still live there and engage in the devotional service of the Lord.

There are twelve forests in the area of Vṛndāvana, and Madhuvana is one of them. Pilgrims from all parts of India assemble together and visit all twelve of these forests. There are five forests on the eastern bank of the Yamunā: Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side of the bank there are seven: Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. In those twelve forests there are different ghāṭs, or bathing places. They are listed as follows: (1) Avimukta, (2) Adhirūḍha, (3) Guhyatīrtha, (4) Prayāgatīrtha, (5) Kanakhala, (6) Tindukatīrtha, (7) Sūryatīrtha, (8) Vaṭasvāmī, (9) Dhruvaghāṭa (Dhruvaghāṭa, where there are many nice fruit and flower trees, is famous because Dhruva Mahārāja meditated and underwent severe penances and austerities there in an elevated spot), (10) Ṛṣitīrtha, (11) Mokṣatīrtha, (12) Budhatīrtha, (13) Gokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asikuṇḍa, (17) Catuḥsāmudrika-kūpa, (18) Akrūratīrtha (when Kṛṣṇa and Balarāma were going to Mathurā in the chariot driven by Akrūra, all of them took baths in this ghāṭ), (19) Yājñigviprasthāna, (20) Kubja-kūpa, (21) Raṅgasthāla, (22) Mañchasthāla, (23) Maṅllayuddhasthāna, and (24) Daśāśvamedha.

4.8.43

snātvānusavanaṁ tasmin
kālindyāḥ salile śive
kṛtvocitāni nivasann
ātmanaḥ kalpitāsanaḥ

SYNONYMS

snātvā—after taking bath; *anusavanam*—three times; *tasmin*—in that; *kālindyāḥ*—in the River Kālindī (the Yamunā); *salile*—in the water; *śive*—which is very auspicious; *kṛtvā*—performing; *ucitāni*—suitable; *nivasan*—sitting; *ātmanaḥ*—of the self; *kalpita-āsanaḥ*—having prepared a sitting place.

TRANSLATION

Nārada Muni instructed: My dear boy, in the waters of the Yamunā River, which is known as Kālindī, you should take three baths daily because the water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles for aṣṭāṅga-yoga and then sit down on your āsana [sitting place] in a calm and quiet position.

PURPORT

It appears from this statement that Dhruva Mahārāja had already been instructed how to practice the eightfold yoga

system, which is known as aṣṭāṅga-yoga. This system is explained in our Bhagavad-gītā As It Is, in the chapter entitled, "Sāṅkhya-yoga," pages 319-322. It is understood that in aṣṭāṅga-yoga one practices settling the mind and then concentrating it on the form of Lord Viṣṇu, as will be described in the following verses. It is clearly stated here that aṣṭāṅga-yoga is not a bodily gymnastic exercise, but a practice to concentrate the mind on the form of Viṣṇu. Before sitting on his āsana, which is also described in Bhagavad-gītā, one has to cleanse himself very nicely in clear or sacred water thrice daily. The water of the Yamunā is naturally very clear and pure, and thus if anyone bathes there three times, undoubtedly he will be very greatly purified externally. Nārada Muni, therefore, instructed Dhruva Mahārāja to go to the bank of the Yamunā and thus become externally purified. This is part of the gradual process of practicing mystic yoga.

4.8.44

prāṇāyāmena tri-vṛtā
prāṇendriya-mano-malam
śanair vyudasyābhidhyāyen
manasā guruṇā gurum

SYNONYMS

prāṇāyāmena—by breathing exercises; *tri-vṛtā*—by the three recommended ways; *prāṇa-indriya*—the life air and the senses;

manaḥ—mind; *malam*—impurity; *śanaiḥ*—gradually; *vyudasya*—giving up; *abhidhyāyet*—meditate upon; *manasā*—by the mind; *guruṇā*—undisturbed; *gurum*—the supreme spiritual master, Kṛṣṇa.

TRANSLATION

After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

PURPORT

In this verse the entire yoga system is described in summary, and special stress is given to the breathing exercise for stopping the disturbing mind. The mind, by nature, is always oscillating, for it is very fickle, but the breathing exercise is meant to control it. This process of controlling the mind might have been very possible in those days millions of years ago when Dhruva Mahārāja took to it, but at the present moment the mind has to be fixed directly on the lotus feet of the Lord by the chanting process. By chanting the Hare Kṛṣṇa mantra one immediately concentrates on the sound vibration and thinks of the lotus feet of the Lord, and very quickly one is elevated to the position of samādhi, or trance. If one goes on chanting the holy names of the Lord, which are not different from the Supreme Personality of

Godhead, naturally his mind becomes absorbed in thought of the Lord.

It is here recommended to Dhruva Mahārāja that he meditate on the supreme guru or supreme spiritual master. The supreme spiritual master is Kṛṣṇa, who is therefore known as caitya-guru. This refers to the Supersoul, who is sitting in everyone's heart. He helps, as stated in Bhagavad-gītā, from within, and He sends the spiritual master, who helps from without. The spiritual master is the external manifestation of the caitya-guru, or the spiritual master sitting in everyone's heart.

The process by which we give up our thoughts of material things is called pratyāhāra, which entails being freed from all material thoughts and engagements. The word abhidhyāyet, which is used in this verse, indicates that unless one's mind is fixed, one cannot meditate. The conclusion, therefore, is that meditation means thinking of the Lord within. Whether one comes to that stage by the aṣṭāṅga-yoga system or by the method which is recommended in the śāstras especially for this present age—to constantly chant the holy name of the Lord—the goal is to meditate on the Supreme Personality of Godhead.

4.8.45

prasādābhimukhaṁ śaśvat
prasanna-vadanekṣaṇam

sunāsaṁ subhruvaṁ cāru-
kapolaṁ sura-sundaram

SYNONYMS

prasāda-abhimukham—always prepared to offer causeless mercy; *śaśvat*—always; *prasanna*—pleasing; *vadana*—mouth; *īkṣaṇam*—vision; *su-nāsam*—very nicely constructed nose; *su-bhruvam*—very nicely decorated eyebrows; *cāru*—beautiful; *kapolam*—forehead; *sura*—the demigods; *sundaram*—good looking.

TRANSLATION

[The form of the Lord is described herein.] The Lord's face is perpetually very beautiful and pleasing in attitude. To the devotees who see Him, He appears never to be displeased, and He is always prepared to award benedictions to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods.

PURPORT

This verse clearly explains how one has to meditate on the form of the Lord. Impersonal meditation is a bogus invention of modern days. In none of the Vedic literatures is impersonal meditation recommended. In Bhagavad-gītā, when meditation is recommended, the word "mat-paraḥ," which means "pertaining to Me," is used. Any Viṣṇu form pertains to Lord Kṛṣṇa because

Lord Kṛṣṇa is the original Viṣṇu form. Sometimes someone tries to meditate upon the impersonal Brahman, which is described in Bhagavad-gītā as avyakta, meaning unmanifested or impersonal. But it is remarked by the Lord Himself that those who are attached to this impersonal feature of the Lord suffer a very troublesome task because no one can concentrate on the impersonal feature. One has to concentrate on the form of the Lord, which is described here in connection with Dhruva Mahārāja's meditation. As will be apparent from later descriptions, Dhruva Mahārāja perfected this kind of meditation, and his yoga was successful.

4.8.46

> *taruṇaṁ ramaṇīyāṅgam*
> *aruṇoṣṭhekṣaṇādharam*
> *praṇatāśrayaṇaṁ nṛmṇaṁ*
> *śaraṇyaṁ karuṇārṇavam*

SYNONYMS

taruṇam—youthful; *ramaṇīya*—attractive; *aṅgam*—all parts of the body; *aruṇa-oṣṭha*—lips pinkish like the rising sun; *īkṣaṇa-adharam*—eyes of the same nature; *praṇata*—one who is surrendered; *āśrayaṇam*—shelter of the surrendered; *nṛmṇam*—transcendentally pleasing in all respects; *śaraṇyam*—the person unto whom it is just worthy to surrender; *karuṇā*—merciful like; *arṇavam*—the ocean.

TRANSLATION

Nārada Muni continued: The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. Both His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.

PURPORT

Everyone has to surrender to someone superior. That is always the nature of our living condition. At the present moment we are trying to surrender to someone—either to society, or to our nation, family, state or government. The surrendering process already exists, but it is never perfect because the person or institution unto whom we surrender is imperfect, and our surrender, having so many ulterior motives, is also imperfect. As such, in the material world no one is worthy to accept anyone's surrender, nor does anyone fully surrender to anyone else unless he is obliged to do so. But here the surrendering process is voluntary, and the Lord is worthy to accept the surrender. This surrender by the living entity occurs automatically as soon as he sees the beautiful youthful nature of the Lord.

The description given by Nārada Muni is not imaginary. The form of the Lord is understood by the paramparā system.

Māyāvādī philosophers say that we have to imagine the form of the Lord, but here Nārada Muni does not say that. Rather, he gives the description of the Lord from authoritative sources. He is himself an authority, and he is able to go to Vaikuṇṭhaloka and see the Lord personally; therefore his description of the bodily features of the Lord is not imagination. Sometimes we give instructions to our students about the bodily features of the Lord, and they paint Him. Their paintings are not imaginary. The description is given through disciplic succession, just like that given by Nārada Muni, who sees the Lord and describes His bodily features. Therefore, such descriptions should be accepted, and if they are painted, that is not imaginative painting.

4.8.47

śrīvatsāṅkaṁ ghana-śyāmaṁ
puruṣaṁ vana-mālinam
śaṅkha-cakra-gadā-padmair
abhivyakta-caturbhujam

SYNONYMS

śrīvatsa-aṅkam—the mark of Śrīvatsa on the chest of the Lord; *ghana-śyāmam*—deeply bluish; *puruṣam*—the Supreme Person; *vana-mālinam*—with a garland of flowers; *śaṅkha*—conchshell; *cakra*—wheel; *gadā*—club; *padmaiḥ*—lotus flower; *abhivyakta*—manifested; *catuḥ-bhujam*—four handed.

TRANSLATION

The Lord is further described as having the mark of Śrīvatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifest with four hands, which hold [beginning from the lower left hand] a conchshell, wheel, club and lotus flower.

PURPORT

Here in this verse the word puruṣam is very significant. The Lord is never female. He is always male (puruṣa). Therefore the impersonalist who imagines the Lord's form as that of a woman is mistaken. The Lord appears in female form if necessary, but His perpetual form is puruṣa because He is originally male. The feminine feature of the Lord is displayed by goddesses of fortune —Lakṣmī, Rādhārāṇī, Sītā, etc. All these goddesses of fortune are servitors of the Lord; they are not the Supreme, as falsely imagined by the impersonalist. Lord Kṛṣṇa in His Nārāyaṇa feature is always four handed. On the Battlefield of Kurukṣetra, when Arjuna wanted to see His universal form, He showed this feature of four-handed Nārāyaṇa. Some devotees are of the opinion that Kṛṣṇa is an incarnation of Nārāyaṇa, but the Bhāgavata school says that Nārāyaṇa is a manifestation of Kṛṣṇa.

4.8.48

kirīṭinaṁ kuṇḍalinaṁ
keyūra-valayānvitam
kaustubhābharaṇa-grīvaṁ
pīta-kauśeya-vāsasam

SYNONYMS

kirīṭinam—the Lord is decorated with a jeweled helmet; *kuṇḍalinam*—with pearl earrings; *keyūra*—jeweled necklace; *valaya-anvitam*—with jeweled bracelets; *kaustubha-ābharaṇa-grīvam*—His neck is decorated by the Kaustubha jewel; *pīta-kauśeya-vāsasam*—and He is dressed with yellow silk garments.

TRANSLATION

The entire body of the Supreme Personality of Godhead, Vāsudeva, is decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.

4.8.49

kāñcī-kalāpa-paryastaṁ
lasat-kāñcana-nūpuram

darśanīyatamaṁ śāntaṁ
mano-nayana-vardhanam

SYNONYMS

kāñcī-kalāpa—small bells; *paryastam*—surrounding the waist; *lasat-kāñcana-nūpuram*—His legs are decorated with golden ankle bells; *darśanīya-tamam*—the superexcellent feature; *śāntam*—peaceful, calm and quiet; *manaḥ-nayana-vardhanam*—very pleasing to the eyes and the mind.

TRANSLATION

The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm and quiet and very pleasing to the eyes and the mind.

4.8.50

padbhyāṁ nakha-maṇi-śreṇyā
vilasadbhyāṁ samarcatām
hṛt-padma-karṇikā-dhiṣṇyam
ākramyātmany avasthitam

SYNONYMS

padbhyām—by His lotus feet; *nakha-maṇi-śreṇyā*—by the light of the jewellike nails on the toes; *vilasadbhyām*—glittering lotus feet; *samarcatām*—persons who are engaged in worshiping them; *hṛt-padma-karṇikā*—the whorl of the lotus flower of the heart; *dhiṣṇyam*—situated; *ākramya*—seizing; *ātmani*—in the heart; *avasthitam*—situated.

TRANSLATION

Real yogīs meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewel-like nails of His lotus feet glittering.

4.8.51

smayamānam abhidhyāyet
sānurāgāvalokanam
niyatenaika-bhūtena
manasā varadarṣabham

SYNONYMS

smayamānam—the Lord's smiling; *abhidhyāyet*—one should meditate upon Him; *sa-anurāga-avalokanam*—one who is looking toward the devotees with great affection; *niyatena*—in this way, regularly; *eka-bhūtena*—with great attention; *manasā*—with the

mind; *vara-da-ṛṣabham*—one should meditate upon the greatest bestower of benedictions.

TRANSLATION

The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benedictions.

PURPORT

The word niyatena is very significant in this connection, for it indicates that one should execute the meditation practice as stated above. One should not manufacture a way of meditation on the Supreme Personality of Godhead, but should follow the authorized śāstras and personalities. By this prescribed method one can practice concentration upon the Lord until he is so fixed that he remains in trance, thinking always of the form of the Lord. The word used here is ekabhūtena, which means "with great attention and concentration." If one concentrates on the descriptions of the bodily features of the Lord, he will never fall down.

4.8.52

evaṁ bhagavato rūpaṁ
subhadraṁ dhyāyato manaḥ

nirvṛtyā parayā tūrṇaṁ
sampannaṁ na nivartate

SYNONYMS

evam—thus; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpam*—form; *su-bhadram*—very auspicious; *dhyāyataḥ*—meditating; *manaḥ*—the mind; *nirvṛtyā*—being freed from all material contamination; *parayā*—transcendental; *tūrṇam*—very soon; *sampannam*—being enriched; *na*—never; *nivartate*—come down.

TRANSLATION

One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, very soon is freed from all material contamination, and he does not come down from meditation upon the Lord.

PURPORT

This fixed meditation is called samādhi, or trance. A person constantly engaged in the transcendental loving service of the Lord cannot be deviated from meditating on the form of the Lord, as described herein. The arcana-mārga, or the devotional path prescribed in the pañcarātra system of devotional service for worshiping the Deity in the temple, makes the devotee think constantly of the Lord; that is samādhi, or trance. One who practices in this way cannot deviate from the service of the Lord, and that makes him perfect in the mission of human life.

4.8.53

japaś ca paramo guhyaḥ
śrūyatāṁ me nṛpātmaja
yaṁ sapta-rātraṁ prapaṭhan
pumān paśyati khecarān

SYNONYMS

japaḥ ca—the chanting *mantra* in this connection; *paramaḥ*—very, very; *guhyaḥ*—confidential; *śrūyatām*—please hear; *me*—from me; *nṛpa-ātmaja*—O son of the King; *yam*—which; *sapta-rātram*—seven nights; *prapaṭhan*—chanting; *pumān*—a person; *paśyati*—can see; *khe-carān*—human beings who travel in space.

TRANSLATION

O son of the King, now I shall speak unto you the mantra which is to be chanted with this meditation process. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.

PURPORT

Within this universe there is a planet called Siddhaloka. The inhabitants of Siddhaloka are by nature perfect in the yoga achievements, which are of eight varieties: one can become smaller than the smallest, lighter than the lightest, or bigger than

the biggest, one can immediately get whatever he likes, one can even create a planet, etc. These are some of the yogic perfections. By virtue of the laghimā-siddhi, or purificatory process to become lighter than the lightest, the inhabitants of Siddhaloka can fly in the sky without airplanes or airships. It is hinted herein by Nārada Muni to Dhruva Mahārāja that by meditating upon the transcendental form of the Lord and at the same time chanting the mantra one becomes so perfect within seven days that he can see the human beings who fly in the sky. Nārada Muni uses the word japaḥ, which indicates that the mantra to be chanted is very confidential. One may ask, "If it is confidential, why is it mentioned in the writing of Śrīmad-Bhāgavatam?" It is confidential in this sense: one may receive a published mantra anywhere, but unless it is accepted through the chain of disciplic succession, the mantra does not act. It is said by authoritative sources that any mantra chanted without having been received from the disciplic succession has no efficacy.

Another point established in this verse is that meditation should be carried on with the chanting of a mantra. Chanting of the Hare Kṛṣṇa mantra is the easiest process of meditation in this age. As soon as one chants the Hare Kṛṣṇa mantra, he sees the forms of Kṛṣṇa, Rāma and Their energies, and that is the perfect stage of trance. One should not artificially try to see the form of the Lord while chanting Hare Kṛṣṇa, but when the chanting is performed offenselessly the Lord will automatically reveal Himself to the view of the chanter. The chanter, therefore,

has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

4.8.54

oṁ namo bhagavate vāsudevāya
mantreṇānena devasya
kuryād dravyamayīṁ budhaḥ
saparyāṁ vividhair dravyair
deśa-kāla-vibhāgavit

SYNONYMS

oṁ—O my Lord; *namaḥ*—I offer my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *vāsudevāya*—unto the Supreme Lord, Vāsudeva; *mantreṇa*—by this hymn, or *mantra*; *anena*—this; *devasya*—of the Lord; *kuryāt*—one should do; *dravyamayīm*—physical; *budhaḥ*—one who is learned; *saparyām*—worship by the prescribed method; *vividhaiḥ*—with varieties; *dravyaiḥ*—paraphernalia; *deśa*—according to country; *kāla*—time; *vibhāga-vit*—one who knows the divisions.

TRANSLATION

Oṁ namo bhagavate vāsudevāya. This is the twelve-syllable mantra for worshiping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according

to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time and attendant conveniences and inconveniences.

PURPORT

Oṁ namo bhagavate vāsudevāya is known as the Dvādaśākṣara-mantra. This mantra is chanted by Vaiṣṇava devotees, and it begins with praṇava, or oṁkāra. There is an injunction that those who are not brāhmaṇas cannot pronounce the praṇava mantra. But Dhruva Mahārāja was born a kṣatriya. He at once admitted before Nārada Muni that as a kṣatriya he was unable to accept his instruction of renunciation and mental equilibrium, which are the concern of a brāhmaṇa. Still, although not a brāhmaṇa but a kṣatriya, Dhruva was allowed, on the authority of Nārada, to pronounce the praṇava oṁkāra. This is very significant. Especially in India, the caste brāhmaṇas object greatly when persons from other castes, who are not born in brāhmaṇa families, recite this praṇava mantra. But here is tacit proof that if a person accepts the Vaiṣṇava mantra or Vaiṣṇava way of worshiping the Deity, he is allowed to chant the praṇava mantra. In Bhagavad-gītā the Lord personally accepts that anyone, even one of a low species, can be elevated to the highest position and go back home, back to Godhead, simply if he worships properly.

The prescribed rules, as stated here by Nārada Muni, are that one should accept the mantra through a bona fide spiritual master and hear the mantra in the right ear. Not only should one chant or murmur the mantra, but in front of him he must have

the Deity or physical form of the Lord. Of course, when the Lord appears it is no longer a physical form. For example, when an iron rod is made red-hot in a fire, it is no longer iron; it is fire. Similarly, when we make a form of the Lord—whether of wood, or stone, or metal, or jewel, or paint, or even a form within the mind—it is a bona fide, spiritual, transcendental form of the Lord. One must not only receive the mantra from the bona fide spiritual master like Nārada Muni or his representative in the disciplic succession, but one must chant the mantra. And not only must one chant, but he should also offer whatever foodstuff is available in his part of the world, according to time and convenience.

The method of worship—chanting the mantra and preparing the forms of the Lord—is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place and available conveniences. Our Kṛṣṇa consciousness movement is going on throughout the entire world, and we also install Deities in different centers. Sometimes our Indian friends, puffed up with concocted notions, criticize, "This has not been done. That has not been done." But they forget this instruction of Nārada Muni to one of the greatest Vaiṣṇavas, Dhruva Mahārāja. One has to consider the particular time, country and conveniences. What is convenient in India may not be convenient in the Western countries. Those who are not actually in the line of ācāryas, or who personally have no knowledge of how to act in the role of ācārya, unnecessarily criticize the activities of the ISKCON

movement in countries outside of India. The fact is that such critics cannot do anything personally to spread Kṛṣṇa consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to śāstra. Śrīman Vīrarāghavācārya, an ācārya in the disciplic succession of the Rāmānuja-Sampradāya, has remarked in his commentary that caṇḍālas, or conditioned souls who are born in lower than śūdra families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaiṣṇavas.

Lord Caitanya Mahāprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya Mahāprabhu is Bhāgavata-dharma, and He especially recommends Kṛṣṇa-kathā, or the cult of Bhagavad-gītā and Śrīmad-Bhāgavatam. He recommends that every Indian, considering this task to be paropakāra, or welfare activity, take the Lord's message to other residents of the world. "Other residents of the world" does not refer only to those who are exactly like the Indian brāhmaṇas or kṣatriyas, or like the caste brāhmaṇas, who claim to be brāhmaṇas because they were born in the families of brāhmaṇas. The principle that only Indians and Hindus should be brought into the Vaiṣṇava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaiṣṇava cult. The Kṛṣṇa consciousness movement is meant for this purpose. There is no bar to propagating the Kṛṣṇa

consciousness movement even among people who are born in caṇḍāla, mleccha or yavana families. Even in India, this point has been enunciated by Śrīla Sanātana Gosvāmī in his book Hari-bhakti-vilāsa, which is smṛti and is the authorized Vedic guide for Vaiṣṇavas in their daily behavior. Sanātana Gosvāmī says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide dīkṣā or initiation method, anyone can become a Vaiṣṇava. One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. This is called dīkṣā-vidhāna. Lord Kṛṣṇa states in Bhagavad-gītā, vyapāśritya: one should accept a spiritual master. By this process the entire world can be converted to Kṛṣṇa consciousness.

4.8.55

salilaiḥ śucibhir mālyair
vanyair mūla-phalādibhiḥ
śastāṅkurāṁśukaiś cārcet
tulasyā priyayā prabhum

SYNONYMS

salilaiḥ—by use of water; *śucibhiḥ*—being purified; *mālyaiḥ*—by garlands; *vanyaiḥ*—of forest flowers; *mūla*—roots; *phala-ādibhiḥ*—by different kinds of vegetables and fruits; *śasta*—the newly grown grass; *aṅkura*—buds; *aṁśukaiḥ*—by the skin of trees, such as the *bhūrja*; *ca*—and; *arcet*—should worship; *tulasyā*—by the *tulasī*

leaves; *priyayā*—which are very dear to the Lord; *prabhum*—the Lord.

TRANSLATION

One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables, which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering tulasī leaves, which are very dear to the Supreme Personality of Godhead.

PURPORT

It is specifically mentioned herein that tulasī leaves are very dear to the Supreme Personality of Godhead, and devotees should take particular care to have tulasī leaves in every temple and center of worship. In the Western countries, while engaged in propagating the Kṛṣṇa consciousness movement, we were brought great unhappiness because we could not find tulasī leaves. We are very much obliged, therefore, to our disciple Śrīmatī Govinda dāsī because she has taken much care to grow tulasī plants from seeds, and she has been successful by the grace of Kṛṣṇa. Now tulasī plants are growing in almost every center of our movement.

Tulasī leaves are very important in the method of worshiping the Supreme Personality of Godhead. In this verse the word salilaiḥ means "by the water." Of course, Dhruva Mahārāja was worshiping on the bank of the Yamunā. The Yamunā and the

Ganges are sacred, and sometimes devotees in India insist that the Deity must be worshiped with water of the Ganges or Yamunā. But here we understand deśa-kāla to mean "according to time and country." In the Western countries there is no River Yamunā or Ganges—water from such sacred rivers is not available. Does this mean that the arcā worship should be stopped for that reason? No. Salilaiḥ refers to any water—whatever is available—but it must be very clear and collected purely. That water can be used. The other paraphernalia, such as flower garlands, fruits and vegetables, should be collected according to the country and according to their availability. Tulasī leaves are very important for satisfying the Lord, so as far as possible, an arrangement should be made for growing tulasī leaves. Dhruva Mahārāja was advised to worship the Lord with the fruits and flowers available in the forest. In the Bhagavad-gītā Kṛṣṇa frankly says that He accepts vegetables, fruits, flowers, etc. One should not offer Lord Vāsudeva anything other than what is prescribed herein by the great authority Nārada Muni. One cannot offer to the Deity according to one's whims but since these fruits and vegetables are available anywhere in the universe, we should observe this small point very attentively.

4.8.56

labdhvā dravyamayīm arcāṁ
kṣity-ambv-ādiṣu vārcayet

ābhṛtātmā muniḥ śānto
yata-vāṅ mita-vanya-bhuk

SYNONYMS

labdhvā—by getting; *dravya-mayīm*—made of physical elements; *arcām*—worshipable Deity; *kṣiti*—earth; *ambu*—water; *ādiṣu*—beginning with; *vā*—or; *arcayet*—worship; *ābhṛta-ātmā*—one who is fully self-controlled; *muniḥ*—a great personality; *śāntaḥ*—peacefully; *yata-vāk*—controlling the force of talking; *mita*—frugal; *vanya-bhuk*—eating whatever is available in the forest.

TRANSLATION

It is possible to worship a form of the Lord made of physical elements such as earth, water, pulp, wood and metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied simply with eating whatever fruits and vegetables are available in the forest.

PURPORT

It is essential for a devotee to worship the form of the Lord and not only meditate upon the form of the Lord within his mind with the chanting of the mantra given by the spiritual master. The worship of the form must be present. The impersonalist takes unnecessary trouble to meditate upon or worship

something impersonal, but this is very troublesome, and the path is very precarious. We are not advised to follow the impersonalist way of meditating on or worshiping the Lord. Dhruva Mahārāja was advised to worship a form made of earth and water because in the jungle, if it is not possible to have a form made of metal, wood or stone, the best process is to take earth mixed with water and make a form of the Lord and worship Him. The devotee should not be anxious about cooking food; whatever is available in the forest or in the city among the fruit and vegetable groups should be offered to the Deity, and the devotee should be satisfied eating that. He should not be anxious to have very palatable dishes. Of course, wherever it is possible, one should offer the Deities the best foodstuffs, prepared within the category of fruits and vegetables, cooked or uncooked. The important factor is that the devotee should be regulated (mita-bhuk); that is one of the good qualifications of a devotee. He should not hanker to satisfy the tongue with a particular kind of foodstuff. He should be satisfied to eat whatever prasādam is available by the grace of the Lord.

4.8.57

svecchāvatāra-caritair
acintya-nija-māyayā
kariṣyaty uttamaślokas
tad dhyāyed dhṛdayaṅ-gamam

SYNONYMS

sva-icchā—by His own supreme will; *avatāra*—incarnation; *caritaiḥ*—activities; *acintya*—inconceivable; *nija-māyayā*—by His own potency; *kariṣyati*—performs; *uttama-ślokaḥ*—the Supreme Personality of Godhead; *tat*—that; *dhyāyet*—one should meditate; *hṛdayam-gamam*—very attractive.

TRANSLATION

My dear Dhruva, besides worshiping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, as exhibited by His supreme will and personal potencies.

PURPORT

Devotional service comprises nine prescribed practices—hearing, chanting, remembering, worshiping, serving, offering everything to the Deity, etc. Here Dhruva Mahārāja is advised not only to meditate on the form of the Lord, but to think of His transcendental pastimes in His different incarnations. Māyāvādī philosophers take the incarnation of the Lord to be in the same category as the ordinary living entity. This is a great mistake. The incarnation of the Supreme Personality of Godhead is not forced to act by the material laws of nature. The word svecchā is used here to indicate that He appears out of His supreme will. The conditioned soul is forced to accept a particular type of body

according to his karma given by the laws of material nature under the direction of the Supreme Lord. But when the Lord appears, He is not forced by the dictation of material nature; He appears as He likes by His own internal potency. That is the difference. The conditioned soul accepts a particular type of body, such as the body of a hog, by his work and by the superior authority of material nature. But when Lord Kṛṣṇa appears in the incarnation of a boar, He is not the same kind of hog as an ordinary animal. Kṛṣṇa appears as Varāha avatāra in an expansive feature which cannot be compared to an ordinary hog's. His appearance and disappearance are inconceivable to us. In the Bhagavad-gītā it is clearly said that He appears by His own internal potency for the protection of the devotees and the annihilation of the nondevotees. A devotee should always consider that Kṛṣṇa does not appear as an ordinary human being or ordinary beast; His appearance as Varāha-mūrti or a horse or tortoise is an exhibition of His internal potency. In the Brahma-saṁhitā it is said, ānanda-cinmaya-rasa-pratibhāvitābhiḥ: one should not mistake the appearance of the Lord as a human being or a beast to be the same as the birth of an ordinary conditioned soul, who is forced to appear by the laws of nature, whether as an animal, as a human being or as a demigod. This kind of thinking is offensive. Lord Caitanya Mahāprabhu has condemned the Māyāvādīs as offensive to the Supreme Personality of Godhead because of their thinking that the Lord and the conditioned living entities are one and the same.

Nārada advises Dhruva to meditate on the pastimes of the Lord, which is as good as the meditation of concentrating one's mind on the form of the Lord. As meditation on any form of the Lord is valuable, so is chanting of different names of the Lord, such as Hari, Govinda and Nārāyaṇa. But in this age we are especially advised to chant the Hare Kṛṣṇa mantra as enunciated in the śāstra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

4.8.58

paricaryā bhagavato
yāvatyaḥ pūrva-sevitāḥ
tā mantra-hṛdayenaiva
prayuñjyān mantra-mūrtaye

SYNONYMS

paricaryāḥ—service; *bhagavataḥ*—of the Personality of Godhead; *yāvatyaḥ*—as they are prescribed (as above mentioned); *pūrva-sevitāḥ*—recommended or done by previous *ācāryas*; *tāḥ*—that; *mantra*—hymns; *hṛdayena*—within the heart; *eva*—certainly; *prayuñjyāt*—one should worship; *mantra-mūrtaye*—who is nondifferent from the *mantra*.

TRANSLATION

One should follow in the footsteps of previous devotees regarding how to worship the Supreme Lord with the

prescribed paraphernalia, or one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.

PURPORT

It is recommended here that even if one cannot arrange to worship the forms of the Lord with all recommended paraphernalia, one can simply think about the form of the Lord and mentally offer everything recommended in the śāstras, including flowers, candana pulp, conchshell, umbrella, fan and cāmara. One can meditate upon offering and chant the twelve-syllable mantra, oṁ namo bhagavate vāsudevāya. Since the mantra and the Supreme Personality of Godhead are nondifferent, one can worship the form of the Lord with the mantra in the absence of physical paraphernalia. The story of the brāhmaṇa who worshiped the Lord within his mind, as related in Bhakti-rasāmṛta-sindhu, or The Nectar of Devotion, should be consulted in this connection. If paraphernalia is not present physically, one can think of the items and offer them to the Deity by chanting the mantra. Such are the liberal and potent facilities in the process of devotional service.

4.8.59-60

> *evaṁ kāyena manasā*
> *vacasā ca mano-gatam*

paricaryamāṇo bhagavān
bhaktimat-paricaryayā

puṁsām amāyināṁ samyag
bhajatāṁ bhāva-vardhanaḥ
śreyo diśaty abhimataṁ
yad dharmādiṣu dehinām

SYNONYMS

evam—thus; *kāyena*—by the body; *manasā*—by the mind; *vacasā*—by the words; *ca*—also; *manaḥ-gatam*—simply by thinking of the Lord; *paricaryamāṇaḥ*—engaged in the devotional service; *bhagavān*—the Supreme Personality of Godhead; *bhakti-mat*—according to the regulative principles of devotional service; *paricaryayā*—by worshiping the Lord; *puṁsām*—of the devotee; *amāyinām*—who is sincere and serious; *samyak*—perfectly; *bhajatām*—engaged in devotional service; *bhāva-vardhanaḥ*—the Lord, who increases the ecstasy of the devotee; *śreyaḥ*—ultimate goal; *diśati*—bestows; *abhimatam*—desire; *yat*—as they are; *dharma-ādiṣu*—regarding spiritual life and economic development; *dehinām*—of the conditioned souls.

TRANSLATION

Anyone who thus engages in the devotional service of the Lord, seriously and sincerely, with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord

according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results.

PURPORT

Devotional service is so potent that one who renders devotional service can receive whatever he likes as a benediction from the Supreme Personality of Godhead. The conditioned souls are very much attached to the material world, and thus, by performing religious rites, they want the material benefits known as dharma and artha.

4.8.61

> *viraktaś cendriya-ratau*
> *bhakti-yogena bhūyasā*
> *taṁ nirantara-bhāvena*
> *bhajetāddhā vimuktaye*

SYNONYMS

viraktaḥ ca—completely renounced order of life; *indriya-ratau*—in the matter of sense gratification; *bhakti-yogena*—by the process of devotional service; *bhūyasā*—with great seriousness; *tam*—unto Him (the Supreme); *nirantara*—constantly, twenty-four hours daily; *bhāvena*—in the topmost stage of ecstasy; *bhajeta*—must worship; *addhā*—directly; *vimuktaye*—for liberation.

TRANSLATION

If one is very serious about liberation, he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.

PURPORT

There are different stages of perfection according to different persons' objectives. Generally people are karmīs, for they engage in activities of sense gratification. Above the karmīs are the jñānīs, who are trying to become liberated from material entanglement. Yogīs are still more advanced because they meditate on the lotus feet of the Supreme Personality of Godhead. And above all these are the devotees, who simply engage in the transcendental loving service of the Lord; they are situated seriously on the topmost platform of ecstasy.

Here Dhruva Mahārāja is advised that if he has no desire for sense gratification, then he should directly engage himself in the transcendental loving service of the Lord. The path of apavarga, or liberation, begins from the stage called mokṣa. In this verse the word vimuktaye, "for liberation," is especially mentioned. If one wants to he happy within this material world, he may aspire to go to the different material planetary systems where there is a higher standard of sense gratification, but real mokṣa, or liberation is performed without any such desire. This is

explained in the Bhakti-rasāmṛta-sindhu by the term anyābhilāṣitā-śūnyam, "without desire for material sense gratification." For persons who are still inclined to enjoy material life in different stages or on different planets, the stage of liberation in bhakti-yoga is not recommended. Only persons who are completely free from the contamination of sense gratification can execute bhakti-yoga, or the process of devotional service, very purely. The activities on the path of apavarga up to the stages of dharma, artha and kāma are meant for sense gratification, but when one comes to the stage of mokṣa, the impersonalist liberation, the practitioner wants to merge into the existence of the Supreme. But that is also sense gratification. When one goes above the stage of liberation, however, he at once becomes one of the associates of the Lord to render transcendental loving service. That is technically called mukti. For this specific vimukti liberation, Nārada Muni recommends that one directly engage himself in devotional service.

4.8.62

ity uktas taṁ parikramya
praṇamya ca nṛpārbhakaḥ
yayau madhuvanaṁ puṇyaṁ
hareś caraṇa-carcitam

SYNONYMS

iti—thus; *uktaḥ*—being spoken; *tam*—him (Nārada Muni); *parikramya*—by circumambulating; *praṇamya*—by offering obeisances; *ca*—also; *nṛpa-arbhakaḥ*—the boy of the King; *yayau*—went to; *madhuvanam*—a forest in Vṛndāvana known as Madhuvana; *puṇyam*—which is auspicious and pious; *hareḥ*—of the Lord; *caraṇa-carcitam*—imprinted by the lotus feet of Lord Kṛṣṇa.

TRANSLATION

When Dhruva Mahārāja, the son of the King, was thus advised by the great sage Nārada Muni, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa and which is therefore especially auspicious.

4.8.63

tapo-vanaṁ gate tasmin
praviṣṭo 'ntaḥ-puraṁ muniḥ
arhitārhaṇako rājñā
sukhāsīna uvāca tam

SYNONYMS

tapaḥ-vanam—the forest path where Dhruva Mahārāja executed his austerity; *gate*—having thus approached; *tasmin*—there; *praviṣṭaḥ*—having entered; *antaḥ-puram*—within the private house; *muniḥ*—the great sage Nārada; *arhita*—being worshiped; *arhaṇakaḥ*—by respectful behavior; *rājñā*—by the King; *sukha-āsīnaḥ*—when he comfortably sat on his seat; *uvāca*—said; *tam*—unto him (the King).

TRANSLATION

After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Nārada Muni thought it wise to go to the King to see how he was faring within the palace. When Nārada Muni approached, the King received him properly, offering him due obeisances. After being seated comfortably, Nārada began to speak.

4.8.64

nārada uvāca
rājan kiṁ dhyāyase dīrghaṁ
mukhena pariśuṣyatā
kiṁ vā na riṣyate kāmo
dharmo vārthena saṁyutaḥ

SYNONYMS

nāradaḥ uvāca—the great sage Nārada Muni said; *rājan*—my dear King; *kim*—what; *dhyāyase*—thinking of; *dīrgham*—very deeply; *mukhena*—with your face; *pariśuṣyatā*—as if drying up; *kim vā*—whether; *na*—not; *riṣyate*—been lost; *kāmaḥ*—sense gratification; *dharmaḥ*—religious rituals; *vā*—or; *arthena*—with economic development; *saṁyutaḥ*—along with.

TRANSLATION

The great sage Nārada inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?

PURPORT

The four stages of advancement of human civilisation are religiosity, economic development, sense gratification and, for some, the stage of liberation. Nārada Muni did not inquire from the King about his liberation, but only regarding the state management, which is meant for advancement of the three principles of religiosity, economic development and sense gratification. Since those who engage in such activities are not interested in liberation, Nārada did not inquire from the King about this. Liberation is meant for persons who have lost all

interest in religious ritualistic ceremonies, economic development and sense gratification.

4.8.65

rājovāca
suto me bālako brahman
straiṇenākaruṇātmanā
nirvāsitaḥ pañca-varṣaḥ
saha mātrā mahān kaviḥ

SYNONYMS

rājā uvāca—the King replied; *sutaḥ*—son; *me*—my; *bālakaḥ*—tender boy; *brahman*—my dear *brāhmaṇa*; *straiṇena*—one who is too addicted to his wife; *akaruṇā-ātmanā*—one who is very hard of heart and without mercy; *nirvāsitaḥ*—is banished; *pañca-varṣaḥ*—although the boy is five years old; *saha*—with; *mātrā*—mother; *mahān*—great personality; *kaviḥ*—devotee.

TRANSLATION

The King replied: O best of the brāhmaṇas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior, even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.

PURPORT

In this verse there are some specific words which are to be understood very carefully. The King said that since he was very much addicted to his wife, he had lost all his mercy. That is the result of becoming too affectionate toward women. The King had two wives; the first wife was Sunīti, and the second was Suruci. He was too attached to the second wife, however, so he could not behave well with Dhruva Mahārāja. That was the cause of Dhruva's leaving home to perform austerities. Although as a father the King was affectionate toward his son, he minimized his affection for Dhruva Mahārāja because he was too much addicted to the second wife. Now he was repenting that both Dhruva Mahārāja and his mother, Sunīti, were practically banished. Dhruva Mahārāja went to the forest, and since his mother was being neglected by the King, she was therefore, almost banished also. The King was repentant for banishing his boy because Dhruva was only five years old and a father should not banish his wife and children or neglect their maintenance. Repentant over his neglect of both Sunīti and her son, he was morose, and his face appeared withered. According to Manu-smṛti, one should never desert his wife and children. In a case where the wife and children are disobedient and do not follow the principles of home life, they are sometimes given up. But in the case of Dhruva Mahārāja this was not applicable because Dhruva was very mannerly and obedient. He was, moreover, a great devotee. Such a person is never to be neglected, yet the King was obliged to banish him. Now he was very sorry.

4.8.66

apy anātham vane brahman
mā smādanty arbhakam vṛkāḥ
śrāntam śayānam kṣudhitam
parimlāna-mukhāmbujam

SYNONYMS

api—certainly; *anātham*—without being protected by anyone; *vane*—in the forest; *brahman*—my dear *brāhmaṇa*; *mā*—whether or not; *sma*—did not; *adanti*—devour; *arbhakam*—the helpless boy; *vṛkāḥ*—wolves; *śrāntam*—being fatigued; *śayānam*—lying down; *kṣudhitam*—being hungry; *parimlāna*—emaciated; *mukha-ambujam*—his face, which is just like a lotus flower.

TRANSLATION

My dear brāhmaṇa, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might be very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.

4.8.67

aho me bata daurātmyam
strī-jitasyopadhāraya

yo 'ṅkaṁ premṇārurukṣantaṁ
nābhyanandam asattamaḥ

SYNONYMS

aho—alas; *me*—my; *bata*—certainly; *daurātmyam*—cruelty; *strī-jitasya*—conquered by a woman; *upadhāraya*—just think of me in this regard; *yaḥ*—who; *aṅkam*—lap; *premṇā*—out of love; *ārurukṣantam*—trying to rise onto it; *na*—not; *abhyanandam*—received properly; *asat-tamaḥ*—the most cruel.

TRANSLATION

Alas, just see how I was conquered by my wife! Just imagine my cruelty! Out of love and affection the boy was trying to get up on my lap, but I did not receive him, nor did I even pat him for a moment. Just imagine how hardhearted I am.

4.8.68

nārada uvāca
mā mā śucaḥ sva-tanayaṁ
deva-guptaṁ viśāmpate
tat-prabhāvam avijñāya
prāvṛṅkte yad-yaśo jagat

SYNONYMS

nāradaḥ uvāca—the great sage Nārada said; *mā*—do not; *mā*—do not; *śucaḥ*—be aggrieved; *sva-tanayam*—of your own son; *deva-guptam*—he is well protected by the Lord; *viśām-pate*—O master of human society; *tat*—his; *prabhāvam*—influence; *avijñāya*—without knowing; *prāvṛṅkte*—widespread; *yat*—whose; *yaśaḥ*—reputation; *jagat*—all over the world.

TRANSLATION

The great sage Nārada replied: My dear King, please do not he aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.

PURPORT

Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken care of by anyone? But the answer, given by a great authority, Nārada Muni, is that such persons are well protected by the Supreme Personality of Godhead. Śaraṇāgati, or surrender, means acceptance or firm belief that wherever the surrendered soul lives he is always protected by the Supreme Personality of Godhead; he is never alone or unprotected. Dhruva Mahārāja's affectionate father thought his young boy, only five years old, to be in a very precarious position in the

jungle, but Nārada Muni assured him, "You do not have sufficient information about the influence of your son." Anyone who engages in devotional service, anywhere within this universe, is never unprotected.

4.8.69

suduṣkaraṁ karma kṛtvā
loka-pālair api prabhuḥ
aiṣyaty acirato rājan
yaśo vipulayaṁs tava

SYNONYMS

su-duṣkaram—impossible to perform; *karma*—work; *kṛtvā*—after performing; *loka-pālaiḥ*—by great personalities; *api*—even; *prabhuḥ*—quite competent; *aiṣyati*—will come back; *acirataḥ*—without delay; *rājan*—my dear King; *yaśaḥ*—reputation; *vipulayan*—causing to become great; *tava*—your.

TRANSLATION

My dear King, your son is very competent. He will perform activities which would he impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.

PURPORT

Here in this verse Nārada Muni has described Dhruva Mahārāja as prabhu. This word is applicable to the Supreme Personality of Godhead. Sometimes the spiritual master is addressed as Prabhupāda. Prabhu means the Supreme Personality of Godhead, and pāda means post. According to Vaiṣṇava philosophy the spiritual master occupies the post of the Supreme Personality of Godhead, or in other words he is the bona fide representative of the Supreme Lord. Dhruva Mahārāja is also described here as prabhu because he is an ācārya of the Vaiṣṇava school. Another meaning of prabhu is "master of the senses," just like the word svāmī. Another significant word is suduṣkaram, "very difficult to perform." What was the task that Dhruva Mahārāja undertook? The most difficult task in life is to satisfy the Supreme Personality of Godhead, and Dhruva Mahārāja would be able to do that. We must remember that Dhruva Mahārāja was not fickle; he was determined to execute his service and then come back. Every devotee, therefore, should be determined that in this life he will be able to satisfy the Supreme Personality of Godhead and by that process go back home, back to Godhead. That is the perfection of the highest mission of life.

4.8.70

maitreya uvāca
iti devarṣiṇā proktaṁ
viśrutya jagatī-patiḥ

rāja-lakṣmīm anādṛtya
putram evānvacintayat

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *iti*—thus; *devarṣiṇā*—by the great sage Nārada; *proktam*—spoken; *viśrutya*—hearing; *jagatī-patiḥ*—the King; *rāja-lakṣmīm*—the opulence of his big kingdom; *anādṛtya*—without taking care of; *putram*—his son; *eva*—certainly; *anvacintayat*—began to think of him.

TRANSLATION

The great Maitreya continued: The King, Uttānapāda, after being advised by Nārada Muni, practically gave up all duties in relation with his kingdom, which was very vast and wide, opulent like the goddess of fortune, and he simply began to think of his son Dhruva.

4.8.71

tatrābhiṣiktaḥ prayatas
tām upoṣya vibhāvarīm
samāhitaḥ paryacarad
ṛṣy-ādeśena pūruṣam

SYNONYMS

tatra—thereupon; *abhiṣiktaḥ*—after taking a bath; *prayataḥ*—with great attention; *tām*—that; *upoṣya*—fasting; *vibhāvarīm*—night; *samāhitaḥ*—perfect attention; *paryacarat*—worshiped; *ṛṣi*—by the great sage Nārada; *ādeśena*—as advised; *pūruṣam*—the Supreme Personality of Godhead.

TRANSLATION

Elsewhere, Dhruva Mahārāja, having arrived at Madhuvana, took his bath in the River Yamunā and observed fasting in the night with great care and attention. After that, as advised by the great sage Nārada, he engaged himself in worshiping the Supreme Personality of Godhead.

PURPORT

The significance of this particular verse is that Dhruva Mahārāja acted exactly according to the advice of his spiritual master, the great sage Nārada Muni. Śrīla Viśvanātha Cakravartī also advises that if we want to be successful in our attempt to go back to Godhead, we must very seriously act according to the instruction of the spiritual master. That is the way of perfection. There need be no anxiety over attaining perfection because if one follows the instruction given by the spiritual master he is sure to attain perfection. Our only concern should be how to execute the order of the spiritual master. A spiritual master is expert in giving special instructions to each of his disciples, and if the disciple

executes the order of the spiritual master, that is the way of his perfection.

4.8.72

tri-rātrānte tri-rātrānte
kapittha-badarāśanaḥ
ātma-vṛtty-anusāreṇa
māsaṁ ninye 'rcayan harim

SYNONYMS

tri—three; *rātra-ante*—at the end of night; *tri*—three; *rātra-ante*—at the end of night; *kapittha-badara*—fruits and berries; *aśanaḥ*—eating; *ātma-vṛtti*—just to preserve the body; *anusāreṇa*—as it was necessary, minimum; *māsam*—one month; *ninye*—passed away; *arcayan*—worshiping; *harim*—the Supreme Personality of Godhead.

TRANSLATION

For the first month Dhruva Mahārāja ate only fruits and berries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.

PURPORT

Kapittha is a flower which is known in Indian vernacular as kouth. We do not find an English equivalent for the name of this

flower, but its fruit is generally not accepted by human beings; it is eaten by monkeys in the forest. Dhruva Mahārāja, however, accepted such fruits, not for luxuriant feasting but just to keep his body and soul together. The body needs food, but a devotee should not accept foodstuff to satisfy the tongue in sense gratification. It is recommended in Bhagavad-gītā that one should accept as much food as necessary to keep the body fit, but one should not eat for luxury. Dhruva Mahārāja is an ācārya, and by undergoing severe austerities and penances he teaches us how one should execute devotional service. We must carefully know the process of Dhruva Mahārāja's service; how severely he passed his days will be shown in later verses. We should always remember that to become a bona fide devotee of the Lord is not an easy task, but in this age, by the mercy of Lord Caitanya, it has been made very easy. But if we do not follow even the liberal instructions of Lord Caitanya, how can we expect to discharge our regular duties in devotional service? It is not possible in this age to follow Dhruva Mahārāja in his austerity, but the principles must be followed; we should not disregard the regulative principles given by our spiritual master, for they make it easier for the conditioned soul. As far as our ISKCON movement is concerned, we simply ask that one observe the four prohibitive rules, chant sixteen rounds, and, instead of indulging in luxurious eating for the tongue, simply accept prasādam offered to the Lord. This does not mean that with our fasting the Lord should also fast. The Lord should be given foodstuff which is as nice as possible. But we should not make it a point to satisfy our own tongues. As far as possible we should accept simple

foodstuff, just to keep the body and soul together to execute devotional service.

It is our duty to remember always that in comparison to Dhruva Mahārāja we are insignificant. We cannot do anything like what Dhruva Mahārāja did for self-realization because we are absolutely incompetent to execute such service. But by Lord Caitanya's mercy we have been given all concessions possible for this age, so at least we should always remember that neglect of our prescribed duties in devotional service will not make us successful in the mission we have undertaken. It is our duty to follow in the footsteps of Dhruva Mahārāja, for he was very determined. We should also be determined to finish our duties in executing devotional service in this life; we should not wait for another life to finish our job.

4.8.73

dvitīyaṁ ca tathā māsaṁ
ṣaṣṭhe ṣaṣṭhe 'rbhako dine
tṛṇa-parṇādibhiḥ śīrṇaiḥ
kṛtānno 'bhyarcayan vibhum

SYNONYMS

dvitīyam—the next month; *ca*—also; *tathā*—as mentioned above; *māsam*—month; *ṣaṣṭhe ṣaṣṭhe*—every sixth day; *arbhakaḥ*—the innocent boy; *dine*—on days; *tṛṇa-parṇa-ādibhiḥ*—by grasses and

leaves; *śīrṇaiḥ*—which were dry; *kṛta-annaḥ*—made for his food; *abhyarcayan*—and thus continued his method of worship; *vibhum*—for the Supreme Personality of Godhead.

TRANSLATION

In the second month Dhruva Mahārāja ate only every six days, and for his eatables he took dry grass and leaves. Thus he continued his worship.

4.8.74

tṛtīyaṁ cānayan māsaṁ
navame navame 'hani
ab-bhakṣa uttamaślokam
upādhāvat samādhinā

SYNONYMS

tṛtīyam—the third month; *ca*—also; *ānayan*—passing; *māsam*—one month; *navame navame*—on each ninth; *ahani*—on the day; *ap-bhakṣaḥ*—drinking water only; *uttama-ślokam*—the Supreme Personality of Godhead, who is worshiped by selected verses; *upādhāvat*—worshiped; *samādhinā*—in trance.

TRANSLATION

In the third month he drank water only every nine days. Thus he remained completely in trance and worshiped

the Supreme Personality of Godhead, who is adored by selected verses.

4.8.75

caturtham api vai māsaṁ
dvādaśe dvādaśe 'hani
vāyu-bhakṣo jita-śvāso
dhyāyan devam adhārayat

SYNONYMS

caturtham—fourth; *api*—also; *vai*—in that way; *māsam*—the month; *dvādaśe dvādaśe*—on the twelfth; *ahani*—day; *vāyu*—air; *bhakṣaḥ*—eating; *jita-śvāsaḥ*—controlling the breathing process; *dhyāyan*—meditating; *devam*—the Supreme Lord; *adhārayat*—worshiped.

TRANSLATION

In the fourth month Dhruva Mahārāja became a complete master of the breathing exercise, and thus he inhaled air only every twelfth day. In this way he became completely fixed in his position and worshiped the Supreme Personality of Godhead.

4.8.76

pañcame māsy anuprāpte
jita-śvāso nṛpātmajaḥ
dhyāyan brahma padaikena
tasthau sthāṇur ivācalaḥ

SYNONYMS

pañcame—in the fifth; *māsi*—in the month; *anuprāpte*—being situated; *jita-śvāsaḥ*—and still controlling the breathing; *nṛpa-ātmajaḥ*—the son of the King; *dhyāyan*—meditating; *brahma*—the Supreme Personality of Godhead; *padā ekena*—with one leg; *tasthau*—stood; *sthāṇuḥ*—just like a column; *iva*—like; *acalaḥ*—without movement.

TRANSLATION

By the fifth month, Mahārāja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Param-brahman.

4.8.77

sarvato mana ākṛṣya
hṛdi bhūtendriyāśayam

dhyāyan bhagavato rūpaṁ
nādrākṣīt kiñcanāparam

SYNONYMS

sarvataḥ—in all respects; *manaḥ*—mind; *ākṛṣya*—concentrating; *hṛdi*—in the heart; *bhūta-indriya-āśayam*—resting place of the senses and the objects of the senses; *dhyāyan*—meditating; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpam*—form; *na adrākṣīt*—did not see; *kiñcana*—anything; *aparam*—else.

TRANSLATION

He completely controlled his senses and their objects, and in this way he fixed his mind, without diversion to anything else, upon the form of the Supreme Personality of Godhead.

PURPORT

The yogic principles of meditation are clearly explained here. One has to fix one's mind upon the form of the Supreme Personality of Godhead without diversion to any other objective. It is not that one can meditate or concentrate on an impersonal objective. To try to do so is simply a waste of time, for it is unnecessarily troublesome, as explained in Bhagavad-gītā.

4.8.78

ādhāraṁ mahad-ādīnāṁ
pradhāna-puruṣeśvaram
brahma dhārayamāṇasya
trayo lokāś cakampire

SYNONYMS

ādhāram—repose; *mahat-ādīnām*—of the material sum total known as the *mahat-tattva*; *pradhāna*—the chief; *puruṣa-īśvaram*—master of all living entities; *brahma*—the Supreme Brahman, the Personality of Godhead; *dhārayamāṇasya*—having taken into the heart; *trayaḥ*—the three planetary systems; *lokāḥ*—all the planets; *cakampire*—began to tremble.

TRANSLATION

When Dhruva Mahārāja thus captured the Supreme Personality of Godhead, who is the refuge of the total material creation and who is the master of all living entities, the three worlds began to tremble.

PURPORT

In this verse the particular word brahma is very significant. Brahman means one who not only is the greatest, but who has the potency to expand to an unlimited extent. How was it possible for Dhruva Mahārāja to capture Brahman within his

heart? This question has been very nicely answered by Jīva Gosvāmī. He says that the Supreme Personality of Godhead is the origin of Brahman, for since He comprises everything material and spiritual, there cannot be anything greater than Him. In the Bhagavad-gītā also the Supreme Godhead says, "I am the resting place of Brahman." Many persons, especially the Māyāvādī philosophers, consider Brahman the biggest, all-expanding substance, but according to this verse and other Vedic literatures, such as Bhagavad-gītā, the resting place of Brahman is the Supreme Personality of Godhead, just as the resting place of the sunshine is the sun globe. Śrīla Jīva Gosvāmī, therefore, says that since the transcendental form of the Lord is the seed of all greatness, He is the Supreme Brahman. Since the Supreme Brahman was situated in the heart of Dhruva Mahārāja, he became heavier than the heaviest, and therefore everything trembled in all three worlds and in the spiritual world.

The mahat-tattva, or the sum total of the material creation, is to be understood as the ultimate end of all universes, including all the living entities therein. Brahman is the resort of the mahat-tattva, which includes all material and spiritual entities. It is described in this connection that the Supreme Brahman, the Personality of Godhead, is the master of both pradhāna and puruṣa. Pradhāna means subtle matter, such as ether. Puruṣa means the spiritual spark living entities who are entangled in that subtle material existence. These may also be described as parā prakṛti and aparā prakṛti, as stated in Bhagavad-gītā. Kṛṣṇa, being the controller of both the prakṛtis, is thus the master of

pradhāna and puruṣa. In the Vedic hymns also the Supreme Brahman is described as antaḥpraviṣṭaḥ śāstā. This indicates that the Supreme Personality of Godhead is controlling everything and entering into everything. The Brahma-saṁhitā further confirms this: aṇḍāntarastha-paramāṇu-cayāntarastham: He has not only entered the universes, but He has entered even into the atom. In Bhagavad-gītā Kṛṣṇa also says, viṣṭabhyāham idaṁ kṛtsnam. The Supreme Personality of Godhead controls everything by entering into everything. By associating constantly with the Supreme Personality in his heart, Dhruva Mahārāja naturally became equal to the greatest, Brahman, by His association, and thus became the heaviest, and the entire universe trembled. In conclusion, a person who always concentrates on the transcendental form of Kṛṣṇa within his heart can very easily strike the whole world with wonder at his activities. This is the perfection of yoga performance, as confirmed in Bhagavad-gītā. Yoginām api sarveṣām: of all yogīs, the bhakti-yogī, who thinks of Kṛṣṇa always within his heart and engages in His loving transcendental service, is the topmost. Ordinary yogīs can exhibit wonderful material activities, known as aṣṭa-siddhi, eight kinds of yogic perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble.

4.8.79

> *yadaika-pādena sa pārthivārbhakas*
> *tasthau tad-aṅguṣṭha-nipīḍitā mahī*

nanāma tatrārdham ibhendra-dhiṣṭhitā
tarīva savyetarataḥ pade pade

SYNONYMS

yadā—when; *eka*—with one; *pādena*—leg; *saḥ*—Dhruva Mahārāja; *pārthiva*—the King's; *arbhakaḥ*—child; *tasthau*—remained standing; *tat-aṅguṣṭha*—his big toe; *nipīḍitā*—being pressed; *mahī*—the earth; *nanāma*—bent down; *tatra*—then; *ardham*—half; *ibha-indra*—the king of elephants; *dhiṣṭhitā*—being situated; *tarī iva*—like a boat; *savya-itarataḥ*—right and left; *pade pade*—in every step.

TRANSLATION

As Dhruva Mahārāja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step.

PURPORT

The most significant expression in this verse is pārthivārbhakaḥ ("son of the King"). When Dhruva Mahārāja was at home, although he was a king's son, he was prevented from getting on the lap of his father. But when he became advanced in self-realization, or devotional service, by the pressure of his toe he could push down the whole earth. That is the difference between ordinary consciousness and Kṛṣṇa consciousness. In ordinary

consciousness a king's son may be refused something even by his father, but when the same person becomes fully Kṛṣṇa conscious within his heart, he can push down the earth with the pressure of his toe.

One cannot argue, "How is it that Dhruva Mahārāja, who was prevented from getting up on the lap of his father, could press down the whole earth?" This argument is not very much appreciated by the learned, for it is an example of nagnamātṛkā logic. By this logic one would think that because his mother in her childhood was naked she should therefore remain naked even when she is grown up. The stepmother of Dhruva Mahārāja might have been thinking in a similar way: since she had refused to allow him to get up on the lap of his father, how could Dhruva perform such wonderful activities as pressing down the whole earth? She must have been very surprised when she learned that Dhruva Mahārāja, by concentrating constantly on the Supreme Personality of Godhead within his heart, could press down the entire earth, like an elephant who presses down the boat on which it is loaded.

4.8.80

> *tasminn abhidhyāyati viśvam ātmano*
> *dvāraṁ nirudhyāsum ananyayā dhiyā*
> *lokā nirucchvāsa-nipīḍitā bhṛśaṁ*
> *sa-loka-pālāḥ śaraṇaṁ yayur harim*

SYNONYMS

tasmin—Dhruva Mahārāja; *abhidhyāyati*—when meditating with full concentration; *viśvam ātmanaḥ*—the total body of the universe; *dvāram*—the holes; *nirudhya*—closed; *asum*—the life air; *ananyayā*—without being diverted; *dhiyā*—meditation; *lokāḥ*—all the planets; *nirucchvāsa*—having stopped breathing; *nipīḍitāḥ*—thus being suffocated; *bhṛśam*—very soon; *sa-loka-pālāḥ*—all the great demigods from different planets; *śaraṇam*—shelter; *yayuḥ*—took; *harim*—of the Supreme Personality of Godhead.

TRANSLATION

When Dhruva Mahārāja became practically one in heaviness with Lord Viṣṇu, the total consciousness, due to his fully concentrating and closing all the holes of his body, the total universal breathing became choked up, and all the big demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.

PURPORT

When hundreds of persons are sitting in an airplane, although they remain as individual units, they each share in the total force of the airplane, which runs at thousands of miles per hour; similarly, when unit energy is identified with the service of the total energy, the unit energy becomes as powerful as the total energy. As explained in the previous verse, Dhruva Mahārāja, because of his spiritual advancement, became almost the total

heaviness, and thus he pressed down the whole earth. Moreover, by such spiritual power his unit body became the total body of the universe. Thus when he closed the holes of his unit body to firmly concentrate his mind on the Supreme Personality of Godhead, all the units of the universe—namely all the living entities, including the big demigods—felt the pressure of suffocation, as if their breathing were being choked. Therefore they all took shelter of the Supreme Personality of Godhead because they were perplexed as to what had happened.

This example of Dhruva Mahārāja's closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the whole world to become devotees of the Lord. If there is only one pure devotee in pure Kṛṣṇa consciousness, he can change the total consciousness of the world into Kṛṣṇa consciousness. This is not very difficult to understand if we study the behavior of Dhruva Mahārāja.

4.8.81

devā ūcuḥ
naivaṁ vidāmo bhagavan prāṇa-rodhaṁ
carācarasyākhila-sattva-dhāmnaḥ
vidhehi tan no vṛjinād vimokṣaṁ
prāptā vayaṁ tvāṁ śaraṇaṁ śaraṇyam

SYNONYMS

devāḥ ūcuḥ—all the demigods said; *na*—not; *evam*—thus; *vidāmaḥ*—we can understand; *bhagavan*—O Personality of Godhead; *prāṇa-rodham*—how we feel our breathing choked; *cara*—moving; *acarasya*—not moving; *akhila*—universal; *sattva*—existence; *dhāmnaḥ*—the reservoir of; *vidhehi*—kindly do the needful; *tat*—therefore; *naḥ*—our; *vṛjināt*—from the danger; *vimokṣam*—liberation; *prāptāḥ*—approaching; *vayam*—all of us; *tvām*—unto You; *śaraṇam*—shelter; *śaraṇyam*—worthy to be taken shelter of.

TRANSLATION

The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating, their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.

PURPORT

Dhruva Mahārāja's influence, attained by executing devotional service unto the Lord, was felt even by the demigods, who had never before experienced such a situation. Because of Dhruva Mahārāja's controlling his breathing, the entire universal breathing process was choked. It is by the will of the Supreme Personality of Godhead that material entities cannot breathe whereas spiritual entities are able to breathe; material entities

are products of the Lord's external energy, whereas spiritual entities are products of the Lord's internal energy. The demigods approached the Supreme Personality of Godhead, who is the controller of both kinds of entities, in order to know why their breathing was choked. The Supreme Lord is the ultimate goal for the solution to all problems within this material world. In the spiritual world there are no problems, but the material world is always problematic. Since the Supreme Personality of Godhead is the master of both the material and spiritual worlds, it is better to approach Him in all problematic situations. Those who are devotees, therefore, have no problems in this material world. Viśvaṁ pūrṇa-sukhāyate: devotees are free from all problems because they are fully surrendered unto the Supreme Personality of Godhead. For a devotee, everything in the world is very pleasing because he knows how to use everything in the transcendental loving service of the Lord.

4.8.82

śrī-bhagavān uvāca
mā bhaiṣṭa bālaṁ tapaso duratyayān
nivartayiṣye pratiyāta sva-dhāma
yato hi vaḥ prāṇa-nirodha āsīd
auttānapādir mayi saṅgatātmā

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead replied; *mā bhaiṣṭa*—do not be afraid; *bālam*—the boy Dhruva; *tapasaḥ*—by his severe austerity; *duratyayāt*—strongly determined; *nivartayiṣye*—I shall ask him to stop this; *pratiyāta*—you can return; *sva-dhāma*—your own respective homes; *yataḥ*—from whom; *hi*—certainly; *vaḥ*—your; *prāṇa-nirodhaḥ*—choking the life air; *āsīt*—happened; *auttānapādiḥ*—on account of the son of King Uttānapāda; *mayi*—unto Me; *saṅgata-ātmā*—fully absorbed in thought of Me.

TRANSLATION

The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the severe austerity and full determination of the son of King Uttānapāda, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.

PURPORT

Here one word, saṅgatātmā, is misinterpreted by the Māyāvādī philosophers, who say that the self of Dhruva Mahārāja became one with the Supreme Self, the Personality of Godhead. The Māyāvādī philosophers want to prove by this word that the Supersoul and the individual soul become united in this way and

that after such unification the individual soul has no separate existence. But here it is clearly said by the Supreme Lord that Dhruva Mahārāja was so absorbed in meditation on the thought of the Supreme Personality of Godhead that He Himself, the universal consciousness, was attracted to Dhruva. In order to please the demigods, He wanted to go Himself to Dhruva Mahārāja to stop him from this severe austerity. The Māyāvādī philosophers' conclusion that the Supersoul and the individual soul become united is not supported by this statement. Rather, the Supersoul, the Personality of Godhead, wanted to stop Dhruva Mahārāja from this severe austerity.

By pleasing the Supreme Personality of Godhead, one pleases everyone, just as by watering the root of a tree one satisfies every branch, twig and leaf of the tree. If one can attract the Supreme Personality of Godhead, naturally he attracts the whole universe because Kṛṣṇa is the supreme cause of the universe. All the demigods were afraid of being totally vanquished by suffocation, but the Personality of Godhead assured them that Dhruva Mahārāja was a great devotee of the Lord and was not about to annihilate everyone in the universe. A devotee is never envious of other living entities.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Leaves Home for the Forest."

SB 4.8: Dhruva Mahārāja Leaves Home for the Forest

Chapter 9

4.9.1

maitreya uvāca
ta evam utsanna-bhayā urukrame
kṛtāvanāmāḥ prayayus tri-viṣṭapam
sahasraśīrṣāpi tato garutmatā
madhor vanaṁ bhṛtya-didṛkṣayā gataḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued; *te*—the demigods; *evam*—thus; *utsanna-bhayāḥ*—being freed from all fears; *urukrame*—unto the Supreme Personality of Godhead, whose actions are uncommon; *kṛta-avanāmāḥ*—they offered their obeisances; *prayayuḥ*—they returned; *tri-viṣṭapam*—to their respective heavenly planets; *sahasra-śīrṣā api*—also the Personality of Godhead known as Sahasraśīrṣā; *tataḥ*—from there; *garutmatā*—getting up on the back of Garuḍa; *madhoḥ vanam*—the forest known as Madhuvana; *bhṛtya*—servant; *didṛkṣayā*—wishing to see him; *gataḥ*—went.

TRANSLATION

The great sage Maitreya told Vidura: When the demigods were thus reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances, they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasraśīrṣa incarnation, got on the back of Garuḍa, who carried Him to the Madhuvana Forest to see His servant Dhruva.

PURPORT

The word sahasraśīrṣa refers to the Personality of Godhead known as Garbhodakaśāyī Viṣṇu. Although the Lord appeared as Kṣīrodakaśāyī Viṣṇu, He has been described here as Sahasraśīrṣa Viṣṇu because He is nondifferent from Garbhodakaśāyī Viṣṇu. According to Śrīla Sanātana Gosvāmī in his Bhāgavatāmṛta, the Sahasraśīrṣa Personality of Godhead who appeared at that time was the incarnation known as Pṛśnigarbha. He created the planet known as Dhruvaloka for the habitation of Dhruva Mahārāja.

4.9.2

sa vai dhiyā yoga-vipāka-tīvrayā
hṛt-padma-kośe sphuritaṁ taḍit-prabham
tirohitaṁ sahasaivopalakṣya
bahiḥ-sthitaṁ tad-avasthaṁ dadarśa

SYNONYMS

saḥ—Dhruva Mahārāja; *vai*—also; *dhiyā*—by meditation; *yoga-vipāka-tīvrayā*—on account of mature realization of the yogic process; *hṛt*—the heart; *padma-kośe*—on the lotus of; *sphuritam*—manifested; *taḍit-prabham*—brilliant like lightning; *tirohitam*—having disappeared; *sahasā*—all of a sudden; *eva*—also; *upalakṣya*—by observing; *bahiḥ-sthitam*—externally situated; *tat-avastham*—in the same posture; *dadarśa*—was able to see.

TRANSLATION

The form of the Lord, which was brilliant like lightning and in which Dhruva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhruva was perturbed, and his meditation broke. As soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing Him in his heart.

PURPORT

Because of his mature position in yogic meditation, Dhruva Mahārāja was constantly observing the form of the Personality of Godhead within his heart, but all of a sudden, when the Supreme Personality disappeared from his heart, he thought that he had lost Him. He was perturbed, but upon opening his eyes and breaking his meditation he saw the same form of the Lord before him. In the Brahma-saṁhitā (5.38) it is said, premāñjana-cchurita-bhakti-vilocanena: a saintly person who has developed

love of Godhead by devotional service always sees the Lord's transcendental form of Śyāmasundara. This Śyāmasundara form of the Lord within the heart of a devotee is not imagination. When a devotee becomes mature in his prosecution of devotional service, he sees eye to eye the same Śyāmasundara he has thought of during the entire course of his devotional service. Since the Supreme Lord is absolute, the form within the heart of a devotee, the form in the temple and the original form in Vaikuṇṭha, Vṛndāvana-dhāma, are all the same; they are nondifferent from one another.

4.9.3

> *tad-darśanenāgata-sādhvasaḥ kṣitāv*
> *avandatāṅgaṁ vinamayya daṇḍavat*
> *dṛgbhyāṁ prapaśyan prapibann ivārbhakaś*
> *cumbann ivāsyena bhujair ivāśliṣan*

SYNONYMS

tat-darśanena—after seeing the Lord; *āgata-sādhvasaḥ*—Dhruva Mahārāja, being greatly confused; *kṣitau*—on the ground; *avandata*—offered obeisances; *aṅgam*—his body; *vinamayya*—prostrating; *daṇḍavat*—just like a rod; *dṛgbhyām*—with his eyes; *prapaśyan*—looking upon; *prapiban*—drinking; *iva*—like; *arbhakaḥ*—the boy; *cumban*—kissing; *iva*—like; *āsyena*—with his mouth; *bhujaiḥ*—with his arms; *iva*—like; *āśliṣan*—embracing.

TRANSLATION

When Dhruva Mahārāja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of God. Dhruva Mahārāja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.

PURPORT

Naturally, when Dhruva Mahārāja personally saw the Supreme Personality of Godhead face to face, he was very much agitated in awe and respect, and it appeared as if he were drinking the entire body of the Lord with his eyes. The devotee's love for the Supreme Personality of Godhead is so intense that he wants to kiss the lotus feet of the Lord constantly, and he wants to touch the tips of the toes of the Lord and constantly embrace His lotus feet. All these features of Dhruva Mahārāja's bodily expression indicate that upon seeing the Lord eye to eye he developed the eight kinds of transcendental ecstasy in his body.

4.9.4

sa taṁ vivakṣantam atad-vidaṁ harir
jñātvāsya sarvasya ca hṛdy avasthitaḥ

kṛtāñjaliṁ brahmamayena kambunā
pasparśa bālaṁ kṛpayā kapole

SYNONYMS

saḥ—the Supreme Personality of Godhead; *tam*—Dhruva Mahārāja; *vivakṣantam*—wanting to offer prayers describing His qualities; *a-tat-vidam*—not experienced at that; *hariḥ*—the Personality of Godhead; *jñātvā*—having understood; *asya*—of Dhruva Mahārāja; *sarvasya*—of everyone; *ca*—and; *hṛdi*—in the heart; *avasthitaḥ*—being situated; *kṛta-añjalim*—situated with folded hands; *brahma-mayena*—just consistent with the words of the Vedic hymns; *kambunā*—with His conchshell; *pasparśa*—touched; *bālam*—the boy; *kṛpayā*—out of causeless mercy; *kapole*—on the forehead.

TRANSLATION

Although Dhruva Mahārāja was a small boy, still he wanted to offer prayers to the Supreme Personality of Godhead in suitable language. But because he was inexperienced, he could not adjust himself immediately. The Supreme Personality of Godhead, being situated in everyone's heart, could understand Dhruva Mahārāja's awkward position. Out of His causeless mercy He touched His conchshell to the forehead of Dhruva Mahārāja, who stood before Him with folded hands.

PURPORT

Every devotee wants to chant the transcendental qualities of the Lord. Devotees are always interested in hearing about the transcendental qualities of the Lord, and they are always eager to glorify these qualities, but sometimes they feel inconvenienced by humbleness. The Personality of Godhead, being situated in everyone's heart, specifically gives a devotee intelligence to describe Him. It is therefore understood that when a devotee writes or speaks about the Supreme Personality of Godhead, it is dictated by the Lord from within. This is confirmed in Bhagavad-gītā, Tenth Chapter: to those who constantly engage in the transcendental loving service of the Lord, the Lord, from within, dictates what to do next in order to serve Him. When Dhruva Mahārāja felt hesitant, not knowing how to describe the Lord for want of sufficient experience, the Lord, out of His causeless mercy, touched His conchshell to Dhruva's forehead, and he was transcendentally inspired. This transcendental inspiration is called brahma-maya because when one is thus inspired, the sound he produces exactly corresponds to the sound vibration of the Vedas. This is not the ordinary sound vibration of this material world. Therefore the sound vibration of the Hare Kṛṣṇa mantra, although presented in the ordinary alphabet, should not be taken as mundane or material.

4.9.5

sa vai tadaiva pratipāditāṁ giraṁ
daivīṁ parijñāta-parātma-nirṇayaḥ
taṁ bhakti-bhāvo 'bhyagṛṇād asatvaraṁ
pariśrutoru-śravasaṁ dhruva-kṣitiḥ

SYNONYMS

saḥ—Dhruva Mahārāja; *vai*—certainly; *tadā*—at that time; *eva*—just; *pratipāditām*—having attained; *giram*—speech; *daivīm*—transcendental; *parijñāta*—understood; *para-ātma*—of the Supreme Soul; *nirṇayaḥ*—the conclusion; *tam*—to the Lord; *bhakti-bhāvaḥ*—situated in devotional service; *abhyagṛṇāt*—offered prayers; *asatvaram*—without any hasty conclusion; *pariśruta*—widely known; *uru-śravasam*—whose fame; *dhruva-kṣitiḥ*—Dhruva, whose planet would not be annihilated.

TRANSLATION

At that time Dhruva Mahārāja became perfectly aware of the Vedic conclusion and understood the Absolute Truth and His relationship with all living entities. In accordance with the line of devotional service to the Supreme Lord, whose fame is widespread, Dhruva, who in the future would receive a planet which would never be annihilated, even during the time of dissolution, offered his deliberate and conclusive prayers.

PURPORT

There are many important items to be considered in this verse. First of all, the relationship between the Absolute Truth and the relative material and spiritual energies is here understood by a student who has complete knowledge of the Vedic literature. Dhruva Mahārāja never went to any school or academic teacher to learn the Vedic conclusion, but because of his devotional service to the Lord, as soon as the Lord appeared and touched his forehead with His conchshell, automatically the entire Vedic conclusion was revealed to him. That is the process of understanding Vedic literature. One cannot understand it simply by academic learning. The Vedas indicate that only to one who has unflinching faith in the Supreme Lord as well as in the spiritual master is the Vedic conclusion revealed.

The example of Dhruva Mahārāja is that he engaged himself in devotional service to the Lord according to the order of his spiritual master, Nārada Muni. As a result of his rendering such devotional service with great determination and austerity, the Personality of Godhead personally manifested Himself before him. Dhruva was only a child. He wanted to offer nice prayers to the Lord, but because he lacked sufficient knowledge, he hesitated; but by the mercy of the Lord, as soon as the Lord's conchshell touched his forehead, he became completely aware of the Vedic conclusion. That conclusion is based on proper understanding of the difference between jīva and Paramātmā, the individual soul and the Supersoul. The individual soul is forever a servant of the Supersoul, and therefore his relationship

with the Supersoul is to offer service. That is called bhakti-yoga, or bhakti-bhāva. Dhruva Mahārāja offered his prayers to the Lord not in the way of the impersonalist philosophers, but as a devotee. Therefore, it is clearly said here, bhakti-bhāva. The only prayers worth offering are those offered to the Supreme Personality of Godhead, whose reputation is spread far and wide. Dhruva Mahārāja wanted to have the kingdom of his father, but his father refused to even allow him to get on his lap. In order to fulfill his desire, the Lord had already created a planet known as the Pole star, Dhruvaloka, which was never to be annihilated even at the time of the dissolution of the universe. Dhruva Mahārāja did not attain this perfection by acting hastily, but by patiently executing the order of his spiritual master, and therefore he became so successful that he saw the Lord face to face. Now he was further enabled, by the causeless mercy of the Lord, to offer fitting prayers to the Lord. To glorify or offer prayers unto the Supreme, one needs the Lord's mercy. One cannot write to glorify the Lord unless one is endowed with His causeless mercy.

4.9.6

dhruva uvāca
yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā
anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam

SYNONYMS

dhruvaḥ uvāca—Dhruva Mahārāja said; *yaḥ*—the Supreme Lord who; *antaḥ*—within; *praviśya*—entering; *mama*—my; *vācam*—words; *imām*—all these; *prasuptām*—which are all inactive or dead; *sañjīvayati*—rejuvenates; *akhila*—universal; *śakti*—energy; *dharaḥ*—possessing; *sva-dhāmnā*—by His internal potency; *anyān ca*—other limbs also; *hasta*—like hands; *caraṇa*—legs; *śravaṇa*—ears; *tvak*—skin; *ādīn*—and so on; *prāṇān*—life force; *namaḥ*—let me offer my obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *puruṣāya*—the Supreme Person; *tubhyam*—unto You.

TRANSLATION

Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses—my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

PURPORT

Dhruva Mahārāja could understand very easily the difference between his condition before and after attaining spiritual realization and seeing the Supreme Personality of Godhead face to face. He could understand that his life force and activities had been sleeping. Unless one comes to the spiritual platform, his bodily limbs, mind and other facilities within the body are understood to be sleeping. Unless one is spiritually situated, all his activities are taken as a dead man's activities or ghostly

activities. Śrīla Bhaktivinoda Ṭhākura has composed a song in which he addresses himself: "O living entity, get up! How long shall you sleep on the lap of māyā? Now you have the opportunity of possessing a human form of body; now try to get up and realize yourself." The Vedas also declare, "Get up! Get up! You have the opportunity, the boon of the human form of life—now realize yourself." These are the Vedic injunctions.

Dhruva Mahārāja actually experienced that upon enlightenment of his senses on the spiritual platform he could understand the essence of Vedic instruction—that the Supreme Godhead is the Supreme Person; He is not impersonal. Dhruva Mahārāja could immediately understand this fact. He was aware that for a very long time he was practically sleeping, and he felt the impetus to glorify the Lord according to the Vedic conclusion. A mundane person cannot offer any prayer or glorify the Supreme Personality of Godhead because he has no realization of the Vedic conclusion.

When Dhruva Mahārāja, therefore, found this difference within himself, he could immediately understand that it was because of the causeless mercy of the Lord. He offered obeisances to the Lord with great respect and reverence, completely understanding that the Lord's favor was upon him. This spiritual enlivenment of Dhruva Mahārāja's senses, mind, etc., was due to the action of the internal potency of the Lord. In this verse, therefore, the word sva-dhāmnā means by spiritual energy. Spiritual enlightenment is possible by the mercy of the

spiritual energy of the Lord. The chanting of the Hare Kṛṣṇa mantra is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called sevonmukha; at that time the spiritual energy gradually reveals the Lord to him.

Without revelation by the spiritual energy, one is unable to offer prayers glorifying the Lord. Any amount of philosophical speculation or poetic expression by mundane persons is still considered to be the action and reaction of the material energy. When one is actually enlivened by the spiritual energy, all his senses become purified, and he engages only in the service of the Lord. At that time his hands, legs, ear, tongue, mind, genitals—everything—engage in the service of the Lord. Such an enlightened devotee no longer has any material activities, nor has he any interest in being materially engaged. This process of purifying the senses and engaging them in the service of the Lord is known as bhakti, or devotional service. In the beginning, the senses are engaged by the direction of the spiritual master and śāstra, and after realization, when the same senses are purified, the engagement continues. The difference is that in the beginning the senses are engaged in a mechanical way, but after realization they are engaged in spiritual understanding.

4.9.7

> *ekas tvam eva bhagavann idam ātma-śaktyā*
> *māyākhyayoru-guṇayā mahad-ādy-aśeṣam*
> *sṛṣṭvānuviśya puruṣas tad-asad-guṇeṣu*
> *nāneva dāruṣu vibhāvasuvad vibhāsi*

SYNONYMS

ekaḥ—one; *tvam*—you; *eva*—certainly; *bhagavan*—O my Lord; *idam*—this material world; *ātma-śaktyā*—by Your own potency; *māyā-ākhyayā*—of the name *māyā*; *uru*—greatly powerful; *guṇayā*—consisting of the modes of nature; *mahat-ādi*—the *mahat-tattva,* etc.; *aśeṣam*—unlimited; *sṛṣṭvā*—after creating; *anuviśya*—then after entering; *puruṣaḥ*—the Supersoul; *tat*—of *māyā*; *asat-guṇeṣu*—into the temporarily manifested qualities; *nānā*—variously; *iva*—as if; *dāruṣu*—into pieces of wood; *vibhāvasu-vat*—just like fire; *vibhāsi*—You appear.

TRANSLATION

My Lord, You are the Supreme One, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You

create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

PURPORT

Dhruva Mahārāja realized that the Supreme Absolute Truth, the Personality of Godhead, acts through His different energies, not that He becomes void or impersonal and thus becomes all-pervading. The Māyāvādī philosopher thinks that the Absolute Truth, being spread throughout the cosmic manifestation, has no personal form. But here Dhruva Mahārāja, upon realization of the Vedic conclusion, says, "You are spread all over the cosmic manifestation by Your energy." This energy is basically spiritual, but because it acts in the material world temporarily, it is called māyā, or illusory energy. In other words, for everyone but the devotees the Lord's energy acts as external energy. Dhruva Mahārāja could understand this fact very nicely, and he could understand also that the energy and the energetic are one and the same. The energy cannot be separated from the energetic.

The identity of the Supreme Personality of Godhead in the feature of Paramātmā or Supersoul is admitted herein. His original spiritual energy enlivens the material energy, and thus the dead body appears to have life force. Voidist philosophers think that under certain material conditions symptoms of life occur in the material body, but the fact is that the material body cannot act on its own. Even a machine needs separate energy (electricity, steam, etc.). It is stated in this verse that the material

energy acts in varieties of material bodies, just as fire burns differently in different wood according to the size and quality of the wood. In the case of devotees the same energy is transformed into spiritual energy; this is possible because the energy is originally spiritual, not material. As it is said, viṣṇu-śaktiḥ parā proktā. The original energy inspires a devotee, and thus he engages all his bodily limbs in the service of the Lord. The same energy, as external potency, engages the ordinary nondevotees in material activities for sense enjoyment. We should mark the difference between māyā and sva-dhāma—for devotees the sva-dhāma acts, whereas in the case of nondevotees the māyā energy acts.

4.9.8

> *tvad-dattayā vayunayedam acaṣṭa viśvaṁ*
> *supta-prabuddha iva nātha bhavat-prapannaḥ*
> *tasyāpavargya-śaraṇaṁ tava pāda-mūlaṁ*
> *vismaryate kṛta-vidā katham ārta-bandho*

SYNONYMS

tvat-dattayā—given by You; *vayunayā*—by knowledge; *idam*—this; *acaṣṭa*—could see; *viśvam*—whole universe; *supta-prabuddhaḥ*—a man rising from sleep; *iva*—like; *nātha*—O my Lord; *bhavat-prapannaḥ*—Lord Brahmā, who is surrendered unto You; *tasya*—his; *āpavargya*—of persons desiring liberation; *śaraṇam*—the shelter; *tava*—Your; *pāda-mūlam*—lotus feet; *vismaryate*—can be

forgotten; *kṛta-vidā*—by a learned person; *katham*—how; *ārta-bandho*—O friend of the distressed.

TRANSLATION

O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

PURPORT

The Supreme Personality of Godhead cannot be forgotten even for a moment by His surrendered devotees. The devotee understands that the Lord's causeless mercy is beyond his estimation; he cannot know how much he is benefited by the grace of the Lord. The more a devotee engages himself in the devotional service of the Lord, the more encouragement is supplied by the energy of the Lord. In the Bhagavad-gītā the Lord says that to those who are constantly engaged in devotional service with love and affection, the Supreme Personality of Godhead gives intelligence from within, and thus they may make further progress. Being so encouraged, the devotee can never forget, at any moment, the Personality of Godhead. He always feels obliged to Him for having achieved increased power in

devotional service by His grace. Saintly persons like Sanaka, Sanātana and Lord Brahmā were able to see the entire universe, by the mercy of the Lord, through knowledge of the Lord. The example is given that a person may apparently abstain from sleep all day, but as long as he is not spiritually enlightened he is actually sleeping. He may sleep at night and perform his duties in the daytime, but as long as he does not come to the platform of working in spiritual enlightenment he is considered to be always sleeping. A devotee, therefore, never forgets the benefit derived from the Lord.

The Lord is addressed here as ārtabandhu, which means friend of the distressed. As stated in Bhagavad-gītā, after many, many births of executing severe austerities in search of knowledge, one comes to the point of real knowledge and becomes wise when he surrenders unto the Supreme Personality of Godhead. The Māyāvādī philosopher who does not surrender unto the Supreme Person is understood to be lacking in real knowledge. The devotee in perfect knowledge cannot forget his obligation to the Lord at any moment.

4.9.9

> *nūnaṁ vimuṣṭa-matayas tava māyayā te*
> *ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ*
> *arcanti kalpaka-taruṁ kuṇapopabhogyam*
> *icchanti yat sparśajaṁ niraye 'pi nṝṇām*

SYNONYMS

nūnam—certainly; *vimuṣṭa-matayaḥ*—those who have lost their right intelligence; *tava*—Your; *māyayā*—by the influence of the illusory energy; *te*—they; *ye*—who; *tvām*—You; *bhava*—from birth; *apyaya*—and death; *vimokṣaṇam*—the cause of liberation; *anya-hetoḥ*—for other purposes; *arcanti*—worship; *kalpaka-tarum*—who are like the desire tree; *kuṇapa*—of this dead body; *upabhogyam*—sense gratification; *icchanti*—they desire; *yat*—that which; *sparśa-jam*—derived by touch sensation; *niraye*—in hell; *api*—even; *nṝṇām*—for persons.

TRANSLATION

Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.

PURPORT

Dhruva Mahārāja repented because he had come to the Lord to render devotional service for material profit. He here condemns his attitude. Only due to gross lack of knowledge does one worship the Lord for material profit or for sense gratification. The Lord is like a desire tree. Anyone can have whatever he desires from the Lord, but people in general do not know what

kind of benediction they should ask from Him. Happiness derived from the touch of skin, or sensuous happiness, is present in the life of hogs and dogs. Such happiness is very insignificant. If a devotee worships the Lord for such insignificant happiness, he must be considered devoid of all knowledge.

4.9.10

> *yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-*
> *dhyānād bhavaj-jana-kathā-śravaṇena vā syāt*
> *sā brahmaṇi sva-mahimany api nātha mā bhūt*
> *kiṁ tv antakāsi-lulitāt patatāṁ vimānāt*

SYNONYMS

yā—that which; *nirvṛtiḥ*—bliss; *tanu-bhṛtām*—of the embodied; *tava*—Your; *pāda-padma*—lotus feet; *dhyānāt*—from meditating upon; *bhavat-jana*—from Your intimate devotees; *kathā*—topics; *śravaṇena*—by hearing; *vā*—or; *syāt*—comes into being; *sā*—that bliss; *brahmaṇi*—in the impersonal Brahman; *sva-mahimani*—Your own magnificence; *api*—even; *nātha*—O Lord; *mā*—never; *bhūt*—exists; *kim*—what to speak of; *tu*—then; *antaka-asi*—by the sword of death; *lulitāt*—being destroyed; *patatām*—of those who fall down; *vimānāt*—from their airplanes.

TRANSLATION

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your

glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

PURPORT

The transcendental bliss derived from devotional service, primarily from śravaṇaṁ kīrtanam, hearing and chanting, cannot be compared with the happiness derived by karmīs by elevating themselves to the heavenly planets or by jñānīs or yogīs who enjoy oneness with the supreme impersonal Brahman. Yogīs generally meditate upon the transcendental form of Viṣṇu, but devotees not only meditate upon Him but actually engage in the direct service of the Lord. In the previous verse we find the phrase bhavāpyaya, which means birth and death. The Lord can give relief from the chain of birth and death. It is a misunderstanding to think, as do the monists, that when one gets relief from the process of birth and death he merges into the Supreme Brahman. Here it is clearly said that the transcendental bliss derived from śravaṇaṁ kīrtanam by pure devotees cannot be compared to brahmānanda, or the impersonal conception of transcendental bliss derived by merging into the Absolute.

The position of karmīs is still more degraded. Their aim is to elevate themselves to the higher planetary systems. It is said, yānti deva-vratā devān: persons who worship the demigods are elevated to the heavenly planets (Bg. 9.25). But elsewhere in Bhagavad-gītā (Bg. 9.21) we find, kṣīṇe puṇye martya-lokaṁ viśanti: those who are elevated to the higher planetary systems must come down again as soon as the results of their pious activities are exhausted. They are like the modern astronauts who go to the moon; as soon as their fuel is used up, they are obliged to come back down to this earth. As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of yajñas and pious activities. Antakāsi-lulitāt: by the sword of time one is cut from his exalted position within this material world, and he comes down again. Dhruva Mahārāja appreciated that the results of devotional service are far more valuable than merging into the Absolute or being elevated to the heavenly planets. The words patatāṁ vimānāt are very significant. Vimāna means airplane: those who are elevated to the heavenly planets are like airplanes, which drop when they run out of fuel.

4.9.11

> *bhaktiṁ muhuḥ pravahatāṁ tvayi me prasaṅgo*
> *bhūyād ananta mahatām amalāśayānām*

yenāñjasolbaṇam uru-vyasanaṁ bhavābdhiṁ
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

SYNONYMS

bhaktim—devotional service; *muhuḥ*—constantly; *pravahatām*—of those who perform; *tvayi*—unto You; *me*—my; *prasaṅgaḥ*—intimate association; *bhūyāt*—may it become; *ananta*—O unlimited; *mahatām*—of the great devotees; *amala-āśayānām*—whose hearts are freed from material contamination; *yena*—by which; *añjasā*—easily; *ulbaṇam*—terrible; *uru*—great; *vyasanam*—full of dangers; *bhava-abdhim*—the ocean of material existence; *neṣye*—I shall cross; *bhavat*—Your; *guṇa*—transcendental qualities; *kathā*—pastimes; *amṛta*—nectar, eternal; *pāna*—by drinking; *mattaḥ*—mad.

TRANSLATION

Dhruva Mahārāja continued: O unlimited Lord, kindly bless me so that I can be associated with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about

Your transcendental qualities and pastimes, which are eternally existent.

PURPORT

The significant point in Dhruva Mahārāja's statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have, therefore, established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Consciousness Society and yet engage in Kṛṣṇa consciousness is living in a great hallucination, for this is not possible. From this statement of Dhruva Mahārāja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ. Only in the association of pure devotees can the words of Lord Kṛṣṇa be fully potent and relishable to the heart and ear. (Bhāg. 3.25.25) Dhruva Mahārāja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krishna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service.

A Māyāvādī philosopher may question us, "You may be very happy in the association of devotees, but what is your plan for

crossing the ocean of material existence?" Dhruva Mahārāja's answer is that it is not very difficult. He clearly says that this ocean can be crossed very easily if one simply becomes mad to hear the glories of the Lord. Bhavad-guṇa-kathā: for anyone who persistently engages in hearing the topics of the Lord from Śrīmad Bhagavad-gītā, Śrīmad-Bhāgavatam and Caitanya-caritāmṛta and who is actually addicted to this process, just as one becomes addicted to intoxicants, it is very easy to cross the nescience of material existence. The ocean of material nescience is compared with a blazing fire, but to a devotee this blazing fire is insignificant because he is completely absorbed in devotional service. Although the material world is blazing fire, to a devotee it appears full of pleasure (viśvaṁ pūrṇaṁ-sukhāyate).

The purport of this statement by Dhruva Mahārāja is that devotional service in the association of devotees is the cause of the development of further devotional service. By devotional service only is one elevated to the transcendental planet Goloka Vṛndāvana, and there also there is only devotional service, for the activities of devotional service both in this world and in the spiritual world are one and the same. Devotional service does not change. The example of a mango can be given here. If one gets an unripe mango, it is still a mango, and when it is ripe it remains the same mango, but it has become more tasteful and relishable. Similarly, there is devotional service performed according to the direction of the spiritual master and the injunctions and regulative principles of śāstra, and there is devotional service in the spiritual world rendered directly in association with the

Supreme Personality of Godhead. But they are both the same. There is no change. The difference is that one stage is unripe and the other is ripe and more relishable. It is possible to mature in devotional service only in the association of devotees.

4.9.12

> *te na smaranty atitarāṁ priyam īśa martyaṁ*
> *ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ*
> *ye tv abja-nābha bhavadīya-padāravinda-*
> *saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ*

SYNONYMS

te—they; *na*—never; *smaranti*—remember; *atitarām*—highly; *priyam*—dear; *īśa*—O Lord; *martyam*—material body; *ye*—they who; *ca*—also; *anu*—in relationship with; *adaḥ*—that; *suta*—sons; *suhṛt*—friends; *gṛha*—home; *vitta*—wealth; *dārāḥ*—and wife; *ye*—those who; *tu*—then; *abja-nābha*—O Lord who have a lotus navel; *bhavadīya*—of Your; *pada-aravinda*—lotus feet; *saugandhya*—the fragrance; *lubdha*—have achieved; *hṛdayeṣu*—with devotees whose hearts; *kṛta-prasaṅgāḥ*—have association.

TRANSLATION

O Lord who has a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in

relationship with it, offspring, friends, home, wealth, and wife, which are very, very dear to materialistic persons. He does not care for them.

PURPORT

A special advantage in devotional service is that devotees not only enjoy the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also are not very much attached to their bodies, unlike the yogīs, who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. Yogīs are generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern. Here Dhruva Mahārāja plainly says that a devotee has no more bodily interest. He knows that he is not the body. From the very beginning, therefore, without wasting time in bodily exercises, a devotee searches out a pure devotee and simply by his association becomes more advanced in spiritual consciousness than any yogī. Because a devotee knows that he is not the body, he is never affected by bodily happiness or distress. He is not interested in bodily relationships with wife, children, home, bank balance, etc., or in the distress or happiness which comes from these things. This is the special advantage of being a devotee. This status of life is possible only when a person is interested in associating with a pure devotee who always enjoys the fragrance of the lotus feet of the Lord.

4.9.13

> *tiryaṅ-naga-dvija-sarīsṛpa-deva-daitya-*
> *martyādibhiḥ paricitaṁ sad-asad-viśeṣam*
> *rūpaṁ sthaviṣṭham aja te mahad-ādy-anekaṁ*
> *nātaḥ paraṁ parama vedmi na yatra vādaḥ*

SYNONYMS

tiryak—by animals; *naga*—trees; *dvija*—birds; *sarīsṛpa*—reptiles; *deva*—demigods; *daitya*—demons; *martya-ādibhiḥ*—by men, etc.; *paricitam*—pervaded; *sat-asat-viśeṣam*—with varieties manifest and unmanifest; *rūpam*—form; *sthaviṣṭham*—gross universal; *aja*—O Unborn; *te*—Your; *mahat-ādi*—caused by the total material energy, etc.; *anekam*—various causes; *na*—not; *ataḥ*—from this; *param*—transcendental; *parama*—O Supreme; *vedmi*—I know; *na*—not; *yatra*—where; *vādaḥ*—various arguments.

TRANSLATION

My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I

see You now. Now all kinds of methods of theorizing processes are finished.

PURPORT

In the Bhagavad-gītā the Lord says that He has spread Himself throughout the universe, but although everything is resting upon Him, He is aloof. The same concept is expressed here by Dhruva Mahārāja. He states that before seeing the transcendental form of the Lord, he had experienced only the varieties of material forms, which are counted at 8,400,000 species of aquatics, birds, beasts, etc. The fact is that unless one engages in the devotional service of the Lord, it is impossible to understand the ultimate form of the Lord. This is also confirmed in the Bhagavad-gītā (Bg. 18.55). Bhaktyā mām abhijānāti: factual understanding of the Absolute Truth, who is the Supreme Person, cannot be obtained by any process other than devotional service.

Dhruva Mahārāja here compares his previous state of understanding with the perfection of understanding in the presence of the Supreme Lord. The position of a living entity is to render service; unless he comes to the stage of appreciating the Supreme Personality of Godhead, he engages in the service of the various forms of trees, reptiles, animals, men, demigods, etc. One can experience that one man engages in the service of a dog, another serves plants and creepers, another the demigods, and another humanity, or his boss in the office—but no one is engaged in the service of Kṛṣṇa. Aside from common men, even men who are elevated in terms of spiritual understanding are at

the utmost engaged in the service of the virāṭa-rūpa, or, unable to understand the ultimate form of the Lord, they worship voidism by meditation. Dhruva Mahārāja, however, had been blessed by the Supreme Lord. When the Lord touched His conchshell to Dhruva's forehead, real knowledge was revealed from within, and Dhruva could understand the Lord's transcendental form. Dhruva Mahārāja here admits that not only was he ignorant, but by years he was only a child. It would not have been possible for an ignorant child to appreciate the supreme form of the Lord had he not been blessed by the Lord, who had touched His conchshell to Dhruva's forehead.

4.9.14

> *kalpānta etad akhilaṁ jaṭhareṇa gṛhṇan*
> *śete pumān sva-dṛg ananta-sakhas tad-aṅke*
> *yan-nābhi-sindhu-ruha-kāñcana-loka-padma-*
> *garbhe dyumān bhagavate praṇato 'smi tasmai*

SYNONYMS

kalpa-ante—at the end of the millennium; *etat*—this universe; *akhilam*—all; *jaṭhareṇa*—within the belly; *gṛhṇan*—withdrawing; *śete*—lies down; *pumān*—the Supreme Person; *sva-dṛk*—looking upon Himself; *ananta*—the unlimited being Śeṣa; *sakhaḥ*—accompanied by; *tat-aṅke*—on His lap; *yat*—from whose; *nābhi*—navel; *sindhu*—ocean; *ruha*—sprouted; *kāñcana*—golden; *loka*—planet; *padma*—of the lotus; *garbhe*—on the whorl; *dyumān*—Lord

Brahmā; *bhagavate*—unto the Supreme Personality of Godhead; *praṇataḥ*—offering obeisances; *asmi*—I am; *tasmai*—unto Him.

TRANSLATION

My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu dissolves everything manifested within the universe in His belly. He lies down on the lap of Śeṣanāga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahmā is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

PURPORT

Dhruva Mahārāja's understanding of the Supreme Personality of Godhead is complete. In the Vedas it is said, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati: knowledge received through the transcendental, causeless mercy of the Lord is so perfect that by that knowledge the devotee becomes acquainted with all the different manifestations of the Lord. Lord Kṣīrodakaśāyī Viṣṇu was present before Dhruva Mahārāja, who could also understand the Lord's two other forms, namely Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī (Mahā) Viṣṇu. Regarding Mahā-Viṣṇu, it is stated in the Brahma-saṁhitā :

yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ viṣṇur mahān sa iha yasya kalā-viśeṣo govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.48)

At the end of each and every millennium, when all the material worlds are dissolved, everything enters the body of Garbhodakaśāyī Viṣṇu, who is lying on the lap of Śeṣanāga, another form of the Lord.

Those who are not devotees cannot understand the different forms of Viṣṇu and their positions in regard to the creation. Sometimes the atheists argue, "How can a flower stem sprout from the navel of Garbhodakaśāyī Viṣṇu?" They consider all the statements of the śāstras to be stories. As a result of their inexperience in the Absolute Truth and their reluctance to accept authority, they become more and more atheistic; they cannot understand the Supreme Personality of Godhead. But a devotee like Dhruva Mahārāja, by the grace of the Lord, knows all the manifestations of the Lord and their different positions. It is said that anyone who has even a little of the Lord's grace can understand His glories; others may go on speculating on the Absolute Truth, but they will always be unable to understand the Lord. In other words, unless one comes in contact with a devotee it is not possible to understand the transcendental form or the spiritual world and its transcendental activities.

4.9.15

> *tvaṁ nitya-mukta-pariśuddha-vibuddha ātmā*
> *kūṭa-stha ādi-puruṣo bhagavāṁs try-adhīśaḥ*
> *yad-buddhy-avasthitim akhaṇḍitayā sva-dṛṣṭyā*
> *draṣṭā sthitāv adhimakho vyatirikta āsse*

SYNONYMS

tvam—You; *nitya*—eternally; *mukta*—liberated; *pariśuddha*—uncontaminated; *vibuddhaḥ*—full of knowledge; *ātmā*—the Supreme Soul; *kūṭa-sthaḥ*—changeless; *ādi*—original; *puruṣaḥ*—person; *bhagavān*—the Lord, full with six opulences; *tri-adhīśaḥ*—master of the three modes; *yat*—whence; *buddhi*—of intellectual activities; *avasthitim*—all stages; *akhaṇḍitayā*—unbroken; *sva-dṛṣṭyā*—by transcendental vision; *draṣṭā*—You witness; *sthitau*—for maintaining (the universe); *adhimakhaḥ*—enjoyer of the results of all sacrifices; *vyatiriktaḥ*—differently; *āsse*—You are situated.

TRANSLATION

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of

material nature. Thus, You are always different from the ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

PURPORT

An atheistic argument against the supremacy of the Supreme Personality of Godhead states that if God, the Supreme Person, appears and disappears and sleeps and awakens, then what is the difference between God and the living entity? Dhruva Mahārāja is carefully distinguishing the existence of the Supreme Personality of Godhead from that of the living entities. He points out the following differences. The Lord is eternally liberated. Whenever He appears, even within this material world, He is never entangled by the three modes of material nature. He is known, therefore, as try-adhīśa, the master of the three modes of material nature. In Bhagavad-gītā (7.14) it is said, daivī hy eṣā guṇamayī mama māyā duratyayā: the living entities are all entangled in the three modes of material nature. The external energy of the Lord is very strong, but the Lord, as the master of the three modes of material nature, is ever liberated from the action and reaction of those modes. He is, therefore, uncontaminated, as it is stated in the Īśopaniṣad. The contamination of the material world does not affect the Supreme Godhead. Kṛṣṇa therefore says in the Bhagavad-gītā that those who are rascals and fools think of Him as an ordinary human being, not knowing His paraṁ bhāvam. Paraṁ bhāvam refers to

His being always transcendentally situated. Material contamination cannot affect Him.

Another difference between the Lord and the living entity is that a living entity is always in darkness. Even though he may be situated in the mode of goodness, there are still so many things which are unknown to him. But it is not the same for the Supreme Personality of Godhead. He knows past, present and future and everything that is happening in everyone's heart. Bhagavad-gītā confirms this (vedāhaṁ samatītāni). The Lord is not part of the soul—He is the unchangeable Supreme Soul, and the living entities are His parts and parcels. The living entity is forced to appear in this material world under the direction of daiva-māyā, but when the Lord appears, He comes by His own internal potency, ātma-māyā. Besides that, a living entity is within the time of past, present and future. His life has a beginning, a birth, and in the conditioned state his life ends with death. But the Lord is ādi-puruṣa, the original person. In the Brahma-saṁhitā Lord Brahmā offers his respect to the ādi-puruṣa, Govinda, the original person, who has no beginning, whereas the creation of this material world has a beginning. The Vedānta says, janmādy asya yataḥ; everything is born from the Supreme, but the Supreme has no birth. He has all the six opulences in full and beyond comparison, He is the master of material nature, His intelligence is not broken under any circumstances, and He stands aloof, although He is the maintainer of the whole creation. As stated in the Vedas (Kaṭha Up. 2.2.13), nityo nityānāṁ cetanaś cetanānām. The Lord is the

supreme maintainer. Living entities are meant to serve Him by offering sacrifices, for He is the rightful enjoyer of the results of all sacrifices. Everyone, therefore, should engage himself in the devotional service of the Lord with his life, his riches, his intelligence and his words. This is the original, constitutional position of the living entities. One should never compare the sleeping of an ordinary living entity with the sleeping of the Supreme Personality of Godhead in the Causal Ocean. There is no stage at which the living entity can compare to the Supreme Person. The Māyāvādī philosophers, being unable to adjust to all this, come to the conclusion of impersonalism or voidism.

4.9.16

> *yasmin viruddha-gatayo hy aniśaṁ patanti*
> *vidyādayo vividha-śaktaya ānupūrvyāt*
> *tad brahma viśva-bhavam ekam anantam ādyam*
> *ānanda-mātram avikāram ahaṁ prapadye*

SYNONYMS

yasmin—in whom; *viruddha-gatayaḥ*—of opposite character; *hi*—certainly; *aniśam*—always; *patanti*—are manifest; *vidyā-ādayaḥ*—knowledge and ignorance, etc.; *vividha*—various; *śaktayaḥ*—energies; *ānupūrvyāt*—continually; *tat*—that; *brahma*—Brahman; *viśva-bhavam*—the cause of material creation; *ekam*—one; *anantam*—unlimited; *ādyam*—original; *ānanda-mātram*—simply

blissful; *avikāram*—changeless; *aham*—I; *prapadye*—offer my obeisances.

TRANSLATION

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements, knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

PURPORT

In the Brahma-saṁhitā it is said that the unlimited impersonal Brahman is the effulgence of the transcendental body of Govinda. In that unlimited effulgent aura of the Supreme Personality of Godhead there are innumerable universes with innumerable planets of different categories. Although the Supreme Person is the original cause of all causes, still His impersonal effulgence, known as Brahman, is the immediate cause of the material manifestation. Dhruva Mahārāja, therefore, offered his respectful obeisances unto the impersonal feature of the Lord. One who realizes this impersonal feature can enjoy the unchangeable brahmānanda, described here as spiritual bliss.

Śrīla Viśvanātha Cakravartī Ṭhākura describes that this impersonal feature, or Brahman manifestation, of the Supreme

Lord is meant for persons who are essentially very advanced but still not able to understand the personal features or variegatedness of the spiritual world. Such devotees are known as jñāna-miśra-bhaktas, or devotees whose devotional service is mixed with empiric knowledge. Because the impersonal Brahman realization is a partial understanding of the Absolute Truth, Dhruva Mahārāja offers his respectful obeisances.

It is said that this impersonal Brahman is the distant realization of the Absolute Truth. Although apparently Brahman seems to be devoid of energy, factually it has different energies working under the headings of knowledge and ignorance. On account of these different energies, there is continually a manifestation of vidyā and avidyā. Vidyā and avidyā are very nicely described in Īśopaniṣad. It is said there that sometimes, due to avidyā, or a poor fund of knowledge, one accepts the Absolute Truth as ultimately impersonal. But in fact the impersonal and personal realizations develop in proportion to the development of devotional service. The more we develop our devotional service, the more closely we approach the Absolute Truth, which, in the beginning, when we realize the Absolute Truth from a distant place, is manifest as impersonal.

People in general, who are under the influence of avidyā-śakti, or māyā, have neither knowledge nor devotion. But when a person who is a little advanced and is therefore called a jñānī advances even more, he is in the category of a jñāna-miśra-bhakta, or a devotee whose love is mixed with material

knowledge. When he is still further advanced, he can realize that the Absolute Truth is a person with multi-energies. An advanced devotee can understand the Lord and His creative energy. As soon as one accepts the creative energy of the Absolute Truth, the six opulences of the Supreme Personality of Godhead are also understood. Devotees who are still further advanced, in full knowledge, can understand the transcendental pastimes of the Lord. Only on that platform can one fully enjoy transcendental bliss. An example is given in this connection by Viśvanātha Cakravartī Ṭhākura of a person proceeding towards a destination. As he approaches, he sees the destination from a distant place, just as we see a city from a distance. At that time he simply understands that the city is situated at a distance. When, however, he comes still nearer, he sees the domes and flags. But as soon as he enters the city, he sees various paths, gardens, lakes, and marketplaces with shops, and persons buying. He sees varieties of cinema houses, and he sees dancing and jubilation. When a person actually enters the city and personally sees the activities of the city, he becomes satisfied.

4.9.17

> *satyāśiṣo hi bhagavaṁs tava pāda-padmam*
> *āśīs tathānubhajataḥ puruṣārtha-mūrteḥ*
> *apy evam arya bhagavān paripāti dīnān*
> *vāśreva vatsakam anugraha-kātaro 'smān*

SYNONYMS

satya—real; *āśiṣaḥ*—compared with other benedictions; *hi*—certainly; *bhagavan*—my Lord; *tava*—Your; *pāda-padmam*—lotus feet; *āśīḥ*—benediction; *tathā*—in that way; *anubhajataḥ*—for the devotees; *puruṣa-artha*—of the real goal of life; *mūrteḥ*—the personification; *api*—although; *evam*—thus; *arya*—O Lord; *bhagavān*—the Personality of Godhead; *paripāti*—maintains; *dīnān*—the poor in heart; *vāśrā*—a cow; *iva*—like; *vatsakam*—unto the calf; *anugraha*—to bestow mercy; *kātaraḥ*—eager; *asmān*—upon me.

TRANSLATION

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

PURPORT

Dhruva Mahārāja was cognizant of the defective nature of his own devotional service. Pure devotional service is without material form and is not covered by mental speculation or

fruitive activities. Pure devotional service is therefore called ahaitukī, unmotivated. Dhruva Mahārāja knew that he came to worship the Lord in devotional service with a motive—to get the kingdom of his father. Such an adulterated devotee can never see the Supreme Personality of Godhead face to face. He therefore felt very grateful for the causeless mercy of the Lord. The Lord is so merciful that He not only fulfills the desires of a devotee who is driven by ignorance and desires for material benefit, but He also gives him all protection, just as a cow gives milk to a newly born calf. In the Bhagavad-gītā it is said that the Lord gives intelligence to the constantly engaged devotee so that he may gradually approach the Lord without difficulty. A devotee must be very sincere in his devotional service; then, although there may be many things wrong on the devotee's part, Kṛṣṇa will guide him and gradually elevate him to the highest position of devotional service.

The Lord is addressed herein by Dhruva Mahārāja as puruṣārtha-mūrti, the ultimate goal of life. Generally puruṣārtha is taken to mean execution of a type of religious principle or worship of God in order to get material benediction. Prayers for material benediction are intended for satisfying the senses. And when one is frustrated and cannot fully satisfy the senses in spite of all endeavor, he desires liberation, or freedom from material existence. These activities are generally called puruṣārtha. But actually the ultimate goal is to understand the Supreme Personality of Godhead. This is called pañca-puruṣārtha, the ultimate goal of life. Lord Caitanya therefore taught us not to ask

from the Supreme Personality any benediction such as material wealth, popularity or a good wife. One should simply pray to the Lord to be constantly engaged in His transcendental loving service. Dhruva Mahārāja, being cognizant of his desire for material benefit, wanted protection from the Lord so that he might not be misled or deviated from the path of devotional service by material desires.

4.9.18

maitreya uvāca
athābhiṣṭuta evaṁ vai
sat-saṅkalpena dhīmatā
bhṛtyānurakto bhagavān
pratinandyedam abravīt

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *atha*—then; *abhiṣṭutaḥ*—being worshiped; *evam*—thus; *vai*—certainly; *sat-saṅkalpena*—by Dhruva Mahārāja, who had only good desires in his heart; *dhī-matā*—because he was very intelligent; *bhṛtya-anuraktaḥ*—very favorably disposed towards devotees; *bhagavān*—the Supreme Personality of Godhead; *pratinandya*—having congratulated him; *idam*—this; *abravīt*—said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, when Dhruva Mahārāja, who had good intentions in his heart, finished his prayer, the Supreme Lord, the Personality of Godhead, who is very kind to His devotees and servants, congratulated him, speaking as follows.

4.9.19

śrī-bhagavān uvāca
vedāhaṁ te vyavasitaṁ
hṛdi rājanya-bālaka
tat prayacchāmi bhadraṁ te
durāpam api suvrata

SYNONYMS

śrī-bhagavān uvāca—the Personality of Godhead said; *veda*—know; *aham*—I; *te*—your; *vyavasitam*—determination; *hṛdi*—within the heart; *rājanya-bālaka*—O son of the King; *tat*—that; *prayacchāmi*—I shall give you; *bhadram*—all good fortune; *te*—unto you; *durāpam*—although it is very difficult to obtain; *api*—in spite of; *su-vrata*—one who has taken a pious vow.

TRANSLATION

The Personality of Godhead said: My dear Dhruva, son of the King, you have executed pious vows, and I also know the desire within your heart. Although your desire is very ambitious and very difficult to fulfill, still I shall favor you with its fulfillment. All good fortune unto you.

PURPORT

The Lord is so merciful to His devotee that He immediately said to Dhruva Mahārāja, "Let there be all good fortune for you." The fact is that Dhruva Mahārāja was very much afraid in his mind, for he had aspired after material benefit in discharging his devotional service and this was hampering him from reaching the stage of love of God. In the Bhagavad-gītā (2.44) it is said, bhogaiśvarya-prasaktānām: those who are addicted to material pleasure cannot be attracted to devotional service. It was true that at heart Dhruva Mahārāja wanted a kingdom that would be far better than Brahmaloka. This was a natural desire for a kṣatriya. He was also only five years old, and in his childish way he desired to have a kingdom far greater than his father's, grandfather's or great-grandfather's. His father, Uttānapāda, was the son of Manu, and Manu was the son of Lord Brahmā. Dhruva wanted to excel all these great family members. The Lord, however, knew Dhruva Mahārāja's childish ambition, but at the same time how was it possible to offer him a position more exalted than Lord Brahmā's?

The Lord assured Dhruva Mahārāja that he would not be bereft of the His love. He encouraged Dhruva not to be worried that he childishly had material desires and at the same time had the pure aspiration to be a great devotee. Generally, the Lord does not award a pure devotee material opulence, even though he may desire it. But Dhruva Mahārāja's case was different. The Lord knew that he was such a great devotee that in spite of having material opulence he would never be deviated from love of God. This example illustrates that a highly qualified devotee can have the facility of material enjoyment and at the same time execute love of God. This, however, is a special case for Dhruva Mahārāja.

4.9.20-21

nānyair adhiṣṭhitaṁ bhadra
yad bhrājiṣṇu dhruva-kṣiti
yatra graharkṣa-tārāṇāṁ
jyotiṣāṁ cakram āhitam

meḍhyāṁ go-cakravat sthāsnu
parastāt kalpa-vāsinām
dharmo 'gniḥ kaśyapaḥ śukro
munayo ye vanaukasaḥ
caranti dakṣiṇī-kṛtya
bhramanto yat satārakāḥ

SYNONYMS

na—never; *anyaiḥ*—by others; *adhiṣṭhitam*—was ruled; *bhadra*—My good boy; *yat*—which; *bhrājiṣṇu*—brightly glowing; *dhruva-kṣiti*—the land known as Dhruvaloka; *yatra*—where; *graha*—planets; *ṛkṣa*—constellations; *tārāṇām*—and stars; *jyotiṣām*—by luminaries; *cakram*—encirclement; *āhitam*—is done; *meḍhyām*—around a central pole; *go*—of bulls; *cakra*—a multitude; *vat*—like; *sthāsnu*—stationary; *parastāt*—beyond; *kalpa*—a day of Brahmā (millennium); *vāsinām*—those who live; *dharmaḥ*—Dharma; *agniḥ*—Agni; *kaśyapaḥ*—Kaśyapa; *śukraḥ*—Śukra; *munayaḥ*—great sages; *ye*—all of them who; *vana-okasaḥ*—living in the forest; *caranti*—move; *dakṣiṇī-kṛtya*—keeping it to their right; *bhramantaḥ*—circumambulating; *yat*—which planet; *satārakāḥ*—with all the stars.

TRANSLATION

The Supreme Personality of Godhead continued: My dear Dhruva, I shall award you the glowing planet known as the Pole star, which will continue to stay even after the dissolution at the end of the millennium. No one has ever ruled this planet, which is surrounded by all the solar systems, planets and stars. All the luminaries in the sky circumambulate this planet, just as bulls go around a central pole for the purpose of crushing grains. Keeping it to their right, all the stars inhabited by the great sages like Dharma, Agni, Kaśyapa

and Śukra circumambulate this planet, which continues to exist even after the dissolution of all others.

PURPORT

Although the Pole star existed before its occupation by Dhruva Mahārāja, there was no predominating deity. Dhruvaloka, our Pole star, is the center for all other stars and solar systems, for all of them circle around Dhruvaloka just as a bull crushes grains by walking around and around a central pole. Dhruva wanted the best of all planets, and although it was a childish prayer, the Lord satisfied his demand. A small child may demand something from his father which his father has never given to anyone else, yet out of affection the father offers it to the child; similarly, this unique planet, Dhruvaloka, was offered to Mahārāja Dhruva. The specific significance of this planet is that until the entire universe is annihilated, this planet will remain, even during the devastation which takes place during the night of Lord Brahmā. There are two kinds of dissolutions, one during the night of Lord Brahmā and one at the end of Lord Brahmā's life. At the end of Brahmā's life, selected personalities go back home, back to Godhead. Dhruva Mahārāja is one of them. The Lord assured Dhruva that he would exist beyond the partial dissolution of this universe. Thus at the end of the complete dissolution, Dhruva Mahārāja would go directly to Vaikuṇṭhaloka, to a spiritual planet in the spiritual sky. Śrīla Viśvanātha Cakravartī Ṭhākura comments in this connection that Dhruvaloka is one of the lokas like Śvetadvīpa, Mathurā and Dvārakā. They are all eternal places in the kingdom of Godhead, which is described in the

Bhagavad-gītā (tad dhāma paramam) and in the Vedas (oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ). The words parastāt kalpa-vāsinām, transcendental to the planets inhabited after the dissolution, refer to the Vaikuṇṭha planets. In other words, Dhruva Mahārāja's promotion to the Vaikuṇṭhalokas was guaranteed by the Supreme Personality of Godhead.

4.9.22

prasthite tu vanaṁ pitrā
dattvā gāṁ dharma-saṁśrayaḥ
ṣaṭ-triṁśad-varṣa-sāhasraṁ
rakṣitāvyāhatendriyaḥ

SYNONYMS

prasthite—after departure; *tu*—but; *vanam*—to the forest; *pitrā*—by your father; *dattvā*—awarding; *gām*—the whole world; *dharma-saṁśrayaḥ*—under the protection of piety; *ṣaṭ-triṁśat*—thirty-six; *varṣa*—years; *sāhasram*—one thousand; *rakṣitā*—you will rule; *avyāhata*—without decay; *indriyaḥ*—the power of the senses.

TRANSLATION

After your father goes to the forest and awards you the rule of his kingdom, you will rule the entire world continually for 36,000 years, and all your senses will continue to be as strong as they are now. You will never become old.

PURPORT

In the Satya-yuga people generally lived for 100,000 years. Dhruva Mahārāja's ruling the world for 36,000 years was quite possible in those days.

4.9.23

tvad-bhrātary uttame naṣṭe
mṛgayāyāṁ tu tan-manāḥ
anveṣantī vanaṁ mātā
dāvāgniṁ sā pravekṣyati

SYNONYMS

tvat—your; *bhrātari*—brother; *uttame*—Uttama; *naṣṭe*—being killed; *mṛgayāyām*—in hunting; *tu*—then; *tat-manāḥ*—being too afflicted; *anveṣantī*—while searching out; *vanam*—in the forest; *mātā*—the mother; *dāva-agnim*—in the forest fire; *sā*—she; *pravekṣyati*—will enter.

TRANSLATION

The Lord continued: Sometime in the future your brother Uttama will go hunting in the forest, and while absorbed in hunting, he will be killed. Your stepmother, Suruci, being maddened upon the death of her son, will go to search him out in the forest, but she will be devoured by a forest fire.

PURPORT

Dhruva Mahārāja came to the forest to search out the Supreme Personality of Godhead with a revenging spirit against his stepmother. His stepmother had insulted Dhruva, who was not an ordinary person, but a great Vaiṣṇava. An offense at the lotus feet of a Vaiṣṇava is the greatest offense in this world. Because of her insulting Dhruva Mahārāja, Suruci would become mad upon the death of her son and would enter a forest fire, and thus her life would be ended. This was specifically mentioned by the Lord to Dhruva because he was determined for revenge against her. From this we should take the lesson that we should never try to insult a Vaiṣṇava. Not only should we not insult a Vaiṣṇava, but we should not insult anyone unnecessarily. When Suruci insulted Dhruva Mahārāja, he was just a child. She of course did not know that Dhruva was a great recognized Vaiṣṇava, and so her offense was committed unknowingly. Similarly, if one serves a Vaiṣṇava unknowingly, there is a good result. When one serves a Vaiṣṇava without knowledge, he still gets the good result, and if he unknowingly insults a Vaiṣṇava, one suffers the bad result. A Vaiṣṇava is especially favored by the Supreme Personality of Godhead. Pleasing him or displeasing him directly affects the pleasure and displeasure of the Supreme Lord. Śrīla Viśvanātha Cakravartī Ṭhākura, in his eight stanzas of prayer to the spiritual master, has sung, yasya prasādād bhagavat-prasādaḥ: by pleasing the spiritual master, who is a pure Vaiṣṇava, one pleases the Personality of Godhead, but if one displeases the spiritual master he does not know where he is going.

4.9.24

iṣṭvā māṁ yajña-hṛdayaṁ
yajñaiḥ puṣkala-dakṣiṇaiḥ
bhuktvā cehāśiṣaḥ satyā
ante māṁ saṁsmariṣyasi

SYNONYMS

iṣṭvā—after worshiping; *mām*—Me; *yajña-hṛdayam*—the heart of all sacrifices; *yajñaiḥ*—by great sacrifices; *puṣkala-dakṣiṇaiḥ*—comprehending distribution of great charities; *bhuktvā*—after enjoying; *ca*—also; *iha*—within this world; *āśiṣaḥ*—blessings; *satyāḥ*—true; *ante*—at the end; *mām*—Me; *saṁsmariṣyasi*—you will be able to remember.

TRANSLATION

The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way you will be able to enjoy the blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

PURPORT

The most important factor in this verse is the Lord's instructions regarding how to remember the Supreme Personality of Godhead at the end of life. Ante nārāyaṇa-smṛtiḥ: the result of whatever

we do in executing spiritual activities is successful if we can remember Nārāyaṇa, the Supreme Personality of Godhead. This program of constant remembrance can be disturbed by many things, but Dhruva Mahārāja's life would be so pure, as assured by the Lord Himself, that he would never forget Him. Thus at the time of his death he would remember the Supreme Lord, and before his death he would enjoy this material world, not by sense gratification, but by performing great sacrifices. As stated in the Vedas, when one performs great sacrifices he must give in charity, not only to the brāhmaṇas, but also to the kṣatriyas, vaiśyas and śūdras. It is assured here that Dhruva Mahārāja would be able to perform such activities. In this age of Kali, however, the great sacrifice is the performance of saṅkīrtana-yajña. Our Kṛṣṇa consciousness movement is designed to teach people (and to learn ourselves) the exact instruction of the Personality of Godhead. In this way we shall continue to perform the saṅkīrtana-yajña continually and continually chant the Hare Kṛṣṇa mantra. Then certainly at the end of our lives we shall be able to remember Kṛṣṇa, and our program of life will be successful. In this age, distribution of prasāda has replaced distribution of money. No one has sufficient money to distribute, but if we distribute kṛṣṇa-prasāda as far as possible, it is more valuable than the distribution of money.

4.9.25

> *tato gantāsi mat-sthānaṁ*
> *sarva-loka-namaskṛtam*

upariṣṭād ṛṣibhyas tvaṁ
yato nāvartate gataḥ

SYNONYMS

tataḥ—thereafter; *gantā asi*—you will go; *mat-sthānam*—to My abode; *sarva-loka*—by all planetary systems; *namaḥ-kṛtam*—offered obeisances; *upariṣṭāt*—situated higher; *ṛṣibhyaḥ*—than the planetary systems of the *ṛṣis*; *tvam*—you; *yataḥ*—wherefrom; *na*—never; *āvartate*—will come back; *gataḥ*—having gone there.

TRANSLATION

The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven ṛṣis, and when you go there you will never have to come back again to this material world.

PURPORT

In this verse the word nāvartate is very significant. The Lord says, "You will not come back to this material world because you will reach mat-sthānam, My abode." Therefore Dhruvaloka, or the Pole star, is the abode of Lord Viṣṇu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Śvetadvīpa. It is clearly indicated that this planet is situated above the seven planetary systems of the

ṛṣis, and because this planet is Viṣṇuloka, it is worshiped by all other planetary systems. It may be questioned here what will happen to the planet known as Dhruvaloka at the time of the dissolution of this universe. The answer is simple: Dhruvaloka remains, like other Vaikuṇṭhalokas, beyond this universe. Śrīla Viśvanātha Cakravartī Ṭhākura has commented in this connection that the very word nāvartate indicates that this planet is eternal.

4.9.26

maitreya uvāca
ity arcitaḥ sa bhagavān
atidiśyātmanaḥ padam
bālasya paśyato dhāma
svam agād garuḍa-dhvajaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *arcitaḥ*—being honored and worshiped; *saḥ*—the Supreme Lord; *bhagavān*—the Personality of Godhead; *atidiśya*—after offering; *ātmanaḥ*—His personal; *padam*—residence; *bālasya*—while the boy; *paśyataḥ*—was looking on; *dhāma*—to His abode; *svam*—own; *agāt*—He returned; *garuḍa-dhvajaḥ*—Lord Viṣṇu, whose flag bears the emblem of Garuḍa.

TRANSLATION

The great sage Maitreya said: After being worshiped and honored by the boy, Dhruva Mahārāja, and after offering him His abode, Lord Viṣṇu returned to His abode on the back of Garuḍa as Dhruva Mahārāja looked on.

PURPORT

From this verse it appears that Lord Viṣṇu awarded Dhruva Mahārāja the same abode in which He resides. His abode is described in the Bhagavad-gītā (15.6): yad gatvā na nivartante tad dhāma paramaṁ mama.

4.9.27

so 'pi saṅkalpajaṁ viṣṇoḥ
pāda-sevopasāditam
prāpya saṅkalpa-nirvāṇaṁ
nātiprīto 'bhyagāt puram

SYNONYMS

saḥ—he (Dhruva Mahārāja); *api*—although; *saṅkalpa-jam*—the desired result; *viṣṇoḥ*—of Lord Viṣṇu; *pāda-sevā*—by serving the lotus feet; *upasāditam*—obtained; *prāpya*—having achieved; *saṅkalpa*—of his determination; *nirvāṇam*—the satisfaction; *na*—

not; *atiprītaḥ*—very much pleased; *abhyagāt*—he returned; *puram*—to his home.

TRANSLATION

Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhruva Mahārāja was not very pleased. Thus he returned to his home.

PURPORT

By worshiping the lotus feet of the Lord in devotional service as instructed by Nārada Muni, Dhruva Mahārāja achieved the desired result. His desire was to get a very exalted position, excelling those of his father, grandfather and great-grandfather, and although it was a somewhat childish determination because Dhruva Mahārāja was nothing but a small child, still Lord Viṣṇu, the Supreme Personality of Godhead, is so kind and merciful that He fulfilled his desire. Dhruva Mahārāja wanted a residence more exalted than any ever occupied by anyone else in his family. Therefore he was offered the planet in which the Lord personally resides, and his determination was completely satisfied. Still, when Dhruva Mahārāja returned home he was not very much pleased because although in pure devotional service there is no demand from the Lord, because of his childish nature he had demanded something, and although the Lord also fulfilled his desire, he was not very pleased. Rather, he was ashamed that he

had demanded something from the Lord, for he should not have done this.

4.9.28

vidura uvāca
sudurlabhaṁ yat paramaṁ padaṁ harer
māyāvinas tac-caraṇārcanārjitam
labdhvāpy asiddhārtham ivaika-janmanā
kathaṁ svam ātmānam amanyatārtha-vit

SYNONYMS

viduraḥ uvāca—Vidura continued to inquire; *sudurlabham*—very rare; *yat*—that which; *paramam*—is the supreme; *padam*—situation; *hareḥ*—of the Supreme Personality of Godhead; *māyā-vinaḥ*—very affectionate; *tat*—His; *caraṇa*—lotus feet; *arcana*—by worshiping; *arjitam*—achieved; *labdhvā*—having attained; *api*—although; *asiddha-artham*—not fulfilled; *iva*—as if; *eka-janmanā*—in the duration of one life; *katham*—why; *svam*—own; *ātmānam*—heart; *amanyata*—he felt; *artha-vit*—being very wise.

TRANSLATION

Śrī Vidura inquired: My dear brāhmaṇa, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Mahārāja achieved this position even in one life, and he was very

wise and conscientious. Why, then, was he not very pleased?

PURPORT

Saint Vidura's inquiry is very relevant. The word artha-vit, which refers to one who knows how to discriminate between reality and unreality, is very significant in this connection. An artha-vit is also called paramahaṁsa. A paramahaṁsa accepts only the active principle of everything; just as a swan accepts only the milk from a mixture of water and milk, a paramahaṁsa accepts only the Supreme Personality of Godhead as his life and soul, neglecting all external material things. Dhruva Mahārāja was in this category, and due to his determination he achieved, the result he desired, but still when he returned home he was not very pleased.

4.9.29

maitreya uvāca
mātuḥ sapatnyā vāg-bāṇair
hṛdi viddhas tu tān smaran
naicchan mukti-pater muktiṁ
tasmāt tāpam upeyivān

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya replied; *mātuḥ*—of his mother; *sa-patnyāḥ*—of the co-wife; *vāk-bāṇaiḥ*—by the arrows of

harsh words; *hṛdi*—in the heart; *viddhaḥ*—pierced; *tu*—then; *tān*—all of them; *smaran*—remembering; *na*—not; *aicchat*—desired; *mukti-pateḥ*—from the Lord, whose lotus feet give liberation; *muktim*—salvation; *tasmāt*—therefore; *tāpam*—grief; *upeyivān*—he suffered.

TRANSLATION

Maitreya answered: Dhruva Mahārāja's heart, which was pierced by the arrow of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind.

PURPORT

This important verse has been discussed by many stalwart commentators. Why was Dhruva Mahārāja not very pleased, even after achieving the goal of life he desired? A pure devotee is always free from any kind of material desires. In the material world, one's material desires are all most demonic; one thinks of others as one's enemies, one thinks of revenge against one's enemies, one aspires to become the topmost leader or topmost person in this material world, and thus one competes with all others, etc. This has been described in the Bhagavad-gītā,

Sixteenth Chapter, as asuric. A pure devotee has no demand from the Lord. His only concern is to serve the Lord sincerely and seriously, and he is not at all concerned about what will happen in the future. In the Mukunda-mālā-stotra, King Kulaśekhara, author of the book, states in his prayer: "My dear Lord, I don't want any position of sense gratification within this material world. I simply want to engage in Your service perpetually." Similarly, Lord Caitanya, in His Śikṣāṣṭaka, also prayed, "My Lord, I do not want any amount of material wealth, I do not want any number of materialistic followers, nor do I want any attractive wife to enjoy. The only thing I want is that I may engage life after life in Your service." Lord Caitanya did not pray even for mukti, or liberation.

In this verse Maitreya replied to Vidura that Dhruva Mahārāja, influenced by a revengeful attitude towards his insulting stepmother, did not think of mukti, nor did he know what mukti is. Therefore he failed to aim for mukti as his goal in life. But a pure devotee also does not want liberation. He is a soul completely surrendered to the Supreme Lord, and he does not demand anything from the Lord. This position was realized by Dhruva Mahārāja when he saw the Supreme Personality of Godhead present personally before him because he was elevated to the vāsudeva platform. The vāsudeva platform refers to the stage at which material contamination is conspicuous by absence only, or in other words where there is no question of the material modes of nature—goodness, passion and ignorance—and one can therefore see the Supreme Personality of Godhead. Because on

the vāsudeva platform one can see God face to face, the Lord is also called Vāsudeva.

Dhruva Mahārāja's demand was for a position so exalted that it was never enjoyed even by Lord Brahmā, his great-grandfather. Kṛṣṇa, the Supreme Personality of Godhead, is so affectionate and kind towards His devotee, especially to a devotee like Dhruva Mahārāja, who went to render devotional service in the forest alone at the age of only five years, that although the motive might be impure, the Lord does not consider the motive; He is concerned with the service. But if a devotee has a particular motive, the Lord directly or indirectly knows it, and therefore He does not leave the devotee's material desires unfulfilled. These are some of the special favors by the Lord to a devotee.

Dhruva Mahārāja was offered Dhruvaloka, a planet that was never resided upon by any conditioned soul. Even Brahmā, although the topmost living creature within this universe, was also not allowed to enter the Dhruvaloka. Whenever there is a crisis within this universe, the demigods go to see the Supreme Personality of Godhead Kṣīrodakaśāyī Viṣṇu, and they stand on the beach of the Milk Ocean. So the fulfillment of Dhruva Mahārāja's demand—a position more exalted than that of even his great-grandfather, Brahmā—was offered to him.

Here in this verse the Lord is described as mukti-pati, which means one under whose lotus feet there are all kinds of mukti. There are five kinds of mukti-sāyujya, sārūpya, sālokya, sāmīpya

and sārṣṭi. Out of these five muktis, which can be achieved by any person engaged in devotional service to the Lord, the one which is known as sāyujya is generally demanded by Māyāvādī philosophers; they demand to become one with the impersonal Brahman effulgence of the Lord. In the opinion of many scholars, this sāyujya-mukti, although counted among the five kinds of mukti, is not actually mukti because from sāyujya-mukti one may again fall down to this material world. This information we have from Śrīmad-Bhāgavatam wherein it is said patanty adhaḥ, which means "they again fall down." The monist philosopher, after executing severe austerity, merges into the impersonal effulgence of the Lord, but the living entity always wants reciprocation in loving affairs. Therefore, although the monist philosopher is elevated to the status of being one with the effulgence of the Lord, because there is no facility for associating with the Lord and rendering service unto Him, he again falls into this material world, and his service propensity is satisfied by material welfare activities like humanitarianism, altruism and philanthropy. There are many instances of such falldowns, even for great sannyāsīs in the Māyāvāda school.

Therefore Vaiṣṇava philosophers do not accept sāyujya-mukti to be within the category of mukti. According to them, mukti means transferral to the loving service of the Lord from one's position of serving māyā. Lord Caitanya also says in this connection that the constitutional position of a living entity is to render service to the Lord. That is real mukti. When one is situated in his original position, giving up artificial positions, he

is called mukta, or liberated. In the Bhagavad-gītā this is confirmed: anyone who engages in rendering transcendental loving service to the Lord is considered to be mukta, or brahma-bhūta. It is said in Bhagavad-gītā that a devotee is considered to be on the brahma-bhūta platform when he has no material contamination. In the Padma Purāṇa this is also confirmed: mukti means engagement in the service of the Lord.

The great sage Maitreya explained that Dhruva Mahārāja did not desire in the beginning to engage in the service of the Lord, but he wanted an exalted position better than his great-grandfather's. This is more or less not service to the Lord but service to the senses. Even if one gets the position of Brahmā, the most exalted position in this material world, he is a conditioned soul. Śrīla Prabodhānanda Sarasvatī says that if one is elevated to real, pure devotional service, he considers even great demigods like Brahmā and Indra to be on an equal level with an insignificant insect. The reason is that an insignificant insect has a desire for sense gratification and even a great personality like Lord Brahmā also wants to dominate this material nature.

Sense gratification means domination over material nature. The whole competition between conditioned souls is based upon domination of this material nature. Modern scientists are proud of their knowledge because they are discovering new methods to dominate the laws of material nature. They think that this is the advancement of human civilization—the more they can dominate the material laws, the more advanced they think they are. Dhruva

Mahārāja's propensity in the beginning was like that. He wanted to dominate this material world in a greater position than Lord Brahmā. Therefore elsewhere it is described that after the appearance of the Lord, when Dhruva Mahārāja thought and compared his determination to his final reward, he realized that he had wanted a few particles of broken glass but instead had received many diamonds. As soon as he saw the Supreme Personality of Godhead face to face, he immediately became conscious of the unimportance of his demand from the Lord to have an exalted position better than Lord Brahmā's.

When Dhruva Mahārāja became situated on the vāsudeva platform due to seeing the Lord face to face, all his material contamination was cleared. Thus he became ashamed of what his demands were and what he had achieved. He was very much ashamed to think that although he had gone to Madhuvana, giving up the kingdom of his father, and he had gotten a spiritual master like Nārada Muni, he was still thinking of revenge against his stepmother and wanted to occupy an exalted post within this material world. These were the causes for his moroseness even after he received all the desired benedictions from the Lord.

When Dhruva Mahārāja factually saw the Supreme Personality of Godhead, there was no question of a revengeful attitude towards his stepmother nor any aspiration to lord it over the material world, but the Supreme Personality is so kind that He knew that Dhruva Mahārāja wanted these. Speaking before Dhruva Mahārāja, He used the word vedāham because when

Dhruva Mahārāja demanded material benefits, the Lord was present within his heart and so knew everything. The Lord always knows everything that a man is thinking. This is confirmed in Bhagavad-gītā also: vedāhaṁ samatītāni.

The Lord fulfilled all Dhruva Mahārāja's desires. His revengeful attitude towards his stepmother and stepbrother was satisfied. He wanted a more exalted position than that of his great-grandfather. That was also fulfilled. And at the same time, his eternal position in Dhruvaloka was fixed. Although Dhruva Mahārāja's achievement of an eternal planet was not conceived of by him, Kṛṣṇa thought, "What will Dhruva do with an exalted position within this material world?" Therefore He gave him the opportunity to rule this material world for 36,000 years with unchangeable senses and the chance to perform many great sacrifices and thus become the most reputed king within this material world. And, after finishing with all this material enjoyment, he would be promoted to the spiritual world, which includes the Dhruvaloka.

4.9.30

dhruva uvāca
samādhinā naika-bhavena yat padaṁ
viduḥ sanandādaya ūrdhva-retasaḥ
māsair ahaṁ ṣaḍbhir amuṣya pādayoś
chāyām upetyāpagataḥ pṛthaṁ-matiḥ

SYNONYMS

dhruvaḥ uvāca—Dhruva Mahārāja said; *samādhinā*—by practicing *yoga* in trance; *na*—never; *eka-bhavena*—by one birth; *yat*—which; *padam*—position; *viduḥ*—understood; *sananda-ādayaḥ*—the four *brahmacārīs* headed by Sanandana; *ūrdhva-retasaḥ*—infallible celibates; *māsaiḥ*—within months; *aham*—I; *ṣaḍbhiḥ*—six; *amuṣya*—of Him; *pādayoḥ*—of the lotus feet; *chāyām*—shelter; *upetya*—achieving; *apagataḥ*—fell down; *pṛthak-matiḥ*—my mind fixed on things other than the Lord.

TRANSLATION

Dhruva Mahārāja thought to himself: To endeavor to be situated in the shade of the lotus feet of the Lord is not an ordinary task because even the great brahmacārīs headed by Sanandana, who practiced aṣṭāṅga-yoga in trance, attained the shelter of the lotus feet of the Lord only after many, many births. Although within six months I achieved the same result, nevertheless, due to my thinking differently from the Lord, I fell down from my position.

PURPORT

In this verse Dhruva Mahārāja himself explains the cause of his moroseness. First he laments that to see the Supreme Personality of Godhead directly is not easy. Even great saintly persons like the four celebrated brahmacārīs headed by Sanandana-Sanaka, Sanātana, Sanatkumāra and Sanandana—practiced the yoga

system for many, many births and remained in trance before getting the opportunity to see the Supreme Lord face to face. As far as Dhruva Mahārāja was concerned, he saw the Supreme Lord personally after only six months of practice in devotional service. He expected, therefore, that as soon as he met the Supreme Lord, the Lord would take him to His abode immediately, without waiting. Dhruva Mahārāja could understand very clearly that the Lord had offered him the rule of the world for 36,000 years because in the beginning he was under the spell of material energy and wanted to take revenge against his stepmother and rule over his father's kingdom. Dhruva Mahārāja greatly lamented his propensity for ruling the material world and his revengeful attitude towards other living entities.

4.9.31

aho bata mamānātmyaṁ
manda-bhāgyasya paśyata
bhava-cchidaḥ pāda-mūlaṁ
gatvā yāce yad antavat

SYNONYMS

aho—oh; *bata*—alas; *mama*—my; *anātmyam*—bodily consciousness; *manda-bhāgyasya*—of the unfortunate; *paśyata*—just see; *bhava*—material existence; *chidaḥ*—of the Lord, who can

cut off; *pāda-mūlam*—the lotus feet; *gatvā*—having approached; *yāce*—I prayed for; *yat*—that which; *anta-vat*—perishable.

TRANSLATION

Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.

PURPORT

The word anātmyam is very significant in this verse. Ātmā means the soul, and anātmya means without any conception of the soul. Śrīla Ṛṣabhadeva instructed his sons that unless a human being comes to the point of understanding the ātmā, or spiritual position, whatever he does is ignorance, and this brings only defeat in his life. Dhruva Mahārāja regrets his unfortunate position, for although he approached the Supreme Personality of Godhead, who is always able to give His devotee the highest benediction of cessation of the repetition of birth and death, which is impossible for any demigod to offer, he foolishly wanted something perishable. When Hiraṇyakaśipu asked immortality from Lord Brahmā, Lord Brahmā expressed his inability to offer such a benediction because he himself is not immortal; therefore immortality or complete cessation of the chain of repeated birth and death can be offered by the Supreme Lord, the Personality of Godhead Himself, not by others. Hariṁ vinā na sṛtiṁ taranti. It

is said that without the blessings of Hari, the Supreme Personality of Godhead, no one can stop the continuous chain of birth and death within this material world. Therefore the Supreme Lord is also called bhava-cchida. The Vaiṣṇava philosophy in the process of Kṛṣṇa consciousness prohibits the devotee from all kinds of material aspirations. A Vaiṣṇava devotee should always be anyābhilāṣitā-śūnya, free from all material aspirations for the results of fruitive activities or empiric philosophical speculation. Dhruva Mahārāja was actually initiated by Nārada Muni, the greatest Vaiṣṇava, in the chanting of oṁ namo bhagavate vāsudevāya. This mantra is a viṣṇu-mantra, for by practicing the chanting of this mantra one is elevated to the Viṣṇuloka. Dhruva Mahārāja regrets that although he was initiated in the viṣṇu-mantra by a Vaiṣṇava, he still aspired for material benefits. That was another cause for lamentation. Although he got the result of the viṣṇu-mantra by the causeless mercy of the Lord, he lamented how foolish he was to strive for material benefits while practicing devotional service. In other words, every one of us who is engaged in devotional service in Kṛṣṇa consciousness should be completely free from all material aspirations. Otherwise we will have to lament like Dhruva Mahārāja.

4.9.32

matir vidūṣitā devaiḥ
patadbhir asahiṣṇubhiḥ

yo nārada-vacas tathyaṁ
nāgrāhiṣam asattamaḥ

SYNONYMS

matiḥ—intelligence; *vidūṣitā*—contaminated; *devaiḥ*—by the demigods; *patadbhiḥ*—who will fall down; *asahiṣṇubhiḥ*—intolerant; *yaḥ*—I who; *nārada*—of the great sage Nārada; *vacaḥ*—of the instructions; *tathyam*—the truth; *na*—not; *agrāhiṣam*—could accept; *asat-tamaḥ*—the most wretched.

TRANSLATION

Since all the demigods who are situated in the higher planetary system will have to come down again, they are all envious of my being elevated to Vaikuṇṭhaloka by devotional service. These intolerant demigods have dissipated my intelligence, and only for this reason could I not accept the genuine benediction of the instructions of Sage Nārada.

PURPORT

As shown by many instances in the Vedic literature, when a person undergoes severe austerities, the demigods become very much perturbed because they are always afraid of losing their posts as the predominating deities of the heavenly planets. It is known to them that their position in the higher planetary system is not permanent, as it is stated in the Bhagavad-gītā, Ninth Chapter. It is said in the Gītā that after exhausting the results of

their pious activities, all the demigods who are inhabitants of the higher planetary system have to come back again to this earth.

It is a fact that the demigods control the different activities of the limbs of our bodies. Factually we are not free even in moving our eyelids. Everything is controlled by them. Dhruva Mahārāja's conclusion is that these demigods, being envious of his superior position in devotional service, conspired against him to pollute his intelligence, and thus although he was the disciple of a great Vaiṣṇava, Nārada Muni, he could not accept his valid instructions. Now Dhruva Mahārāja regretted very much that he had neglected these instructions. Nārada Muni had asked him, "Why should you bother about insult or adoration from your stepmother?" He of course informed Dhruva Mahārāja that since he was only a child, what did he have to do with such insult or adoration? But Dhruva Mahārāja was determined to achieve the benediction of the Supreme Personality of Godhead, and therefore Nārada advised him to go back home for the time being, and in mature time he could try to practice devotional service. Dhruva Mahārāja regretted that he had rejected the advice of Nārada Muni and was adamant in asking him for something perishable, namely revenge against his stepmother for her insult, and possession of the kingdom of his father.

Dhruva Mahārāja regretted very much that he could not take seriously the instruction of his spiritual master and that his consciousness was therefore contaminated. Still, the Lord is so

merciful that due to Dhruva's execution of devotional service He offered him the ultimate Vaiṣṇava goal.

4.9.33

daivīṁ māyām upāśritya
prasupta iva bhinna-dṛk
tapye dvitīye 'py asati
bhrātṛ-bhrātṛvya-hṛd-rujā

SYNONYMS

daivīm—of the Personality of Godhead; *māyām*—the illusory energy; *upāśritya*—taking shelter of; *prasuptaḥ*—dreaming while asleep; *iva*—like; *bhinna-dṛk*—having separated vision; *tapye*—I lamented; *dvitīye*—in the illusory energy; *api*—although; *asati*—temporary; *bhrātṛ*—brother; *bhrātṛvya*—enemy; *hṛt*—within the heart; *rujā*—by lamentation.

TRANSLATION

Dhruva Mahārāja lamented: I was under the influence of the illusory energy; being ignorant of the actual facts, I was sleeping on her lap. Under a vision of duality, I saw my brother as my enemy, and falsely I lamented within my heart, thinking, "They are my enemies."

PURPORT

Real knowledge is revealed to a devotee only when he comes to the right conclusion about life by the grace of the Lord. Our creation of friends and enemies within this material world is something like dreaming at night. In dreams we create so many things out of various impressions in the subconscious mind, but all such creations are simply temporary and unreal. In the same way, although apparently we are awake in material life, because we have no information of the soul and the Supersoul, we create many friends and enemies simply out of imagination. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says that within this material world or material consciousness, good and bad are the same. The distinction between good and bad is simply a mental concoction. The actual fact is that all living entities are sons of God, or by-products of His marginal energy. Because of our being contaminated by the modes of material nature, we distinguish one spiritual spark from another. That is also another kind of dreaming. It is stated in the Bhagavad-gītā that those who are actually learned do not make any distinction between a learned scholar, a brāhmaṇa, an elephant, a dog and a caṇḍāla; they do not see in terms of the external body, but they see the person as spirit soul. By higher understanding one can know that the material body is nothing but a combination of the five material elements. In that sense also the bodily construction of a human being and that of a demigod are one and the same. From the spiritual point of view we are all spiritual sparks, parts and parcels of the Supreme Spirit, God. Either materially or

spiritually we are basically one, but we make friends and enemies as dictated by the illusory energy. Dhruva Mahārāja therefore said, daivīṁ māyām upāśritya: the cause of his bewilderment was his association with the illusory material energy.

4.9.34

mayaitat prārthitaṁ vyarthaṁ
cikitseva gatāyuṣi
prasādya jagad-ātmānaṁ
tapasā duṣprasādanam
bhava-cchidam ayāce 'haṁ
bhavaṁ bhāgya-vivarjitaḥ

SYNONYMS

mayā—by me; *etat*—this; *prārthitam*—prayed for; *vyartham*—uselessly; *cikitsā*—treatment; *iva*—like; *gata*—has ended; *āyuṣi*—for one whose life; *prasādya*—after satisfying; *jagat-ātmānam*—the soul of the universe; *tapasā*—by austerity; *duṣprasādanam*—who is very difficult to satisfy; *bhava-chidam*—the Personality of Godhead, who can cut the chain of birth and death; *ayāce*—prayed for; *aham*—I; *bhavam*—repetition of birth and death; *bhāgya*—fortune; *vivarjitaḥ*—being without.

TRANSLATION

It is very difficult to satisfy the Supreme Personality of Godhead, but in my case, although I have satisfied the

Supersoul of the whole universe, I have prayed only for useless things. My activities were exactly like treatment given to a person who is already dead. Just see how unfortunate I am, for in spite of meeting the Supreme Lord, who can cut one's link with birth and death, I have prayed for the same conditions again.

PURPORT

Sometimes it so happens that a devotee engaged in the loving service of the Lord desires some material benefit in exchange for this service. This is not the proper way to discharge devotional service. Out of ignorance, of course, sometimes a devotee does so, but Dhruva Mahārāja regrets his personal behavior in this connection.

4.9.35

svārājyaṁ yacchato mauḍhyān
māno me bhikṣito bata
īśvarāt kṣīṇa-puṇyena
phalī-kārān ivādhanaḥ

SYNONYMS

svārājyam—His devotional service; *yacchataḥ*—from the Lord, who was willing to offer; *mauḍhyāt*—by foolishness; *mānaḥ*—material prosperity; *me*—by me; *bhikṣitaḥ*—was asked for; *bata*—alas; *īśvarāt*—from a great emperor; *kṣīṇa*—reduced; *puṇyena*—whose

pious activities; *phalī-kārān*—broken particles of husked rice; *iva*—like; *adhanaḥ*—a poor man.

TRANSLATION

Because of my state of complete foolishness and paucity of pious activities, although the Lord offered me His personal service, still I wanted material name, fame and prosperity. My case is just like that of the poor man who, when he satisfied a great emperor who wanted to give him anything he might ask, out of ignorance asked only a few broken grains of husked rice.

PURPORT

In this verse the word svārājyam, which means complete independence, is very significant. A conditioned soul does not know what complete independence is. Complete independence means situation in one's own constitutional position. The real independence of a living entity, who is part and parcel of the Supreme Personality of Godhead, is to remain always dependent on the Supreme Lord, just like a child who plays in complete independence, guided by his parents, who watch over him. The independence of the conditioned soul does not mean to fight with the obstacles offered by māyā, but to surrender to Kṛṣṇa. In the material world, everyone is trying to become completely independent simply by fighting against the obstacles offered by māyā. This is called the struggle for existence. Real independence is to be reinstated in the service of the Lord. Anyone who goes to

the Vaikuṇṭha planets or Goloka Vṛndāvana planet is freely offering his service to the Lord. That is complete independence. Just contrary to this is material overlordship, which we wrongly take to be independence. Many great political leaders have tried to establish independence, but due to such so-called independence the people's dependence has only increased. The living entity cannot be happy trying to be independent in the material world. One has to surrender, therefore, unto the lotus feet of the Lord and engage in his original eternal service.

Dhruva Mahārāja regrets that he wanted material opulence and greater prosperity than that of his great-grandfather, Lord Brahmā. His begging from the Lord was like a poor man's asking a great emperor for a few grains of broken rice. The conclusion is that anyone who is engaged in the loving service of the Lord should never ask for material prosperity from the Lord. The awarding of material prosperity simply depends on the stringent rules and regulations of the external energy. Pure devotees ask the Lord only for the privilege of serving Him. This is our real independence. If we want anything else, it is a sign of our misfortune.

4.9.36

maitreya uvāca
na vai mukundasya padāravindayo
rajo-juṣas tāta bhavādṛśā janāḥ

> *vāñchanti tad-dāsyam ṛte 'rtham ātmano*
> *yadṛcchayā labdha-manaḥ-samṛddhayaḥ*

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued; *na*—never; *vai*—certainly; *mukundasya*—of the Lord, who can give liberation; *pada-aravindayoḥ*—of the lotus feet; *rajaḥ-juṣaḥ*—persons who are eager to taste the dust; *tāta*—my dear Vidura; *bhavādṛśāḥ*—like yourself; *janāḥ*—persons; *vāñchanti*—desire; *tat*—His; *dāsyam*—servitorship; *ṛte*—without; *artham*—interest; *ātmanaḥ*—for themselves; *yadṛcchayā*—automatically; *labdha*—by what is achieved; *manaḥ-samṛddhayaḥ*—considering themselves very rich.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, persons who, like you, are pure devotees of the lotus feet of Mukunda [the Supreme Personality of Godhead, who can offer liberation] and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life, such persons remain satisfied, and thus they never ask the Lord for material prosperity.

PURPORT

In the Bhagavad-gītā the Lord says that He is the supreme enjoyer, the supreme proprietor of everything and anything within this creation, and the supreme friend of everyone. When

one knows these things perfectly, he is always satisfied. The pure devotee never hankers after any kind of material prosperity. The karmīs, however, or jñānīs or yogīs, endeavor always for their own personal happiness. Karmīs work day and night to improve their economic condition, jñānīs undergo severe austerities in order to get liberation, and yogīs also undergo severe austerities by practicing the yoga system for attainment of wonderful mystic powers. A devotee, however, is not interested in such activities; he does not want mystic powers or liberation or material prosperity. He is satisfied in any condition of life, as long as he is constantly engaged in the service of the Lord. The Lord's feet are compared with the lotus, wherein there is saffron dust. A devotee is always engaged in drinking the honey from the lotus feet of the Lord. Unless one is freed from all material desires, he cannot actually taste the honey from the Lord's lotus feet. One has to discharge his devotional duties without being disturbed by the coming and going of material circumstances. This desirelessness for material prosperity is called niṣkāma. One should not mistakenly think that niṣkāma means giving up all desires. That is impossible. A living entity is eternally existent, and he cannot give up desires. A living entity must have desires; that is the symptom of life. When there is a recommendation to become desireless, it is to be understood that this means that we should not desire anything for our sense gratification. For a devotee this state of mind, niḥspṛha, is the right position. Actually every one of us already has an arrangement for our standard of material comforts. A devotee should always remain satisfied with the standard of comforts offered by the Lord, as stated in the

Īśopaniṣad (tena tyaktena bhuñjīthāḥ). This saves time for executing Kṛṣṇa consciousness.

4.9.37

ākarṇyātma-jam āyāntaṁ
samparetya yathāgatam
rājā na śraddadhe bhadram
abhadrasya kuto mama

SYNONYMS

ākarṇya—having heard; *ātma-jam*—his son; *āyāntam*—coming back; *samparetya*—after dying; *yathā*—as if; *āgatam*—coming back; *rājā*—King Uttānapāda; *na*—did not; *śraddadhe*—have any confidence; *bhadram*—good fortune; *abhadrasya*—of the impious; *kutaḥ*—whence; *mama*—my.

TRANSLATION

When King Uttānapāda heard that his son Dhruva was coming back home, as if coming back to life after death, he could not put his faith in this message, for he was doubtful of how it could happen. He considered himself the most wretched, and therefore he thought that it was not possible for him to attain such good fortune.

PURPORT

Dhruva Mahārāja, a five-year-old boy, went to the forest for penance and austerity, and the King could not at all believe that a small boy of such a tender age could live in the forest. He was certain that he was dead. He therefore could not fix his faith in the message that Dhruva Mahārāja was coming back home again. For him this message said that a dead man was coming back home, and so he could not believe it. After Dhruva Mahārāja's departure from home, King Uttānapāda thought that he was the cause of his leaving, and thus he considered himself the most wretched. Therefore, even though it was possible that his lost son was coming back from the kingdom of death, he thought that since he was most sinful it was not possible for him to be so fortunate as to get back his lost son.

4.9.38

śraddhāya vākyaṁ devarṣer
harṣa-vegena dharṣitaḥ
vārtā-hartur atiprīto
hāraṁ prādān mahā-dhanam

SYNONYMS

śraddhāya—keeping faith; *vākyam*—in the words; *devarṣeḥ*—of the great sage Nārada; *harṣa-vegena*—by great satisfaction; *dharṣitaḥ*—overwhelmed; *vārtā-hartuḥ*—with the messenger who brought the

news; *atiprītaḥ*—being very satisfied; *hāram*—a pearl necklace; *prādāt*—offered; *mahā-dhanam*—very valuable.

TRANSLATION

Although he could not believe the words of the messenger, he had full faith in the word of the great sage Nārada. Thus he was greatly overwhelmed by the news, and he immediately offered the messenger a highly valuable garland in great satisfaction.

4.9.39-40

sad-aśvaṁ ratham āruhya
kārtasvara-pariṣkṛtam
brāhmaṇaiḥ kula-vṛddhaiś ca
paryasto 'mātya-bandhubhiḥ

śaṅkha-dundubhi-nādena
brahma-ghoṣeṇa veṇubhiḥ
niścakrāma purāt tūrṇam
ātmajābhīkṣaṇotsukaḥ

SYNONYMS

sat-aśvam—drawn by very fine horses; *ratham*—chariot; *āruhya*—getting on; *kārtasvara-pariṣkṛtam*—bedecked with golden filigree; *brāhmaṇaiḥ*—with *brāhmaṇas*; *kula-vṛddhaiḥ*—along with elderly personalities of the family; *ca*—also; *paryastaḥ*—being surrounded;

amātya—by officers and ministers; *bandhubhiḥ*—and friends; *śaṅkha*—of conchshells; *dundubhi*—and kettledrums; *nādena*—with the sound; *brahma-ghoṣeṇa*—by the chanting of Vedic *mantras*; *veṇubhiḥ*—by flutes; *niścakrāma*—he came out; *purāt*—from the city; *tūrṇam*—with great haste; *ātma-ja*—son; *abhīkṣaṇa*—to see; *utsukaḥ*—very eager.

TRANSLATION

Then King Uttānapāda, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brāhmaṇas, all the elderly personalities of his family, his officers, his ministers, and his immediate friends, he immediately left the city. As he proceeded in this parade, there were auspicious sounds of conchshells, kettledrums, flutes, and the chanting of Vedic mantras to indicate all good fortune.

4.9.41

sunītiḥ suruciś cāsya
mahiṣyau rukma-bhūṣite
āruhya śibikāṁ sārdham
uttamenābhijagmatuḥ

SYNONYMS

sunītiḥ—Queen Sunīti; *suruciḥ*—Queen Suruci; *ca*—also; *asya*—of the King; *mahiṣyau*—queens; *rukma-bhūṣite*—being decorated with golden ornaments; *āruhya*—getting on; *śibikām*—a palanquin; *sārdham*—along with; *uttamena*—the King's other son, Uttama; *abhijagmatuḥ*—all proceeded along.

TRANSLATION

Both the queens of King Uttānapāda, namely Sunīti and Suruci, along with his other son, Uttama, appeared in the procession. The queens were seated on a palanquin.

PURPORT

After the departure of Dhruva Mahārāja from the palace, the King was very afflicted, but by the kind words of Saint Nārada he was partially satisfied. He could understand the great fortune of his wife Sunīti and the great misfortune of Queen Suruci, for these facts were certainly very open in the palace. But still when the news reached the palace that Dhruva Mahārāja was returning, his mother, Sunīti, out of her great compassion and due to being the mother of a great Vaiṣṇava, did not hesitate to take the other wife, Suruci, and her son Uttama, on the same palanquin. That was the greatness of Queen Sunīti, the mother of the great Vaiṣṇava Dhruva Mahārāja.

4.9.42-43

taṁ dṛṣṭvopavanābhyāśa
āyāntaṁ tarasā rathāt
avaruhya nṛpas tūrṇam
āsādya prema-vihvalaḥ

parirebhe 'ṅgajaṁ dorbhyāṁ
dīrghotkaṇṭha-manāḥ śvasan
viṣvaksenāṅghri-saṁsparśa-
hatāśeṣāgha-bandhanam

SYNONYMS

tam—him (Dhruva Mahārāja); *dṛṣṭvā*—having seen; *upavana*—the small forest; *abhyāśe*—near; *āyāntam*—returning; *tarasā*—with great haste; *rathāt*—from the chariot; *avaruhya*—got down; *nṛpaḥ*—the King; *tūrṇam*—immediately; *āsādya*—coming near; *prema*—with love; *vihvalaḥ*—overwhelmed; *parirebhe*—he embraced; *aṅga-jam*—his son; *dorbhyām*—with his arms; *dīrgha*—for a long time; *utkaṇṭha*—anxious; *manāḥ*—the King, whose mind; *śvasan*—breathing heavily; *viṣvaksena*—of the Lord; *aṅghri*—by the lotus feet; *saṁsparśa*—being touched; *hata*—were destroyed; *aśeṣa*—unlimited; *agha*—material contamination; *bandhanam*—whose bondage.

TRANSLATION

Upon seeing Dhruva Mahārāja approaching the neighboring small forest, King Uttānapāda with great haste got down from his chariot. He had been very anxious for a long time to see his son Dhruva, and therefore with great love and affection he went forward to embrace his long lost boy. Breathing very heavily, he embraced him with both arms. But Dhruva Mahārāja was not the same as before; he was completely sanctified by spiritual advancement due to being touched by the lotus feet of the Supreme Personality of Godhead.

4.9.44

athājighran muhur mūrdhni
śītair nayana-vāribhiḥ
snāpayām āsa tanayaṁ
jātoddāma-manorathaḥ

SYNONYMS

atha—thereupon; *ājighran*—smelling; *muhuḥ*—again and again; *mūrdhni*—on the head; *śītaiḥ*—cold; *nayana*—of his eyes; *vāribhiḥ*—with the water; *snāpayām āsa*—he bathed; *tanayam*—son; *jāta*—fulfilled; *uddāma*—great; *manaḥ-rathaḥ*—his desire.

TRANSLATION

Reunion with Dhruva Mahārāja fulfilled King Uttānapāda's long-cherished desire, and for this reason he smelled Dhruva's head again and again and bathed him with torrents of very cold tears.

PURPORT

By nature's way, when a man cries, there may be two causes. When one cries in great happiness upon the fulfillment of some desire, the tears coming forth from the eyes are very cold and pleasing, whereas tears in times of distress are very hot.

4.9.45

abhivandya pituḥ pādāv
āśīrbhiś cābhimantritaḥ
nanāma mātarau śīrṣṇā
sat-kṛtaḥ saj-janāgraṇīḥ

SYNONYMS

abhivandya—worshiping; *pituḥ*—of his father; *pādau*—the feet; *āśīrbhiḥ*—with benedictions; *ca*—and; *abhimantritaḥ*—was addressed; *nanāma*—he bowed; *mātarau*—to his two mothers; *śīrṣṇā*—with his head; *sat-kṛtaḥ*—was honored; *sat-jana*—of the nobles; *agraṇīḥ*—the foremost.

TRANSLATION

Then Dhruva Mahārāja, the foremost of all nobles, first of all offered his obeisances at the feet of his father and was honored by his father with various questions. He then bowed his head at the feet of his two mothers.

PURPORT

It may be questioned why Dhruva Mahārāja offered his respect not only to his mother but also to his stepmother, due to whose insults he had to leave home. The answer is that after achieving perfection by self-realization and seeing the Supreme Personality of Godhead face to face, Dhruva Mahārāja was completely freed from all contamination of material desire. Feelings of insult or honor in this material world are never perceived by a devotee. Lord Caitanya therefore says that one has to be humbler than the grass, and, He recommends, more tolerant than the tree, to execute devotional service. Dhruva Mahārāja, therefore, has in this verse been described as saj-janāgraṇīḥ, the foremost of noble men. The pure devotee is the noblest of all, and he has no feelings of animosity towards anyone. Duality due to animosity is a creation of this material world. There is no such thing in the spiritual world, which is the absolute reality.

4.9.46

surucis taṁ samutthāpya
pādāvanatam arbhakam

pariṣvajyāha jīveti
bāṣpa-gadgadayā girā

SYNONYMS

suruciḥ—Queen Suruci; *tam*—him; *samutthāpya*—having picked up; *pāda-avanatam*—fallen at her feet; *arbhakam*—the innocent boy; *pariṣvajya*—embracing; *āha*—she said; *jīva*—may you live long; *iti*—thus; *bāṣpa*—with tears; *gadgadayā*—choked up; *girā*—with words.

TRANSLATION

Suruci, the younger mother of Dhruva Mahārāja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing him with her hands, and with tears of feeling she blessed him with the words, "My dear boy, long may you live!"

4.9.47

yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam

SYNONYMS

yasya—anyone with whom; *prasannaḥ*—is pleased; *bhagavān*—the Personality of Godhead; *guṇaiḥ*—by qualities; *maitrī-ādibhiḥ*—by friendship, etc.; *hariḥ*—Lord Hari; *tasmai*—unto him; *namanti*—offer respect; *bhūtāni*—all living entities; *nimnam*—to low ground; *āpaḥ*—water; *iva*—just as; *svayam*—automatically.

TRANSLATION

Anyone who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead receives honor from all living entities, just as water automatically flows down by nature.

PURPORT

The question may be raised in this connection why Suruci, who was not at all favorably disposed towards Dhruva, blessed him, "Long may you live," which means that she also desired good fortune for him. The answer is given in this verse. Since Dhruva Mahārāja was blessed by the Lord, due to his transcendental qualities everyone was bound to offer him all respects and benediction, just as water, by its nature, flows downward. A devotee of the Lord does not demand respect from anyone, but wherever he goes he is honored by everyone throughout the whole world with all respect. Śrīnivāsa Ācārya said that the six Gosvāmīs of Vṛndāvana are respected throughout the entire universe because a devotee, having pleased the Supreme Personality of Godhead, the source of all emanations,

automatically pleases everyone, and thus everyone offers him respect.

4.9.48

uttamaś ca dhruvaś cobhāv
anyonyaṁ prema-vihvalau
aṅga-saṅgād utpulakāv
asraughaṁ muhur ūhatuḥ

SYNONYMS

uttamaḥ ca—also Uttama; *dhruvaḥ ca*—Dhruva also; *ubhau*—both; *anyonyam*—one another; *prema-vihvalau*—being overwhelmed with affection; *aṅga-saṅgāt*—by embracing; *utpulakau*—their hair stood up; *asra*—of tears; *ogham*—torrents; *muhuḥ*—again and again; *ūhatuḥ*—they exchanged.

TRANSLATION

The two brothers Uttama and Dhruva Mahārāja also exchanged their tears. They were overwhelmed by the ecstasy of love and affection, and when they embraced one another, the hair on their bodies stood up.

4.9.49

sunītir asya jananī
prāṇebhyo 'pi priyaṁ sutam

upaguhya jahāv ādhiṁ
tad-aṅga-sparśa-nirvṛtā

SYNONYMS

sunītiḥ—Sunīti, the real mother of Dhruva Mahārāja; *asya*—his; *jananī*—mother; *prāṇebhyaḥ*—more than life air; *api*—even; *priyam*—dear; *sutam*—son; *upaguhya*—embracing; *jahau*—gave up; *ādhim*—all grief; *tat-aṅga*—his body; *sparśa*—touching; *nirvṛtā*—being satisfied.

TRANSLATION

Sunīti, the real mother of Dhruva Mahārāja, embraced the tender body of her son, who was dearer to her than her own life, and thus forgot all material grief, for she was very pleased.

4.9.50

payaḥ stanābhyāṁ susrāva
netra-jaiḥ salilaiḥ śivaiḥ
tadābhiṣicyamānābhyāṁ
vīra vīra-suvo muhuḥ

SYNONYMS

payaḥ—milk; *stanābhyām*—from both breasts; *susrāva*—began to flow down; *netra-jaiḥ*—from the eyes; *salilaiḥ*—by tears; *śivaiḥ*—

auspicious; *tadā*—at that time; *abhiṣicyamānābhyām*—being wetted; *vīra*—my dear Vidura; *vīra-suvaḥ*—of the mother who gave birth to a hero; *muhuḥ*—constantly.

TRANSLATION

My dear Vidura, Sunīti was the mother of a great hero. Her tears, together with the milk flowing from her breasts, wet the whole body of Dhruva Mahārāja. This was a great, auspicious sign.

PURPORT

When Deities are installed, They are washed with milk, yogurt and water, and this ceremony is called abhiṣeka. In this verse it has been especially mentioned that the tears which flowed down from the eyes of Sunīti were all-auspicious. This auspiciousness of the abhiṣeka ceremony performed by his beloved mother is the indication that in the very near future Dhruva Mahārāja would be installed on the throne of his father. The history of Dhruva Mahārāja's leaving home was that his father refused to give him a place on his lap, and Dhruva Mahārāja determined that unless he got the throne of his father he would not come back. Now this abhiṣeka ceremony performed by his beloved mother was an indication that he would occupy the throne of Mahārāja Uttānapāda.

It is also significant in this verse that Sunīti, mother of Dhruva Mahārāja, is described as vīra-sū, a mother who produced a great hero. There are many heroes in the world, but

there is no comparison with Dhruva Mahārāja, who was not only a heroic emperor of this planet, but also a great devotee. A devotee is also a great hero because he conquers the influence of māyā. When Lord Caitanya inquired from Rāmānanda Rāya about the most famous man in this world, the latter replied that anyone who is known as a great devotee of the Lord is to be accepted as the most famous.

4.9.51

tāṁ śaśaṁsur janā rājñīṁ
diṣṭyā te putra ārti-hā
pratilabdhaś ciraṁ naṣṭo
rakṣitā maṇḍalaṁ bhuvaḥ

SYNONYMS

tām—unto Queen Sunīti; *śaśaṁsuḥ*—offered praise; *janāḥ*—the people in general; *rājñīm*—unto the Queen; *diṣṭyā*—by fortune; *te*—your; *putraḥ*—son; *ārti-hā*—will vanquish all your pains; *pratilabdhaḥ*—now returned; *ciram*—since a long time; *naṣṭaḥ*—lost; *rakṣitā*—will protect; *maṇḍalam*—the globe; *bhuvaḥ*—earthly.

TRANSLATION

The residents of the palace praised the Queen: Dear Queen, your beloved son was lost a long time ago, and it is your great fortune that he now has come back. It appears, therefore, that your son will be able to protect

you for a very long time and will put an end to all your material pangs.

4.9.52

abhyarcitas tvayā nūnaṁ
bhagavān praṇatārti-hā
yad-anudhyāyino dhīrā
mṛtyuṁ jigyuḥ sudurjayam

SYNONYMS

abhyarcitaḥ—worshiped; *tvayā*—by you; *nūnam*—however; *bhagavān*—the Supreme Personality of Godhead; *praṇata-ārti-hā*—who can deliver His devotees from the greatest danger; *yat*—whom; *anudhyāyinaḥ*—constantly meditating upon; *dhīrāḥ*—great saintly persons; *mṛtyum*—death; *jigyuḥ*—conquered; *sudurjayam*—which is very, very difficult to overcome.

TRANSLATION

Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger. Persons who constantly meditate upon Him surpass the course of birth and death. This perfection is very difficult to achieve.

PURPORT

Dhruva Mahārāja was the lost child of Queen Sunīti, but during his absence she always meditated upon the Supreme Personality of Godhead, who is able to rescue His devotee from all dangers. While Dhruva Mahārāja was absent from his home, not only did he undergo severe austerities in the forest of Madhuvana, but at home also his mother prayed to the Supreme Lord for his safety and good fortune. In other words, the Lord was worshiped by both the mother and the son, and both were able to achieve the supreme benediction from the Supreme Lord. The word sudurjayam, an adjective which indicates that no one can conquer death, is very significant. When Dhruva Mahārāja was away from his home, his father thought that he was dead. Ordinarily a king's son only five years old and away from home in the forest would certainly be supposed dead, but by the mercy of the Supreme Personality of Godhead, not only was he saved, but he was blessed with the highest perfection.

4.9.53

lālyamānaṁ janair evaṁ
dhruvaṁ sabhrātaraṁ nṛpaḥ
āropya kariṇīṁ hṛṣṭaḥ
stūyamāno 'viśat puram

SYNONYMS

lālyamānam—being thus praised; *janaiḥ*—by the people in general; *evam*—thus; *dhruvam*—Mahārāja Dhruva; *sa-bhrātaram*—with his brother; *nṛpaḥ*—the King; *āropya*—placing; *kariṇīm*—on the back of a she-elephant; *hṛṣṭaḥ*—being so pleased; *stūyamānaḥ*—and being so praised; *aviśat*—returned; *puram*—to his capital.

TRANSLATION

The sage Maitreya continued: My dear Vidura, when everyone was thus praising Dhruva Mahārāja, the King was very happy, and he had Dhruva and his brother seated on the back of a she-elephant. Thus he returned to his capital, where he was praised by all classes of men.

4.9.54

tatra tatropasaṅkḷptair
lasan-makara-toraṇaiḥ
savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiś ca tad-vidhaiḥ

SYNONYMS

tatra tatra—here and there; *upasaṅkḷptaiḥ*—set up; *lasat*—brilliant; *makara*—shark-shaped; *toraṇaiḥ*—with arched gateways; *sa-vṛndaiḥ*—with bunches of fruits and flowers; *kadalī*—of banana

trees; *stambhaiḥ*—with columns; *pūga-potaiḥ*—with young betel nut trees; *ca*—also; *tat-vidhaiḥ*—of that kind.

TRANSLATION

The whole city was decorated with columns of banana trees containing bunches of fruits and flowers, and betel nut trees with leaves and branches were seen here and there. There were also many gates set up which were structured to give the appearance of sharks.

PURPORT

Auspicious ceremonies with decorations of the green leaves of palms, coconut trees, betel nut trees and banana trees and with fruits, flowers and leaves are an age-old custom in India. To receive his great son Dhruva Mahārāja, King Uttānapāda arranged a good reception, and all the citizens very enthusiastically took part with great jubilation.

4.9.55

cūta-pallava-vāsaḥ-sraṅ-
muktā-dāma-vilambibhiḥ
upaskṛtaṁ prati-dvāram
apāṁ kumbhaiḥ sadīpakaiḥ

SYNONYMS

cūta-pallava—with mango leaves; *vāsaḥ*—cloth; *srak*—flower garlands; *muktā-dāma*—strings of pearls; *vilambibhiḥ*—hanging; *upaskṛtam*—decorated; *prati-dvāram*—at every gate; *apām*—full of water; *kumbhaiḥ*—with waterpots; *sa-dīpakaiḥ*—with burning lamps.

TRANSLATION

At each and every gate there were burning lamps and big waterpots decorated with differently colored cloth, strings of pearls, flower garlands and hanging mango leaves.

4.9.56

prākārair gopurāgāraiḥ
śātakumbha-paricchadaiḥ
sarvato 'laṅkṛtaṁ śrīmad-
vimāna-śikhara-dyubhiḥ

SYNONYMS

prākāraiḥ—with surrounding walls; *gopura*—city gates; *āgāraiḥ*—with houses; *śātakumbha*—golden; *paricchadaiḥ*—with ornamental work; *sarvataḥ*—on all sides; *alaṅkṛtam*—decorated; *śrīmat*—valuable, beautiful; *vimāna*—airplanes; *śikhara*—domes; *dyubhiḥ*—glittering.

TRANSLATION

In the capital city there were many palaces, city gates and surrounding walls, which were already very, very beautiful, and on this occasion all of them were decorated with golden ornaments. The domes of the city palaces glittered, as did the domes of the beautiful airplanes which hovered over the city.

PURPORT

Regarding the mention of airplanes here, it is suggested by Śrīmad Vijayadhvaja Tīrtha that on this occasion the demigods from higher planetary systems also came in their airplanes to bestow their blessings on Dhruva Mahārāja on his arrival at the capital of his father. It also appears that all the domes of the city palaces as well as the pinnacles of the airplanes were decorated with ornamental work in gold, and, being reflected by the sunshine, they were all glittering. We can observe a specific distinction between Dhruva Mahārāja's time and modern days, for the airplanes in those days were made of gold, whereas at the present moment airplanes are made of base aluminium. This just gives a hint of the opulence of Dhruva Mahārāja's days and the poverty of modern times.

4.9.57

mṛṣṭa-catvara-rathyāṭṭa-
mārgaṁ candana-carcitam

lājākṣataiḥ puṣpa-phalais
taṇḍulair balibhir yutam

SYNONYMS

mṛṣṭa—fully cleansed; *catvara*—quadrangles; *rathyā*—highways; *aṭṭa*—raised sitting places; *mārgam*—lanes; *candana*—with sandalwood; *carcitam*—sprinkled; *lāja*—with fried rice; *akṣataiḥ*—and barley; *puṣpa*—with flowers; *phalaiḥ*—and fruits; *taṇḍulaiḥ*—with rice; *balibhiḥ*—auspicious presentations; *yutam*—provided with.

TRANSLATION

All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and all over the city auspicious grains such as rice and barley and flowers, fruits and many other auspicious presentations were scattered.

4.9.58-59

dhruvāya pathi dṛṣṭāya
tatra tatra pura-striyaḥ
siddhārthākṣata-dadhy-ambu-
dūrvā-puṣpa-phalāni ca

upajahruḥ prayuñjānā
vātsalyād āśiṣaḥ satīḥ
śṛṇvaṁs tad-valgu-gītāni
prāviśad bhavanaṁ pituḥ

SYNONYMS

dhruvāya—on Dhruva; *pathi*—on the road; *dṛṣṭāya*—seen; *tatra tatra*—here and there; *pura-striyaḥ*—household ladies; *siddhārtha*—white mustard seed; *akṣata*—barley; *dadhi*—curd; *ambu*—water; *dūrvā*—newly grown grass; *puṣpa*—flowers; *phalāni*—fruits; *ca*—also; *upajahruḥ*—they showered; *prayuñjānāḥ*—uttering; *vātsalyāt*—out of affection; *āśiṣaḥ*—blessings; *satīḥ*—gentle ladies; *śṛṇvan*—hearing; *tat*—their; *valgu*—very pleasing; *gītāni*—songs; *prāviśat*—he entered; *bhavanam*—the palace; *pituḥ*—of his father.

TRANSLATION

Thus as Dhruva Mahārāja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits and flowers. In this way Dhruva Mahārāja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.

4.9.60

mahāmaṇi-vrātamaye
sa tasmin bhavanottame
lālito nitarāṁ pitrā
nyavasad divi devavat

SYNONYMS

mahā-maṇi—greatly valuable jewels; *vrāta*—groups of; *maye*—bedecked with; *saḥ*—he (Dhruva Mahārāja); *tasmin*—in that; *bhavana-uttame*—brilliant house; *lālitaḥ*—being raised; *nitarām*—always; *pitrā*—by the father; *nyavasat*—lived there; *divi*—in the higher planetary systems; *deva-vat*—like the demigods.

TRANSLATION

Dhruva Mahārāja thereafter lived in his father's palace, which had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.

4.9.61

payaḥ-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ

āsanāni mahārhāṇi
yatra raukmā upaskarāḥ

SYNONYMS

payaḥ—milk; *phena*—foam; *nibhāḥ*—like; *śayyāḥ*—bedding; *dāntāḥ*—made of ivory; *rukma*—golden; *paricchadāḥ*—with embellishments; *āsanāni*—sitting places; *mahā-arhāṇi*—very valuable; *yatra*—where; *raukmāḥ*—golden; *upaskarāḥ*—furniture.

TRANSLATION

The bedding in the palace was as white as the foam of milk and was very soft. The bedsteads were made of ivory with embellishments of gold, and the chairs, benches and other sitting places and furniture were made of gold.

4.9.62

yatra sphaṭika-kuḍyeṣu
mahā-mārakateṣu ca
maṇi-pradīpā ābhānti
lalanā-ratna-saṁyutāḥ

SYNONYMS

yatra—where; *sphaṭika*—made of marble; *kuḍyeṣu*—on walls; *mahā-mārakateṣu*—bedecked with valuable jewels like sapphires;

ca—also; *maṇi-pradīpāḥ*—lamps made of jewels; *ābhānti*—shone; *lalanā*—female figures; *ratna*—made of jewels; *saṁyutāḥ*—held by.

TRANSLATION

The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.

PURPORT

The description of King Uttānapāda's palace depicts the state of affairs many hundreds and thousands of years ago, long before Śrīmad-Bhāgavatam was compiled. Since it is described that Mahārāja Dhruva ruled for 36,000 years, he must have lived in the Satya-yuga, when people lived for 100,000 years. The life durations in the four yugas are also mentioned in the Vedic literature. In the Satya-yuga people used to live for 100,000 years, in the Tretā-yuga people lived for 10,000 years, in Dvāpara-yuga they lived for 1,000 years, and in this age, Kali-yuga, people may live up to 100 years. With the progressive advance of each new yuga, the duration of human life is reduced by ninety percent—from 100,000 to 10,000, from 10,000 to 1,000, and from 1,000 to 100.

It is said that Dhruva Mahārāja is the great-grandson of Lord Brahmā. This indicates that Dhruva Mahārāja's time was in the Satya-yuga in the beginning of creation. During one day of Lord Brahmā, as stated in the Bhagavad-gītā, there are many Satya-

yugas. According to the Vedic calculation, at the present moment the twenty-eighth millennium is current. It can be calculated that Dhruva Mahārāja lived many millions of years ago, but the description of the palace of Dhruva's father is so glorious that we cannot accept that advanced human civilization did not exist even 40,000 or 50,000 years ago. There were walls like those in the palace of Mahārāja Uttānapāda even very recently, during the Mogul period. Anyone who has seen the Red Fort in Delhi must have marked that the walls are made of marble and were once decorated with jewels. During the British period all these jewels were taken away and dispatched to the British Museum.

The conception of worldly opulence was formerly based mainly on natural resources such as jewels, marble, silk, ivory, gold and silver. The advancement of economic development was not based on big motor cars. Advancement of human civilization depends not on industrial enterprises, but on possession of natural wealth and natural food, which is all supplied by the Supreme Personality of Godhead so that we may save time for self-realization and success in the human form of body.

Another aspect of this verse is that Dhruva Mahārāja's father, Uttānapāda, would very soon give up attachment for his palaces and would go to the forest for self-realization. From the description of Śrīmad-Bhāgavatam, therefore, we can make a very thorough comparative study of modern civilization and the civilization of mankind in the other millenniums, Satya-yuga, Tretā-yuga and Dvāpara-yuga.

4.9.63

udyānāni ca ramyāṇi
vicitrair amara-drumaiḥ
kūjad-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ

SYNONYMS

udyānāni—gardens; *ca*—also; *ramyāṇi*—very beautiful; *vicitraiḥ*—various; *amara-drumaiḥ*—with trees brought from the heavenly planets; *kūjat*—singing; *vihaṅga*—of birds; *mithunaiḥ*—with pairs; *gāyat*—humming; *matta*—mad; *madhu-vrataiḥ*—with bumblebees.

TRANSLATION

The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets and in those trees there were pairs of sweetly singing birds and almost mad bumblebees who made a very relishable buzzing sound.

PURPORT

In this verse the word amara-drumaiḥ, "with trees brought from the heavenly planets," is very significant. The heavenly planets are known as amaraloka, the planets where death is very much delayed, because the people there live for ten thousand years according to the calculations of the demigods, in which our six

months are equal to one day. The demigods live in the heavenly planets for months, years and ten-thousands of years according to demigod time, and then again, after the results of their pious activities are exhausted, they fall down to this earth. These are the statements that can be collected from Vedic literature. As the people there live for 10,000, so also do the trees. Of course, here on this earth there are many trees which live for 10,000 years, so what to speak of the trees on the heavenly planets? They must live for more than many ten-thousands of years, and sometimes, as practiced even now, some valuable trees are taken from one place to another.

It is elsewhere stated that when Lord Kṛṣṇa went to the heavenly planets with His wife Satyabhāmā He took a pārijāta flower tree from heaven and brought it to the earth. There was a fight between Kṛṣṇa and the demigods due to the pārijāta tree's being taken from heaven to this planet. The pārijāta was planted in the palace of Lord Kṛṣṇa which was occupied by Queen Satyabhāmā. The flower and fruit trees in the heavenly planets are superior, for they are very pleasant and tasteful, and it appears that in the palace of Mahārāja Uttānapāda there were many varieties of such trees.

4.9.64

> *vāpyo vaidūrya-sopānāḥ*
> *padmotpala-kumud-vatīḥ*

haṁsa-kāraṇḍava-kulair
juṣṭāś cakrāhva-sārasaiḥ

SYNONYMS

vāpyaḥ—lakes; *vaidūrya*—emerald; *sopānāḥ*—with staircases; *padma*—lotuses; *utpala*—blue lotuses; *kumut-vatīḥ*—full of lilies; *haṁsa*—swans; *kāraṇḍava*—and ducks; *kulaiḥ*—by flocks of; *juṣṭāḥ*—inhabited; *cakrāhva*—by *cakravākas* (geese); *sārasaiḥ*—and by cranes.

TRANSLATION

There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, kāraṇḍavas, cakravākas, cranes and similar other valuable birds were visible in those lakes.

PURPORT

It appears that the palace was not only surrounded by compounds and gardens with varieties of trees, but there were small man-made lakes also where the water was full of many colorful lotus flowers and lilies, and to get down to the lakes there were staircases made of valuable jewels such as emeralds. By the beautifully positioned garden houses there were many luxuriant birds, such as swans, cakravākas, kāraṇḍavas and cranes. These birds generally do not live in filthy places like crows do. The atmosphere of the city was very healthy and beautiful; it can simply be imagined from its description.

4.9.65

uttānapādo rājarṣiḥ
prabhāvaṁ tanayasya tam
śrutvā dṛṣṭvādbhutatamaṁ
prapede vismayaṁ param

SYNONYMS

uttānapādaḥ—King Uttānapāda; *rāja-ṛṣiḥ*—great saintly king; *prabhāvam*—influence; *tanayasya*—of his son; *tam*—that; *śrutvā*—hearing; *dṛṣṭvā*—seeing; *adbhuta*—wonderful; *tamam*—in the superlative degree; *prapede*—happily felt; *vismayam*—wonder; *param*—supreme.

TRANSLATION

The saintly King Uttānapāda, hearing of the glorious deeds of Dhruva Mahārāja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva's activities were wonderful to the supreme degree.

PURPORT

When Dhruva Mahārāja was in the forest executing his austerities, his father, Uttānapāda, heard everything about his very wonderful activities. Although Dhruva Mahārāja was not only the son of a king but was only five years old, he went to the

forest and executed devotional service under strict austerity. Therefore his acts were all wonderful, and when he came back home, naturally, because of his spiritual qualifications, he became very popular amongst the citizens. He must have performed many wonderful activities by the grace of the Lord. No one is more satisfied than the father of a person who is credited with glorious activities. Mahārāja Uttānapāda was not an ordinary king; he was a rājarṣi, a saintly king. Formerly this earth was ruled by one saintly king only. Kings were trained to become saintly; therefore they had no other concern than the welfare of the citizens. These saintly kings were properly trained, and as mentioned in Bhagavad-gītā also, the science of God, or the yoga system of devotional service known as Bhagavad-gītā, was spoken to the saintly king of the sun planet, and gradually it descended through the kṣatriya kings who were generated from the sun and the moon. If the head of the government is saintly, certainly the citizens not only become saintly, but they are very happy because both their spiritual and physical needs and hankerings are satisfied.

4.9.66

vīkṣyoḍha-vayasaṁ taṁ ca
prakṛtīnāṁ ca sammatam
anurakta-prajaṁ rājā
dhruvaṁ cakre bhuvaḥ patim

SYNONYMS

vīkṣya—after seeing; *ūḍha-vayasam*—mature in age; *tam*—Dhruva; *ca*—and; *prakṛtīnām*—by the ministers; *ca*—also; *sammatam*—approved of; *anurakta*—beloved; *prajam*—by his subjects; *rājā*—the King; *dhruvam*—Dhruva Mahārāja; *cakre*—made; *bhuvaḥ*—of the earth; *patim*—master.

TRANSLATION

When, after concentration, King Uttānapāda saw that Dhruva Mahārāja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned Dhruva as Emperor of this planet.

PURPORT

Although it is misconceived that formerly the monarchial government was autocratic, from the description of this verse it appears that not only was King Uttānapāda a rājarṣi, but before installing his beloved son Dhruva on the throne of the empire of the world, he consulted his ministerial officers, considered the opinion of the public, and also personally examined Dhruva's character. Then he installed him on the throne to take charge of the affairs of the world.

When a Vaiṣṇava king like Dhruva Mahārāja is the head of the government of the entire world, the world is so happy that it is not possible to imagine or describe. Even now, if people would

all become Kṛṣṇa conscious, the democratic government of the present day would be exactly like the kingdom of heaven. If all people became Kṛṣṇa conscious they would vote for persons who are of the category of Dhruva Mahārāja. If the post of chief executive were occupied by such a Vaiṣṇava, all the problems of satanic government would be solved. The youthful generation of the present day is very enthusiastic in trying to overthrow the government in different parts of the world. Unless people are Kṛṣṇa conscious like Dhruva Mahārāja, there will be no appreciable changes in government because people who hanker to attain political position by hook or by crook cannot think of the welfare of the people. They are only busy to keep their position of prestige and monetary gain. They have very little time to think of the welfare of the citizens.

4.9.67

ātmānaṁ ca pravayasam
ākalayya viśāmpatiḥ
vanaṁ viraktaḥ prātiṣṭhad
vimṛśann ātmano gatim

SYNONYMS

ātmānam—himself; *ca*—also; *pravayasam*—advanced in age; *ākalayya*—considering; *viśāmpatiḥ*—King Uttānapāda; *vanam*—to the forest; *viraktaḥ*—detached; *prātiṣṭhat*—departed; *vimṛśan*—deliberating on; *ātmanaḥ*—of the self; *gatim*—salvation.

TRANSLATION

After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttānapāda detached himself from worldly affairs and entered the forest.

PURPORT

This is the sign of a rājarṣi. King Uttānapāda was very opulent and was Emperor of the world, and these attachments were certainly very great. Modern politicians are not as great as kings like Mahārāja Uttānapāda, but because they get some political power for some days, they become so much attached to their positions that they never retire unless they are removed from their posts by cruel death or killed by some opposing political party. It is within our experience that the politicians in India do not quit their positions until death. This was not the practice in olden days, as it is evident from the behavior of King Uttānapāda. Immediately after installing his worthy son Dhruva Mahārāja on the throne, he left his home and palace. There are hundreds and thousands of instances like this in which kings, in their mature age, would give up their kingdoms and go to the forest to practice austerity. Practice of austerity is the main business of human life. As Mahārāja Dhruva practiced austerity in his early age, similarly his father, Mahārāja Uttānapāda, in his old age, also practiced austerity in the forest. It is, however, not possible in modern days to give up one's home and go to the forest to practice austerity, but if people of all ages would take

shelter of the Kṛṣṇa consciousness movement and practice the simple austerities of no illicit sex, no intoxication, no gambling and no meat-eating, and chant the Hare Kṛṣṇa mantra regularly (sixteen rounds), by this practical method it would be a very easy task to get salvation from this material world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Returns Home."

SB 4.10: Dhruva Mahārāja's Fight With the Yakṣas

10. Dhruva Mahārāja's Fight With the Yakṣas

Chapter 10

4.10.1

maitreya uvāca
prajāpater duhitaraṁ
śiśumārasya vai dhruvaḥ
upayeme bhramiṁ nāma
tat-sutau kalpa-vatsarau

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued; *prajāpateḥ*—of the Prajāpati; *duhitaram*—daughter; *śiśumārasya*—of Śiśumāra; *vai*—certainly; *dhruvaḥ*—Dhruva Mahārāja; *upayeme*—married; *bhramim*—Bhrami; *nāma*—named; *tat-sutau*—her sons; *kalpa*—Kalpa; *vatsarau*—Vatsara.

TRANSLATION

The great sage Maitreya said: My dear Vidura, thereafter Dhruva Mahārāja married the daughter of Prajāpati Śiśumāra, whose name was Bhrami, and two sons named Kalpa and Vatsara were born of her.

PURPORT

It appears that Dhruva Mahārāja married after being installed on the throne of his father and after the departure of his father for the forest for self-realization. It is very important to note in this connection that since Mahārāja Uttānapāda was greatly affectionate towards his son, and since it is the duty of a father to get his sons and daughters married as quickly as possible, why did he not get his son married before he left home? The answer is that Mahārāja Uttānapāda was a rājarṣi, saintly king. Although he was busy in his political affairs and duties of government management, still he was very anxious for self-realization. Therefore as soon as his son, Dhruva Mahārāja, was quite worthy to take charge of the government, he took this opportunity to leave home, just like his son, who, without fear, left home for self-realization, even at the age of five years. These are rare instances from which we can see that the importance of spiritual realization is above all other important work. Mahārāja Uttānapāda knew very well that to get his son, Dhruva Mahārāja, married was not so important that it should take preference to his going away to the forest for self-realization.

4.10.2

ilāyām api bhāryāyāṁ
vāyoḥ putryāṁ mahā-balaḥ

putram utkala-nāmānaṁ
yoṣid-ratnam ajījanat

SYNONYMS

ilāyām—unto his wife named Ilā; *api*—also; *bhāryāyām*—unto his wife; *vāyoḥ*—of the demigod Vāyu (controller of air); *putryām*—unto the daughter; *mahā-balaḥ*—the greatly powerful Dhruva Mahārāja; *putram*—son; *utkala*—Utkala; *nāmānam*—of the name; *yoṣit*—female; *ratnam*—jewel; *ajījanat*—he begot.

TRANSLATION

The greatly powerful Dhruva Mahārāja had another wife, named Ilā, who was the daughter of the demigod Vāyu. In her he begot a son named Utkala and a very beautiful daughter.

4.10.3

uttamas tv akṛtodvāho
mṛgayāyāṁ balīyasā
hataḥ puṇya-janenādrau
tan-mātāsya gatiṁ gatā

SYNONYMS

uttamaḥ—Uttama; *tu*—but; *akṛta*—without; *udvāhaḥ*—marriage; *mṛgayāyām*—on a hunting excursion; *balīyasā*—very powerful;

hataḥ—was killed; *puṇya-janena*—by a Yakṣa; *adrau*—on the Himalaya Mountains; *tat*—his; *mātā*—mother (Suruci); *asya*—of her son; *gatim*—way; *gatā*—followed.

TRANSLATION

Dhruva Mahārāja's younger brother Uttama, who was still unmarried, once went on a hunting excursion and was killed by a powerful Yakṣa in the Himalaya Mountains. Along with him, his mother, Suruci, also followed the path of her son [died].

4.10.4

dhruvo bhrātṛ-vadhaṁ śrutvā
kopāmarṣa-śucārpitaḥ
jaitraṁ syandanam āsthāya
gataḥ puṇya-janālayam

SYNONYMS

dhruvaḥ—Dhruva Mahārāja; *bhrātṛ-vadham*—the killing of his brother; *śrutvā*—hearing this news; *kopa*—anger; *amarṣa*—vengeance; *śucā*—lamentation; *arpitaḥ*—being filled with; *jaitram*—victorious; *syandanam*—chariot; *āsthāya*—getting on; *gataḥ*—went; *puṇya-jana-ālayam*—to the city of the Yakṣas.

TRANSLATION

When Dhruva Mahārāja heard of the killing of his brother Uttama by the Yakṣas in the Himalayan Mountains, being overwhelmed with lamentation and anger, he got on his chariot and went for victory over the city of the Yakṣas, Alakāpurī.

PURPORT

Dhruva Mahārāja's becoming angry, overwhelmed with grief, and envious of the enemies was not incompatible with his position as a great devotee. It is a misunderstanding that a devotee should not be angry, envious or overwhelmed by lamentation. Dhruva Mahārāja was the King, and when his brother was unceremoniously killed, it was his duty to take revenge against the Yakṣas from the Himalayas.

4.10.5

gatvodīcīṁ diśaṁ rājā
rudrānucara-sevitām
dadarśa himavad-droṇyāṁ
purīṁ guhyaka-saṅkulām

SYNONYMS

gatvā—going; *udīcīm*—northern; *diśam*—direction; *rājā*—King Dhruva; *rudra-anucara*—by followers of Rudra, Lord Śiva; *sevitām*

—inhabited; *dadarśa*—saw; *himavat*—Himalayan; *droṇyām*—in a valley; *purīm*—a city; *guhyaka*—ghostly persons; *saṅkulām*—full of.

TRANSLATION

Dhruva Mahārāja went to the northern direction of the Himalayan range. In a valley he saw a city that was full of ghostly persons who were followers of Lord Śiva.

PURPORT

In this verse it is stated that the Yakṣas are more or less devotees of Lord Śiva. By this indication the Yakṣas may be taken to be the Himalayan tribes like the Tibetans.

4.10.6

dadhmau śaṅkhaṁ bṛhad-bāhuḥ
khaṁ diśaś cānunādayan
yenodvigna-dṛśaḥ kṣattar
upadevyo 'trasan bhṛśam

SYNONYMS

dadhmau—blew; *śaṅkham*—conchshell; *bṛhat-bāhuḥ*—the mighty-armed; *kham*—the sky; *diśaḥ ca*—and all directions; *anunādayan*—causing to resound; *yena*—by which; *udvigna-dṛśaḥ*—appeared very anxious; *kṣattaḥ*—my dear Vidura; *upadevyaḥ*—the wives of the Yakṣas; *atrasan*—became frightened; *bhṛśam*—greatly.

TRANSLATION

Maitreya continued: My dear Vidura, as soon as Dhruva Mahārāja reached Alakāpurī, he immediately blew his conchshell, and the sound reverberated throughout the entire sky and in every direction. The wives of the Yakṣas became very much frightened. From their eyes it was apparent that they were full of anxiety.

4.10.7

tato niṣkramya balina
upadeva-mahā-bhaṭāḥ
asahantas tan-ninādam
abhipetur udāyudhāḥ

SYNONYMS

tataḥ—thereafter; *niṣkramya*—coming out; *balinaḥ*—very powerful; *upadeva*—of Kuvera; *mahā-bhaṭāḥ*—great soldiers; *asahantaḥ*—unable to tolerate; *tat*—of the conchshell; *ninādam*—sound; *abhipetuḥ*—attacked; *udāyudhāḥ*—equipped with various weapons.

TRANSLATION

O hero Vidura, the greatly powerful heroes of the Yakṣas, unable to tolerate the resounding vibration of the conchshell of Dhruva Mahārāja, came forth from their city with weapons and attacked Dhruva.

4.10.8

sa tān āpatato vīra
ugra-dhanvā mahā-rathaḥ
ekaikaṁ yugapat sarvān
ahan bāṇais tribhis tribhiḥ

SYNONYMS

saḥ—Dhruva Mahārāja; *tān*—all of them; *āpatataḥ*—falling upon him; *vīraḥ*—hero; *ugra-dhanvā*—powerful bowman; *mahā-rathaḥ*—who could fight with many chariots; *eka-ekam*—one after another; *yugapat*—simultaneously; *sarvān*—all of them; *ahan*—killed; *bāṇaiḥ*—by arrows; *tribhiḥ tribhiḥ*—by threes.

TRANSLATION

Dhruva Mahārāja, who was a great charioteer and certainly a great bowman also, immediately began to kill them by simultaneously discharging arrows at the rate of three at a time.

4.10.9

te vai lalāṭa-lagnais tair
iṣubhiḥ sarva eva hi
matvā nirastam ātmānam
āśaṁsan karma tasya tat

SYNONYMS

te—they; *vai*—certainly; *lalāṭa-lagnaiḥ*—intent upon their heads; *taiḥ*—by those; *iṣubhiḥ*—arrows; *sarve*—all of them; *eva*—certainly; *hi*—without fail; *matvā*—thinking; *nirastam*—defeated; *ātmānam*—themselves; *āśaṁsan*—praised; *karma*—action; *tasya*—of him; *tat*—that.

TRANSLATION

When the heroes of the Yakṣas saw that all their heads were being thus threatened by Dhruva Mahārāja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. But, as heroes, they lauded the action of Dhruva.

PURPORT

This spirit of fighting in a sporting attitude is very significant in this verse. The Yakṣas were severely attacked. Dhruva Mahārāja was their enemy, but still upon witnessing the wonderful heroic action of Mahārāja Dhruva, they were very pleased with him. This straightforward appreciation of an enemy's prowess is a characteristic of real kṣatriya spirit.

4.10.10

te 'pi cāmum amṛṣyantaḥ
pāda-sparśam ivoragāḥ

śarair avidhyan yugapad
dvi-guṇaṁ pracikīrṣavaḥ

SYNONYMS

te—the Yakṣas; *api*—also; *ca*—and; *amum*—at Dhruva; *amṛṣyantaḥ*—being intolerant of; *pāda-sparśam*—being touched by the feet; *iva*—like; *uragāḥ*—serpents; *śaraiḥ*—with arrows; *avidhyan*—struck; *yugapat*—simultaneously; *dvi-guṇam*—twice as much; *pracikīrṣavaḥ*—trying to retaliate.

TRANSLATION

Just like serpents, who cannot tolerate being trampled upon by anyone's feet, the Yakṣas, being intolerant of the wonderful prowess of Dhruva Mahārāja, threw twice as many arrows—six from each of their soldiers—and thus they very valiantly exhibited their prowess.

4.10.11-12

tataḥ parigha-nistriṁśaiḥ
prāsaśūla-paraśvadhaiḥ
śakty-ṛṣṭibhir bhuśuṇḍībhiś
citra-vājaiḥ śarair api

abhyavarṣan prakupitāḥ
sarathaṁ saha-sārathim

icchantas tat pratīkartum
ayutānāṁ trayodaśa

SYNONYMS

tataḥ—thereupon; *parigha*—with iron bludgeons; *nistriṁśaiḥ*—and swords; *prāsa-śūla*—with tridents; *paraśvadhaiḥ*—and lances; *śakti*—with pikes; *ṛṣṭibhiḥ*—and spears; *bhuśuṇḍībhiḥ*—with *bhuśuṇḍī* weapons; *citra-vājaiḥ*—having various feathers; *śaraiḥ*—with arrows; *api*—also; *abhyavarṣan*—they showered Dhruva; *prakupitāḥ*—being angry; *sa-ratham*—along with his chariot; *saha-sārathim*—along with his charioteer; *icchantaḥ*—desiring; *tat*—Dhruva's activities; *pratīkartum*—to counteract; *ayutānām*—of ten-thousands; *trayodaśa*—thirteen.

TRANSLATION

The Yakṣa soldiers were 130,000 strong, all greatly angry and all desiring to defeat the wonderful activities of Dhruva Mahārāja. With full strength they showered various types of feathered arrows, parighas [iron bludgeons], nistriṁśas [swords], prāsaśūlas [tridents], paraśvadhas [lances], śaktis [pikes], ṛṣṭis [spears], and bhuśuṇḍī weapons upon Mahārāja Dhruva along with his chariot and charioteer.

4.10.13

auttānapādiḥ sa tadā
śastra-varṣeṇa bhūriṇā
na evādṛśyatācchanna
āsāreṇa yathā giriḥ

SYNONYMS

auttānapādiḥ—Dhruva Mahārāja; *saḥ*—he; *tadā*—at that time; *śastra-varṣeṇa*—by a shower of weapons; *bhūriṇā*—incessant; *na*—not; *eva*—certainly; *adṛśyata*—was visible; *ācchannaḥ*—being covered; *āsāreṇa*—by constant rainfall; *yathā*—as; *giriḥ*—a mountain.

TRANSLATION

Dhruva Mahārāja was completely covered by an incessant shower of weapons, just as a mountain becomes covered by incessant rainfall.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura points out in this connection that although Dhruva Mahārāja was covered by the incessant arrows of the enemy, this does not mean that he succumbed in the battle. The example of a mountain peak's being covered by incessant rain is just suitable, for when a mountain is covered by incessant rain, all dirty things are washed from the

body of the mountain. Similarly, the incessant shower of arrows from the enemy gave Dhruva Mahārāja new vigor to defeat them. In other words, whatever incompetency he might have had was washed away.

4.10.14

hāhā-kāras tadaivāsīt
siddhānāṁ divi paśyatām
hato 'yaṁ mānavaḥ sūryo
magnaḥ puṇya-janārṇave

SYNONYMS

hāhā-kāraḥ—tumult of disappointment; *tadā*—at that time; *eva*—certainly; *āsīt*—became manifest; *siddhānām*—of all the residents of Siddhaloka; *divi*—in the sky; *paśyatām*—who were observing the fight; *hataḥ*—killed; *ayam*—this; *mānavaḥ*—grandson of Manu; *sūryaḥ*—sun; *magnaḥ*—set; *puṇya-jana*—of the Yakṣas; *arṇave*—in the ocean.

TRANSLATION

All the Siddhas from the higher planetary systems were observing the fight from the sky, and when they saw that Dhruva Mahārāja had been covered by the incessant arrows of the enemy, they roared tumultuously, "The grandson of Manu, Dhruva, is now lost!" They cried that Dhruva Mahārāja was just like the

sun and that now he had set within the ocean of the Yakṣas.

PURPORT

In this verse the word mānava is very significant. Generally this word is used to mean "human being." Dhruva Mahārāja is also described here as mānava. Not only is Dhruva Mahārāja a descendant of Manu, but all human society descends from Manu. According to Vedic civilization, Manu is the lawgiver. Even today Hindus in India follow the laws given by Manu. Everyone, therefore, in human society is a mānava, or descendant from Manu, but Dhruva Mahārāja is a distinguished mānava because he is a great devotee.

The denizens of the planet Siddhaloka, where the residents can fly in the sky without airplanes, were anxious over Dhruva Mahārāja's welfare in the battlefield. Śrīla Rūpa Gosvāmī says, therefore, that a devotee is not only well protected by the Supreme Lord, but all the demigods, and even ordinary men, are anxious for his security and safety. The comparison given here that Dhruva Mahārāja appeared to merge in the ocean of the Yakṣas is also significant. When the sun sets on the horizon, it appears that the sun drowns in the ocean, but factually the sun has no difficulty. Similarly, although Dhruva appeared to drown in the ocean of the Yakṣas, he had no difficulty. As the sun rises again in due course at the end of night, so Dhruva Mahārāja, although he might have been in difficulty (because, after all, it

was a fight, and in any fighting activities there are reverses), that did not mean that he was defeated.

4.10.15

nadatsu yātudhāneṣu
jaya-kāśiṣv atho mṛdhe
udatiṣṭhad rathas tasya
nīhārād iva bhāskaraḥ

SYNONYMS

nadatsu—while exclaiming; *yātudhāneṣu*—the ghostly Yakṣas; *jaya-kāśiṣu*—proclaiming victory; *atho*—then; *mṛdhe*—in the fighting; *udatiṣṭhat*—appeared; *rathaḥ*—the chariot; *tasya*—of Dhruva Mahārāja; *nīhārāt*—from the mist; *iva*—like; *bhāskaraḥ*—the sun.

TRANSLATION

The Yakṣas, being temporarily victorious, exclaimed that they had conquered Dhruva Mahārāja. But in the meantime Dhruva's chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.

PURPORT

Here Dhruva Mahārāja is compared to the sun and the great assembly of the Yakṣas to foggy mist. Fog is insignificant in comparison with the sun. Although the sun is sometimes seen to

be covered by fog, in fact the sun cannot be covered by anything. Our eyes may be covered by a cloud, but the sun is never covered. By this comparison with the sun, the greatness of Dhruva Mahārāja in all circumstances is affirmed.

4.10.16

dhanur visphūrjayan divyaṁ
dviṣatāṁ khedam udvahan
astraughaṁ vyadhamad bāṇair
ghanānīkam ivānilaḥ

SYNONYMS

dhanuḥ—his bow; *visphūrjayan*—twanging; *divyam*—wonderful; *dviṣatām*—of the enemies; *khedam*—lamentation; *udvahan*—creating; *astra-ogham*—different types of weapons; *vyadhamat*—he scattered; *bāṇaiḥ*—with his arrows; *ghana*—of clouds; *anīkam*—an army; *iva*—like; *anilaḥ*—the wind.

TRANSLATION

Dhruva Mahārāja's bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky.

4.10.17

tasya te cāpa-nirmuktā
bhittvā varmāṇi rakṣasām
kāyān āviviśus tigmā
girīn aśanayo yathā

SYNONYMS

tasya—of Dhruva; *te*—those arrows; *cāpa*—from the bow; *nirmuktāḥ*—released; *bhittvā*—having pierced; *varmāṇi*—shields; *rakṣasām*—of the demons; *kāyān*—bodies; *āviviśuḥ*—entered; *tigmāḥ*—sharp; *girīn*—mountains; *aśanayaḥ*—thunderbolts; *yathā*—just like.

TRANSLATION

The sharp arrows released from the bow of Dhruva Mahārāja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.

4.10.18-19

bhallaiḥ sañchidyamānānāṁ
śirobhiś cāru-kuṇḍalaiḥ
ūrubhir hema-tālābhair
dorbhir valaya-valgubhiḥ

hāra-keyūra-mukuṭair
uṣṇīṣaiś ca mahā-dhanaiḥ
āstṛtās tā raṇa-bhuvo
rejur vīra-mano-harāḥ

SYNONYMS

bhallaiḥ—by his arrows; *sañchidyamānānām*—of the Yakṣas who were cut to pieces; *śirobhiḥ*—with heads; *cāru*—beautiful; *kuṇḍalaiḥ*—with earrings; *ūrubhiḥ*—with thighs; *hema-tālābhaiḥ*—like golden palm trees; *dorbhiḥ*—with arms; *valaya-valgubhiḥ*—with beautiful bracelets; *hāra*—with garlands; *keyūra*—armlets; *mukuṭaiḥ*—and helmets; *uṣṇīṣaiḥ*—with turbans; *ca*—also; *mahā-dhanaiḥ*—very valuable; *āstṛtāḥ*—covered; *tāḥ*—those; *raṇa-bhuvaḥ*—battlefield; *rejuḥ*—began to glimmer; *vīra*—of the heroes; *manaḥ-harāḥ*—bewildering the minds.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, the heads of those who were cut to pieces by the arrows of Dhruva Mahārāja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield

were very attractive and could bewilder the mind of a hero.

PURPORT

It appears that in those days soldiers used to go to the battlefield highly decorated with golden ornaments and with helmets and turbans, and when they were dead the booty was taken by the enemy party. Their falling dead in battle with their many golden ornamental dresses was certainly a lucrative opportunity to the heroes on the battlefield.

4.10.20

> *hatāvaśiṣṭā itare raṇājirād*
> *rakṣo-gaṇāḥ kṣatriya-varya-sāyakaiḥ*
> *prāyo vivṛkṇāvayavā vidudruvur*
> *mṛgendra-vikrīḍita-yūthapā iva*

SYNONYMS

hata-avaśiṣṭāḥ—the remaining soldiers who were not killed; *itare*—others; *raṇa-ajirāt*—from the battlefield; *rakṣaḥ-gaṇāḥ*—the Yakṣas; *kṣatriya-varya*—of the greatest of the *kṣatriyas,* or warriors; *sāyakaiḥ*—by the arrows; *prāyaḥ*—mostly; *vivṛkṇa*—cut to pieces; *avayavāḥ*—their bodily limbs; *vidudruvuḥ*—fled; *mṛgendra*—by a lion; *vikrīḍita*—being defeated; *yūthapāḥ*—elephants; *iva*—like.

TRANSLATION

The remaining Yakṣas who somehow or other were not killed had their limbs cut to pieces by the arrows of the great warrior Dhruva Mahārāja. Thus they began to flee, just as elephants flee when defeated by a lion.

4.10.21

apaśyamānaḥ sa tadātatāyinaṁ
mahā-mṛdhe kañcana mānavottamaḥ
purīṁ didṛkṣann api nāviśad dviṣāṁ
na māyināṁ veda cikīrṣitaṁ janaḥ

SYNONYMS

apaśyamānaḥ—while not observing; *saḥ*—Dhruva; *tadā*—at that time; *ātatāyinam*—armed opposing soldiers; *mahā-mṛdhe*—in that great battlefield; *kañcana*—any; *mānava-uttamaḥ*—the best of the human beings; *purīm*—the city; *didṛkṣan*—wishing to see; *api*—although; *na āviśat*—did not enter; *dviṣām*—of the enemies; *na*—not; *māyinām*—of the mystics; *veda*—knows; *cikīrṣitam*—the plans; *janaḥ*—anyone.

TRANSLATION

Dhruva Mahārāja, the best of human beings, observed that in that great battlefield not one of the opposing soldiers was left standing with proper weapons. He

then desired to see the city of Alakāpurī, but he thought to himself, "No one knows the plans of the mystic Yakṣas."

4.10.22

> *iti bruvaṁś citra-rathaḥ sva-sārathiṁ*
> *yattaḥ pareṣāṁ pratiyoga-śaṅkitaḥ*
> *śuśrāva śabdaṁ jaladher iveritaṁ*
> *nabhasvato dikṣu rajo 'nvadṛśyata*

SYNONYMS

iti—thus; *bruvan*—talking; *citra-rathaḥ*—Dhruva Mahārāja, whose chariot was very beautiful; *sva-sārathim*—to his charioteer; *yattaḥ*—being on guard; *pareṣām*—from his enemies; *pratiyoga*—counterattack; *śaṅkitaḥ*—being apprehensive; *śuśrāva*—heard; *śabdam*—sound; *jaladheḥ*—from the ocean; *iva*—as if; *īritam*—resounded; *nabhasvataḥ*—because of wind; *dikṣu*—in all directions; *rajaḥ*—dust; *anu*—then; *adṛśyata*—was perceived.

TRANSLATION

In the meantime, while Dhruva Mahārāja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean were there, and they found that from the sky a great dust storm was coming over them from all directions.

4.10.23

kṣaṇenācchāditaṁ vyoma
ghanānīkena sarvataḥ
visphurat-taḍitā dikṣu
trāsayat-stanayitnunā

SYNONYMS

kṣaṇena—within a moment; *ācchāditam*—was covered; *vyoma*—the sky; *ghana*—of dense clouds; *anīkena*—with a mass; *sarvataḥ*—everywhere; *visphurat*—dazzling; *taḍitā*—with lightning; *dikṣu*—in all directions; *trāsayat*—threatening; *stanayitnunā*—with thundering.

TRANSLATION

Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall.

4.10.24

vavṛṣū rudhiraughāsṛk-
pūya-viṇ-mūtra-medasaḥ
nipetur gaganād asya
kabandhāny agrato 'nagha

SYNONYMS

vavṛṣuḥ—showered; *rudhira*—of blood; *ogha*—an inundation; *asṛk*—mucus; *pūya*—pus; *viṭ*—stool; *mūtra*—urine; *medasaḥ*—and marrow; *nipetuḥ*—began to fall; *gaganāt*—from the sky; *asya*—of Dhruva; *kabandhāni*—trunks of bodies; *agrataḥ*—in front; *anagha*—O faultless Vidura.

TRANSLATION

My dear faultless Vidura, in that rainfall there was blood, mucus, pus, stool, urine and marrow falling heavily before Dhruva Mahārāja, and there were trunks of bodies falling from the sky.

4.10.25

tataḥ khe 'dṛśyata girir
nipetuḥ sarvato-diśam
gadā-parigha-nistriṁśa-
musalāḥ sāśma-varṣiṇaḥ

SYNONYMS

tataḥ—thereafter; *khe*—in the sky; *adṛśyata*—was visible; *giriḥ*—a mountain; *nipetuḥ*—fell down; *sarvataḥ-diśam*—from all directions; *gadā*—clubs; *parigha*—iron bludgeons; *nistriṁśa*—swords; *musalāḥ*—maces; *sa-aśma*—great pieces of stone; *varṣiṇaḥ*—with a shower of.

TRANSLATION

Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.

4.10.26

ahayo 'śani-niḥśvāsā
vamanto 'gniṁ ruṣākṣibhiḥ
abhyadhāvan gajā mattāḥ
siṁha-vyāghrāś ca yūthaśaḥ

SYNONYMS

ahayaḥ—serpents; *aśani*—thunderbolts; *niḥśvāsāḥ*—breathing; *vamantaḥ*—vomiting; *agnim*—fire; *ruṣā-akṣibhiḥ*—with angry eyes; *abhyadhāvan*—came forward; *gajāḥ*—elephants; *mattāḥ*—mad; *siṁha*—lions; *vyāghrāḥ*—tigers; *ca*—also; *yūthaśaḥ*—in groups.

TRANSLATION

Dhruva Mahārāja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers.

4.10.27

samudra ūrmibhir bhīmaḥ
plāvayan sarvato bhuvam
āsasāda mahā-hrādaḥ
kalpānta iva bhīṣaṇaḥ

SYNONYMS

samudraḥ—the sea; *ūrmibhiḥ*—with waves; *bhīmaḥ*—fierce; *plāvayan*—inundating; *sarvataḥ*—in all directions; *bhuvam*—the earth; *āsasāda*—came forward; *mahā-hrādaḥ*—making great sounds; *kalpa-ante*—(the dissolution) at the end of a *kalpa*; *iva*—like; *bhīṣaṇaḥ*—fearful.

TRANSLATION

Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him.

4.10.28

evaṁ-vidhāny anekāni
trāsanāny amanasvinām
sasṛjus tigma-gataya
āsuryā māyayāsurāḥ

SYNONYMS

evam-vidhāni—(phenomena) like this; *anekāni*—many varieties of; *trāsanāni*—fearful; *amanasvinām*—to the less intelligent men; *sasṛjuḥ*—they created; *tigma-gatayaḥ*—of heinous nature; *āsuryā*—demoniac; *māyayā*—by illusion; *asurāḥ*—the demons.

TRANSLATION

The demon Yakṣas are by nature very heinous, and by their demoniac power of illusion they can create many strange phenomena to frighten one who is less intelligent.

4.10.29

dhruve prayuktām asurais
tāṁ māyām atidustarām
niśamya tasya munayaḥ
śam āśaṁsan samāgatāḥ

SYNONYMS

dhruve—against Dhruva; *prayuktām*—inflicted; *asuraiḥ*—by the demons; *tām*—that; *māyām*—mystic power; *ati-dustarām*—very dangerous; *niśamya*—after hearing; *tasya*—his; *munayaḥ*—the great sages; *śam*—good fortune; *āśaṁsan*—giving encouragement for; *samāgatāḥ*—assembled.

TRANSLATION

When the great sages heard that Dhruva Mahārāja was overpowered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.

4.10.30

munaya ūcuḥ
auttānapāda bhagavāṁs tava śārṅgadhanvā
devaḥ kṣiṇotv avanatārti-haro vipakṣān
yan-nāmadheyam abhidhāya niśamya cāddhā
loko 'ñjasā tarati dustaram aṅga mṛtyum

SYNONYMS

munayaḥ ūcuḥ—the sages said; *auttānapāda*—O son of King Uttānapāda; *bhagavān*—the Supreme Personality of Godhead; *tava*—your; *śārṅga-dhanvā*—one who bears the bow called Śārṅga; *devaḥ*—the Lord; *kṣiṇotu*—may He kill; *avanata*—of the surrendered soul; *ārti*—the distresses; *haraḥ*—who removes; *vipakṣān*—enemies; *yat*—whose; *nāmadheyam*—holy name; *abhidhāya*—uttering; *niśamya*—hearing; *ca*—also; *addhā*—immediately; *lokaḥ*—persons; *añjasā*—fully; *tarati*—overcome; *dustaram*—insurmountable; *aṅga*—O Dhruva; *mṛtyum*—death.

TRANSLATION

All the sages said: Dear Dhruva, O son of King Uttānapāda, may the Supreme Personality of Godhead known as Śārṅgadhanus, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

PURPORT

The great ṛṣis approached Dhruva Mahārāja at a time when his mind was very perplexed due to the magical feats exhibited by the Yakṣas. A devotee is always protected by the Supreme Personality of Godhead. By His inspiration only the sages came to encourage Dhruva Mahārāja and assure him that there was no danger because he was a soul fully surrendered to the Supreme Lord. By the grace of the Lord, if a devotee can simply chant His holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—at the time of death, then he immediately surpasses the great ocean of the material sky and enters the spiritual sky. He never has to come back for repetition of birth and death. Simply by chanting the holy name of the Lord, one can surpass the ocean of death, so Dhruva Mahārāja was certainly able to surpass the illusory

magical feats of the Yakṣas, which for the time being disturbed his mind.

Thus end the Bhaktivedanta purports of the Fourth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja's Fight With the Yakṣas."

SB 4.11: Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting

11. Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting

Chapter 11

4.11.1

maitreya uvāca
niśamya gadatām evam
ṛṣīṇāṁ dhanuṣi dhruvaḥ
sandadhe 'stram upaspṛśya
yan nārāyaṇa-nirmitam

SYNONYMS

maitreyaḥ uvāca—the sage Maitreya continued to speak; *niśamya*—having heard; *gadatām*—the words; *evam*—thus; *ṛṣīṇām*—of the sages; *dhanuṣi*—upon his bow; *dhruvaḥ*—Dhruva Mahārāja; *sandadhe*—fixed; *astram*—an arrow; *upaspṛśya*—after touching water; *yat*—that which; *nārāyaṇa*—by Nārāyaṇa; *nirmitam*—was made.

TRANSLATION

Śrī Maitreya said: My dear Vidura, when Dhruva Mahārāja heard the encouraging words of the great sages, he performed the ācamana by touching water and then took up his arrow, which was made by Lord Nārāyaṇa, and fixed it upon his bow.

PURPORT

Dhruva Mahārāja was given a specific arrow made by Lord Nārāyaṇa Himself, and he now fixed it upon his bow to finish the illusory atmosphere created by the Yakṣas. As it is stated in the Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te. (Bg. 7.14) Without Nārāyaṇa, the Supreme Personality of Godhead, no one is able to overcome the action of the illusory energy. Śrī Caitanya Mahāprabhu has also given us a nice weapon for this age, as stated in the Bhāgavatam: sāṅgopāṅgāstra—in this age, the Nārāyaṇāstra, or weapon to drive away māyā, is the chanting of the Hare Kṛṣṇa mantra in pursuance of the associates of Lord Caitanya, such as Advaita Prabhu, Nityānanda, Gadādhara and Śrīvāsa.

4.11.2

sandhīyamāna etasmin
māyā guhyaka-nirmitāḥ
kṣipraṁ vineśur vidura
kleśā jñānodaye yathā

SYNONYMS

sandhīyamāne—while joining to his bow; *etasmin*—this *nārārayaṇāstra*; *māyāḥ*—the illusions; *guhyaka-nirmitāḥ*—created by the Yakṣas; *kṣipram*—very soon; *vineśuḥ*—were

destroyed; *vidura*—O Vidura; *kleśāḥ*—illusory pains and pleasures; *jñāna-udaye*—upon the arising of knowledge; *yathā*—just as.

TRANSLATION

As soon as Dhruva Mahārāja joined the Nārāyaṇāstra arrow to his bow, the illusion created by the Yakṣas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self.

PURPORT

Kṛṣṇa is like the sun, and māyā, or the illusory energy of Kṛṣṇa, is like darkness. Darkness means absence of light; similarly, māyā means absence of Kṛṣṇa consciousness. Kṛṣṇa consciousness and māyā are always there, side by side. As soon as there is awakening of Kṛṣṇa consciousness, all the illusory pains and pleasures of material existence are vanquished. Māyām etāṁ taranti te: constant chanting of the mahā-mantra will keep us always aloof from the illusory energy of māyā.

4.11.3

tasyārṣāstraṁ dhanuṣi prayuñjataḥ
suvarṇa-puṅkhāḥ kalahaṁsa-vāsasaḥ
viniḥsṛtā āviviśur dviṣad-balaṁ
yathā vanaṁ bhīma-ravāḥ śikhaṇḍinaḥ

SYNONYMS

tasya—while Dhruva; *ārṣa-astram*—the weapon given by Nārāyaṇa Ṛṣi; *dhanuṣi*—on his bow; *prayuñjataḥ*—fixed; *suvarṇa-puṅkhāḥ*—(arrows) with golden shafts; *kalahaṁsa-vāsasaḥ*—with feathers like the wings of a swan; *viniḥsṛtāḥ*—sprang out; *āviviśuḥ*—entered; *dviṣat-balam*—the soldiers of the enemy; *yathā*—just as; *vanam*—into a forest; *bhīma-ravāḥ*—making a tumultuous sound; *śikhaṇḍinaḥ*—peacocks.

TRANSLATION

Even as Dhruva Mahārāja fixed the weapon made by Nārāyaṇa Ṛṣi onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.

4.11.4

tais tigma-dhāraiḥ pradhane śilī-mukhair
itas tataḥ puṇya-janā upadrutāḥ
tam abhyadhāvan kupitā udāyudhāḥ
suparṇam unnaddha-phaṇā ivāhayaḥ

SYNONYMS

taiḥ—by those; *tigma-dhāraiḥ*—which had a sharp point; *pradhane*—on the battlefield; *śilī-mukhaiḥ*—arrows; *itaḥ tataḥ*—here and there; *puṇya-janāḥ*—the Yakṣas; *upadrutāḥ*—being greatly agitated; *tam*—towards Dhruva Mahārāja; *abhyadhāvan*—rushed; *kupitāḥ*—being angry; *udāyudhāḥ*—with upraised weapons; *suparṇam*—towards Garuḍa; *unnaddha-phaṇāḥ*—with upraised hoods; *iva*—like; *ahayaḥ*—serpents.

TRANSLATION

Those sharp arrows dismayed the enemy soldiers, who became almost unconscious, but various Yakṣas on the battlefield, in a rage against Dhruva Mahārāja, somehow or other collected their weapons and attacked. Just as serpents agitated by Garuḍa rush towards him with upraised hoods, all the Yakṣa soldiers prepared to overcome Dhruva Mahārāja with their upraised weapons.

4.11.5

sa tān pṛṣatkair abhidhāvato mṛdhe
nikṛtta-bāhūru-śirodharodarān
nināya lokaṁ param arka-maṇḍalaṁ
vrajanti nirbhidya yam ūrdhva-retasaḥ

SYNONYMS

saḥ—he (Dhruva Mahārāja); *tān*—all the Yakṣas; *pṛṣatkaiḥ*—by his arrows; *abhidhāvataḥ*—coming forward; *mṛdhe*—in the battlefield; *nikṛtta*—being separated; *bāhu*—arms; *ūru*—thighs; *śiraḥ-dhara*—necks; *udarān*—and bellies; *nināya*—delivered; *lokam*—to the planet; *param*—supreme; *arka-maṇḍalam*—the sun globe; *vrajanti*—go; *nirbhidya*—piercing; *yam*—to which; *ūrdhva-retasaḥ*—those who do not discharge semen at any time.

TRANSLATION

When Dhruva Mahārāja saw the Yakṣas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yakṣas to the planetary system which is situated above the sun-globe and which is attainable only by first-class brahmacārīs who have never discharged their semina.

PURPORT

To be killed by the Lord or by His devotees is auspicious for nondevotees. The Yakṣas were killed indiscriminately by Dhruva Mahārāja, but they attained the planetary system attainable only for brahmacārīs who never discharged their semina. As the impersonalist jñānīs or the demons killed by the Lord attain Brahmaloka, or Satyaloka, so persons who are killed by a devotee of the Lord also attain Satyaloka. To reach the Satyaloka planetary system described here, one has to be elevated above

the sun globe. Killing, therefore, is not always bad. If the killing is done by the Supreme Personality of Godhead or His devotee or in great sacrifices, it is for the benefit of the entity killed in that way. Material so-called nonviolence is very insignificant in comparison to killing done by the Supreme Personality of Godhead or His devotees. Even when a king or the state government kills a person who is a murderer, that killing is for the benefit of the murderer, for thus he may become cleared of all sinful reactions.

An important word in this verse is ūrdhva-retasaḥ, which means brahmacārīs who have never discharged semina. Celibacy is so important that even though one does not undergo any austerities, penances or ritualistic ceremonies prescribed in the Vedas, if one simply keeps himself a pure brahmacārī, not discharging his semina, the result is that after death he goes to the Satyaloka. Generally, sex life is the cause of all miseries in the material world. In the Vedic civilization sex life is restricted in various ways. Out of the whole population of the social structure, only the gṛhasthas are allowed restricted sex life. All others refrain from sex. The people of this age especially do not know the value of not discharging semina. As such, they are variously entangled with material qualities and suffer an existence of struggle only. The word ūrdhva-retasaḥ especially indicates the Māyāvādī sannyāsīs, who undergo strict principles of austerity. But in the Bhagavad-gītā the Lord says that even if one goes up to Brahmaloka, he again comes back. (Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna. Bg. 8.16) Therefore, actual mukti or

liberation can be attained only by devotional service, because by devotional service one can go above Brahmaloka, or to the spiritual world, wherefrom he never comes back. Māyāvādī sannyāsīs are very proud of becoming liberated, but actual liberation is not possible unless one is in touch with the Supreme Lord in devotional service. It is said, hariṁ vinā na sṛtim taranti: without Kṛṣṇa's mercy, no one can have liberation.

4.11.6

> *tān hanyamānān abhivīkṣya guhyakān*
> *anāgasaś citra-rathena bhūriśaḥ*
> *auttānapādiṁ kṛpayā pitāmaho*
> *manur jagādopagataḥ saharṣibhiḥ*

SYNONYMS

tān—those Yakṣas; *hanyamānān*—being killed; *abhivīkṣya*—seeing; *guhyakān*—the Yakṣas; *anāgasaḥ*—offenseless; *citra-rathena*—by Dhruva Mahārāja, who had a beautiful chariot; *bhūriśaḥ*—greatly; *auttānapādim*—unto the son of Uttānapāda; *kṛpayā*—out of mercy; *pitā-mahaḥ*—the grandfather; *manuḥ*—Svāyambhuva Manu; *jagāda*—gave instructions; *upagataḥ*—approached; *saha-ṛṣibhiḥ*—with great sages.

TRANSLATION

When Svāyambhuva Manu saw that his grandson Dhruva Mahārāja was killing so many of the Yakṣas

who were not actually offenders, out of his great compassion he approached Dhruva with great sages to give him good instruction.

PURPORT

Dhruva Mahārāja attacked Alakāpurī, the city of the Yakṣas, because his brother was killed by one of them. Actually only one of the citizens, not all of them, was guilty of killing his brother Uttama. Dhruva Mahārāja, of course, took a very serious step when his brother was killed by the Yakṣas. War was declared, and the fighting was going on. This sometimes happens in present days also—for one man's fault a whole state is sometimes attacked. This kind of wholesale attack is not approved by Manu, the father and lawgiver of the human race. He therefore wanted to stop his grandson Dhruva from continuing to kill the Yakṣa citizens who were not offenders.

4.11.7

manur uvāca
alaṁ vatsātiroṣeṇa
tamo-dvāreṇa pāpmanā
yena puṇya-janān etān
avadhīs tvam anāgasaḥ

SYNONYMS

manuḥ uvāca—Manu said; *alam*—enough; *vatsa*—my dear boy; *atiroṣeṇa*—with excessive anger; *tamaḥ-dvāreṇa*—the path of ignorance; *pāpmanā*—sinful; *yena*—by which; *puṇya-janān*—the Yakṣas; *etān*—all these; *avadhīḥ*—you have killed; *tvam*—you; *anāgasaḥ*—offenseless.

TRANSLATION

Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry—it is the path to hellish life. Now you are going beyond the limit by killing Yakṣas who are actually not offenders.

PURPORT

In this verse the word atiroṣeṇa means "with unnecessary anger." When Dhruva Mahārāja went beyond the limits of necessary anger, his grandfather, Svāyambhuva Manu, immediately came to protect him from further sinful action. From this we can understand that killing is not bad, but when killing is done unnecessarily or when an offenseless person is killed, such killing opens the path to hell. Dhruva Mahārāja was saved from such sinful action because he was a great devotee.

A kṣatriya is allowed to kill only for maintenance of the law and order of the state; he is not allowed to kill or commit violence without reason. Violence is certainly a path leading to a hellish condition of life, but it is also required for maintenance of

the law and order of the state. Here Lord Manu prohibited Dhruva Mahārāja from killing the Yakṣas because only one of them was punishable for killing his brother, Uttama; all of the Yakṣa citizens were not punishable. We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of Manu, such warfare is a most sinful activity. Furthermore, at the present moment civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities. That is nature's law.

4.11.8

nāsmat-kulocitaṁ tāta
karmaitat sad-vigarhitam
vadho yad upadevānām
ārabdhas te 'kṛtainasām

SYNONYMS

na—not; *asmat-kula*—our family; *ucitam*—befitting; *tāta*—my dear son; *karma*—action; *etat*—this; *sat*—by authorities on religion; *vigarhitam*—forbidden; *vadhaḥ*—the killing; *yat*—which; *upadevānām*—of the Yakṣas; *ārabdhaḥ*—was undertaken; *te*—by you; *akṛta-enasām*—of those who are sinless.

TRANSLATION

My dear son, the killing of the sinless Yakṣas which you have undertaken is not at all approved by authorities, and it does not befit our family, which is supposed to know the laws of religion and irreligion.

4.11.9

nanv ekasyāparādhena
prasaṅgād bahavo hatāḥ
bhrātur vadhābhitaptena
tvayāṅga bhrātṛ-vatsala

SYNONYMS

nanu—certainly; *ekasya*—of one (Yakṣa); *aparādhena*—with the offense; *prasaṅgāt*—because of their association; *bahavaḥ*—many; *hatāḥ*—have been killed; *bhrātuḥ*—of your brother; *vadha*—by the death; *abhitaptena*—being aggrieved; *tvayā*—by you; *aṅga*—my dear son; *bhrātṛ-vatsala*—affectionate to your brother.

TRANSLATION

My dear son, it has been proved that you are very much affectionate towards your brother and are greatly aggrieved at his being killed by the Yakṣas, but just consider—for one Yakṣa's offense, you have killed many others, who are innocent.

4.11.10

nāyaṁ mārgo hi sādhūnāṁ
hṛṣīkeśānuvartinām
yad ātmānaṁ parāg gṛhya
paśuvad bhūta-vaiśasam

SYNONYMS

na—never; *ayam*—this; *mārgaḥ*—path; *hi*—certainly; *sādhūnām*—of honest persons; *hṛṣīkeśa*—of the Supreme Personality of Godhead; *anuvartinām*—following the path; *yat*—which; *ātmānam*—self; *parāk*—the body; *gṛhya*—thinking to be; *paśu-vat*—like animals; *bhūta*—of living entities; *vaiśasam*—killing.

TRANSLATION

One should not accept the body as the self and thus, like the animals, kill the bodies of others. It is especially forbidden by saintly persons who follow the path of devotional service to the Supreme Personality of Godhead.

PURPORT

The words sādhūnāṁ hṛṣīkeśānuvartinām are very significant. Sādhu means a saintly person. But who is a saintly person? A saintly person is he who follows the path of rendering service unto the Supreme Personality of Godhead, Hṛṣīkeśa. In the

Nārada-pañcarātra it is said, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: the process of rendering favorable service to the Supreme Personality of Godhead with one's senses is called bhakti, or devotional service. Therefore, why should a person who is already engaged in the service of the Lord engage himself in personal sense gratification? Dhruva Mahārāja is advised here by Lord Manu that he is a pure servitor of the Lord. Why should he unnecessarily engage, like the animals, in the bodily concept of life? An animal thinks that the body of another animal is his food; therefore, in the bodily concept of life, one animal attacks another. A human being, especially one who is a devotee of the Lord, should not act like this. Sādhu, a saintly devotee, is not supposed to kill animals unnecessarily.

4.11.11

sarva-bhūtātma-bhāvena
bhūtāvāsaṁ hariṁ bhavān
ārādhyāpa durārādhyaṁ
viṣṇos tat paramaṁ padam

SYNONYMS

sarva-bhūta—in all living entities; *ātma*—upon the Supersoul; *bhāvena*—with meditation; *bhūta*—of all existence; *āvāsam*—the abode; *harim*—Lord Hari; *bhavān*—you; *ārādhya*—by worshiping; *āpa*—have achieved; *durārādhyam*—very difficult to propitiate;

viṣṇoḥ—of Lord Viṣṇu; *tat*—that; *paramam*—supreme; *padam*—situation.

TRANSLATION

It is very difficult to achieve the spiritual abode of Hari, in the Vaikuṇṭha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.

PURPORT

The material bodies of all living entities cannot exist unless sheltered by the spirit soul and the Supersoul. The spirit soul is dependent on the Supersoul, who is present even within the atom. Therefore, since anything material or spiritual is completely dependent on the Supreme Lord, the Supreme Lord is referred to here as bhūtāvāsa. Dhruva Mahārāja, as a kṣatriya, could have argued with his grandfather, Manu, when Manu requested him to stop fighting. But even though Dhruva could have argued that as a kṣatriya it was his duty to fight with the enemy, still he was informed that since every living entity is a residence of the Supreme Lord and can be considered a temple of the Lord, the unnecessary killing of any living entity is not permitted.

4.11.12

sa tvaṁ harer anudhyātas
tat-puṁsām api sammataḥ
kathaṁ tv avadyaṁ kṛtavān
anuśikṣan satāṁ vratam

SYNONYMS

saḥ—that person; *tvam*—you; *hareḥ*—by the Supreme Lord; *anudhyātaḥ*—being always remembered; *tat*—His; *puṁsām*—by the devotees; *api*—also; *sammataḥ*—esteemed; *katham*—why; *tu*—then; *avadyam*—abominable (act); *kṛtavān*—you have undertaken; *anuśikṣan*—setting the example; *satām*—of saintly persons; *vratam*—a vow.

TRANSLATION

Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. I am, therefore, surprised—why have you undertaken such an abominable task?

PURPORT

Dhruva Mahārāja was a pure devotee and was accustomed to always thinking of the Lord. Reciprocally, the Lord always thinks of those pure devotees who think of Him only, twenty-four hours

a day. As a pure devotee does not know anything beyond the Lord, so the Lord does not know anything beyond His pure devotee. Svāyambhuva Manu pointed out this fact to Dhruva Mahārāja: "You are not only a pure devotee, but you are recognized by all pure devotees of the Lord. You should always act in such an exemplary way that others may learn from you. Under the circumstances, it is surprising that you have killed so many faultless Yakṣas."

4.11.13

> *titikṣayā karuṇayā*
> *maitryā cākhila-jantuṣu*
> *samatvena ca sarvātmā*
> *bhagavān samprasīdati*

SYNONYMS

titikṣayā—by tolerance; *karuṇayā*—by mercy; *maitryā*—by friendship; *ca*—also; *akhila*—universal; *jantuṣu*—unto the living entities; *samatvena*—by equilibrium; *ca*—also; *sarva-ātmā*—the Supersoul; *bhagavān*—the Personality of Godhead; *samprasīdati*—becomes very satisfied.

TRANSLATION

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.

PURPORT

It is the duty of an advanced devotee in the second stage of devotional perfection to act in accordance with this verse. There are three stages of devotional life. In the lowest stage, a devotee is simply concerned with the Deity in the temple, and he worships the Lord with great devotion, according to rules and regulations. In the second stage the devotee is cognizant of his relationship with the Lord, his relationship with fellow devotees, his relationship with persons who are innocent and his relationship with persons who are envious. Sometimes devotees are ill-treated by envious persons. It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher-devotee is meant to show mercy to innocent persons whom he can elevate to devotional service. Everyone, by constitutional position, is an eternal servant of God. Therefore, a devotee's business is to awaken everyone's Kṛṣṇa consciousness. That is his mercy. As for a devotee's treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord. Different living entities appear in different forms of dress, but according to the instruction of the Bhagavad-gītā, a learned person sees all living entities equally. Such treatment by the devotee is very much appreciated by the Supreme Lord. It is said, therefore, that a saintly person is always tolerant and merciful, he is a friend for everyone, never an enemy to anyone, and he is peaceful. These are some of the good qualities of a devotee.

4.11.14

samprasanne bhagavati
puruṣaḥ prākṛtair guṇaiḥ
vimukto jīva-nirmukto
brahma nirvāṇam ṛcchati

SYNONYMS

samprasanne—upon satisfaction; *bhagavati*—of the Supreme Personality of Godhead; *puruṣaḥ*—a person; *prākṛtaiḥ*—from the material; *guṇaiḥ*—modes of nature; *vimuktaḥ*—being liberated; *jīva-nirmuktaḥ*—freed from the subtle body also; *brahma*—unlimited; *nirvāṇam*—spiritual bliss; *ṛcchati*—achieves.

TRANSLATION

One who actually satisfies the Supreme Personality of Godhead during his lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

PURPORT

In the previous verse it has been explained that one should treat all living entities with tolerance, mercy, friendship and equality. By such behavior one satisfies the Supreme Personality of Godhead, and upon His satisfaction the devotee immediately

becomes free from all material conditions. The Lord also confirms this in the Bhagavad-gītā: "Anyone who sincerely and seriously engages in My service immediately becomes situated in the transcendental stage wherein he can enjoy unlimited spiritual bliss." Everyone in this material world is struggling hard in order to achieve blissful life. Unfortunately, people do not know how to achieve it. Atheists do not believe in God, and certainly they do not please Him. Here it is clearly said that upon pleasing the Supreme Personality of Godhead one immediately attains to the spiritual platform and enjoys unlimited blissful life. To become free from material existence means to become free from the influence of material nature.

The word samprasanne, which is used in this verse, means "being satisfied." A person should act in such a way that the Lord is satisfied by the activity; it is not that he himself is to be satisfied. Of course, when the Lord is satisfied, the devotee automatically becomes satisfied. This is the secret of the process of bhakti-yoga. Outside of bhakti-yoga, everyone is trying to satisfy himself. No one is trying to satisfy the Lord. Karmīs grossly try to satisfy their senses, but even those who are elevated on the platform of knowledge also try to satisfy themselves, in a subtle form. Karmīs try to satisfy themselves by sense gratification, and jñānīs try to satisfy themselves by subtle activities or mental speculation and thinking themselves to be God. Yogīs also try to satisfy themselves by thinking that they can achieve different mystic perfections. But only devotees try to satisfy the Supreme Personality of Godhead. The devotees'

process of self-realization is completely different from the processes of the karmīs, jñānīs and yogīs. Everyone else is trying to satisfy himself, whereas the devotee tries only to satisfy the Lord. The devotional process is completely different from the others; by working to please the Lord by engaging his senses in His loving service, the devotee is immediately situated on the transcendental platform, and he enjoys unlimited blissful life.

4.11.15

bhūtaiḥ pañcabhir ārabdhair
yoṣit puruṣa eva hi
tayor vyavāyāt sambhūtir
yoṣit-puruṣayor iha

SYNONYMS

bhūtaiḥ—by the material elements; *pañcabhiḥ*—five; *ārabdhaiḥ*—developed; *yoṣit*—woman; *puruṣaḥ*—man; *eva*—just so; *hi*—certainly; *tayoḥ*—of them; *vyavāyāt*—by sexual life; *sambhūtiḥ*—the further creation; *yoṣit*—of women; *puruṣayoḥ*—and of men; *iha*—in this material world.

TRANSLATION

The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of the five elements. By the

sexual life of man and woman, the number of men and women in this material world is further increased.

PURPORT

When Svāyambhuva Manu saw that Dhruva Mahārāja understood the philosophy of Vaiṣṇavism, and yet was still dissatisfied because of his brother's death, he gave him an explanation of how this material body is created by the five elements of material nature. In the Bhagavad-gītā it is also confirmed, prakṛteḥ kriyamāṇāni: everything is created, maintained and annihilated by the material modes of nature. In the background, of course, there is the direction of the Supreme Personality of Godhead. This is also confirmed in the Bhagavad-gītā (mayādhyakṣeṇa). In the Ninth Chapter, Kṛṣṇa says, "Under My superintendence material nature is acting." Svāyambhuva Manu wanted to impress on Dhruva Mahārāja that the death of the material body of his brother was not actually the Yakṣas' fault; it was an action of the material nature. The Supreme Personality of Godhead has immense varieties of potencies, and they act in different gross and subtle ways.

It is by such powerful potencies that the universe is created, although grossly it appears to be no more than the five elements —earth, water, fire, air and ether. Similarly, the bodies of all species of living entities, whether human beings or demigods, animals or birds, are also created by the same five elements, and by sexual union they expand into more and more living entities. That is the way of creation, maintenance and annihilation. One

should not be disturbed by the waves of material nature in this process. Dhruva Mahārāja was indirectly advised not to be afflicted by the death of his brother because our relationship with the body is completely material. The real self, spirit soul, is never annihilated or killed by anyone.

4.11.16

evaṁ pravartate sargaḥ
sthitiḥ saṁyama eva ca
guṇa-vyatikarād rājan
māyayā paramātmanaḥ

SYNONYMS

evam—thus; *pravartate*—occurs; *sargaḥ*—creation; *sthitiḥ*—maintenance; *saṁyamaḥ*—annihilation; *eva*—certainly; *ca*—and; *guṇa*—of the modes; *vyatikarāt*—by interaction; *rājan*—O King; *māyayā*—by the illusory energy; *parama-ātmanaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

Manu continued: My dear King Dhruva, it is simply by the illusory material energy of the Supreme Personality of Godhead and by the interaction of the three modes of material nature that creation, maintenance and annihilation take place.

PURPORT

First, creation takes place with the ingredients of the five elements of material nature. Then, by the interaction of the modes of material nature, maintenance also takes place. When a child is born, the parents immediately see to its maintenance. This tendency for maintenance of offspring is present not only in human society, but in animal society as well. Even tigers care for their cubs, although their propensity is to eat other animals. By the interaction of the material modes of nature, creation, maintenance and also annihilation take place inevitably. But at the same time we should know that all is conducted under the superintendence of the Supreme Personality of Godhead. Everything is going on under that process. Creation is the action of the rajo-guṇa, the mode of passion; maintenance is the action of sattva-guṇa, the mode of goodness; and annihilation is the action of tamo-guṇa, the mode of ignorance. We can see that those who are situated in the mode of goodness live longer than those who are situated in the tamo-guṇa or rajo-guṇa. In other words, if one is elevated to the mode of goodness, he is elevated to a higher planetary system, where the duration of life is very great. Ūrdhvaṁ gacchanti sattva-sthāḥ: Great ṛṣis, sages and sannyāsīs who maintain themselves in sattva-guṇa, or the mode of material goodness, are elevated to a higher planetary system. Those who are transcendental even to the material modes of nature are situated in the mode of pure goodness; they attain eternal life in the spiritual world.

4.11.17

nimitta-mātraṁ tatrāsīn
nirguṇaḥ puruṣarṣabhaḥ
vyaktāvyaktam idaṁ viśvaṁ
yatra bhramati lohavat

SYNONYMS

nimitta-mātram—remote cause; *tatra*—then; *āsīt*—was; *nirguṇaḥ*—uncontaminated; *puruṣa-ṛṣabhaḥ*—the Supreme Person; *vyakta*—manifested; *avyaktam*—unmanifested; *idam*—this; *viśvam*—world; *yatra*—where; *bhramati*—moves; *loha-vat*—like iron.

TRANSLATION

My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.

PURPORT

How the external energy of the Supreme Personality of Godhead works within this material world is explained in this verse. Everything is happening by the energy of the Supreme Lord. The

atheistic philosophers who do not agree to accept the Supreme Personality of Godhead as the original cause of creation think that the material world moves by the action and reaction of different material elements. A simple example of the interaction of elements occurs when we mix soda and acid and the movement of effervescence is produced. But one cannot produce life by such interaction of chemicals. There are 8,400,000 different species of life, with different wishes and different actions. How the material force is working cannot be explained just on the basis of chemical reaction. A suitable example in this connection is that of the potter and the potter's wheel. The potter's wheel rotates, and several varieties of earthen pots come out. There are many causes for the earthen pots, but the original cause is the potter, who sets a force on the wheel. That force comes by his superintendence. The same idea is explained in Bhagavad-gītā—behind all material action and reaction there is Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa says that everything depends on His energy and yet He is not everywhere. The pot is produced under certain conditions of action and reaction of material energy, but the potter is not in the pot. In a similar way, the material creation is set up by the Lord, but He remains aloof. As stated in the Vedas, He simply glanced over it, and the agitation of matter immediately began.

In Bhagavad-gītā it is also said that the Lord impregnates the material energy with the part-and-parcel jīvas, and thus the different forms and different activities immediately ensue. Because of the different desires and karmic activities of the jīva

soul, different types of bodies in different species are produced. In Darwin's theory there is no acceptance of the living entity as spirit soul, and therefore his explanation of evolution is incomplete. Varieties of phenomena occur within this universe on account of the actions and reactions of the three material modes, but the original creator, or the cause, is the Supreme Personality of Godhead, who is mentioned here as nimitta-mātram, the remote cause. He simply pushes the wheel with His energy. According to the Māyāvādī philosophers, the Supreme Brahman has transformed Himself into many varieties of forms, but that is not the fact. He is always transcendental to the action and reaction of the material guṇas, although He is the cause of all causes. Lord Brahmā says, therefore, in the Brahma-saṁhitā: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam. There are many causes and effects, but the original cause is Śrī Kṛṣṇa.

4.11.18

> *sa khalv idaṁ bhagavān kāla-śaktyā*
> *guṇa-pravāheṇa vibhakta-vīryaḥ*
> *karoty akartaiva nihanty ahantā*
> *ceṣṭā vibhūmnaḥ khalu durvibhāvyā*

SYNONYMS

saḥ—the; *khalu*—however; *idam*—this (universe); *bhagavān*—the Personality of Godhead; *kāla*—of time; *śaktyā*—by the force; *guṇa-*

pravāheṇa—by the interaction of the modes of nature; *vibhakta*—divided; *vīryaḥ*—(whose) potencies; *karoti*—acts upon; *akartā*—the nondoer; *eva*—although; *nihanti*—kills; *ahantā*—nonkiller; *ceṣṭā*—the energy; *vibhūmnaḥ*—of the Lord; *khalu*—certainly; *durvibhāvyā*—inconceivable.

TRANSLATION

The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

PURPORT

The word durvibhāvyā means inconceivable by our tiny brain, and vibhakta-vīryaḥ means divided in varieties of potencies. This is the right explanation of the display of creative energies in the material world. We can better understand the mercy of God by an example: a government state is always supposed to be merciful, but sometimes, in order to keep law and order, the government employs its police force, and thus punishment is meted out to the rebellious citizens. Similarly, the Supreme Personality of Godhead is always merciful and full of transcendental qualities, but certain individual souls have forgotten their relationship with Kṛṣṇa and have endeavored to

lord it over material nature. As a result of their endeavor, they are involved in varieties of material interaction. It is incorrect to argue, however, that because energy issues from the Supreme Personality of Godhead, He is the actor. In the previous verse, the word nimitta-mātram indicates that the Supreme Lord is completely aloof from the action and reaction of this material world. How is everything being done? The word "inconceivable" has been used. It is not within the power of one's small brain to comprehend; unless one accepts the inconceivable power and energy of the Lord, one cannot make any progress. The forces which act are certainly set up by the Supreme Personality of Godhead, but He is always aloof from their action and reaction. The varieties of energies produced by the interaction of material nature produce the varieties of species of life and their resultant happiness and unhappiness.

How the Lord acts is nicely explained in the Viṣṇu Purāṇa: fire is situated in one place, while the heat and light produced by the fire act in many different ways. Another example given is that the electric powerhouse is situated in one place, but by its energies many different types of machinery move. The production is never identical with the original source of the energy, but the original source of energy, being the prime factor, is simultaneously one and different from the product. Therefore, Lord Caitanya's philosophy, acintya-bhedābheda-tattva, is the perfect way of understanding. In this material world, the Lord incarnates in three forms—as Brahmā, Viṣṇu and Śiva—by which He takes charge of the three modes of material nature. By His

incarnation of Brahmā He creates, as the incarnation of Viṣṇu He maintains, and by His incarnation of Śiva, He also annihilates. But the original source of Brahmā, Viṣṇu and Śiva—Garbhodakaśāyī Viṣṇu—is always apart from these actions and reactions of material nature.

4.11.19

so 'nanto 'nta-karaḥ kālo
'nādir ādi-kṛd avyayaḥ
janaṁ janena janayan
mārayan mṛtyunāntakam

SYNONYMS

saḥ—He; *anantaḥ*—infinite; *anta-karaḥ*—annihilator; *kālaḥ*—time; *anādiḥ*—without beginning; *ādi-kṛt*—beginning of everything; *avyayaḥ*—without decrease; *janam*—living entities; *janena*—by living entities; *janayan*—causing to be born; *mārayan*—killing; *mṛtyunā*—by death; *antakam*—killers.

TRANSLATION

My dear Dhruva, the Supreme Personality of Godhead is ever existing. In the form of time, He is the killer of everything. He has no beginning, although He is the beginning of everything, nor is He ever exhaustible, although everything is exhausted in due course of time. The living entities are created through the agency of the

father, and they are killed through the agency of death, but He is perpetually free of birth and death.

PURPORT

The supreme authority and inconceivable power of the Supreme Personality of Godhead can be minutely studied from this verse. He is always unlimited. That means that He has no creation or end. He is, however, death (in the form of time), as described in Bhagavad-gītā. Kṛṣṇa says, "I am death. I take away everything at the end of life." Eternal time is also without beginning, but it is the creator of all creatures. The example is given of touchstone, which creates many valuable stones and jewels but does not decrease in power. Similarly, creation occurs many times, everything is maintained, and, after a time, everything is annihilated—but the original creator, the Supreme Lord, remains untouched and undiminished in power. The secondary creation is made by Brahmā, but Brahmā is created by the Supreme Godhead. Lord Śiva annihilates the whole creation, but at the end he is also annihilated by Viṣṇu. Lord Viṣṇu remains. In the Vedic hymns it is stated that in the beginning there is only Viṣṇu and that He alone remains at the end.

An example can help us to understand the inconceivable potency of the Supreme Lord. In the recent history of warfare the Supreme Personality of Godhead created a Hitler and, before that, a Napoleon Bonaparte, and they each killed many living entities in war. But in the end Bonaparte and Hitler were also killed. People are still very much interested in writing and

reading books about Hitler and Bonaparte and how they killed so many people in war. Year after year many books are published for public reading regarding Hitler's killing thousands of Jews in confinement. But no one is researching who killed Hitler and who created such a gigantic killer of human beings. The devotees of the Lord are not much interested in the study of the flickering history of the world. They are interested only in He who is the original creator, maintainer and annihilator. That is the purpose of the Kṛṣṇa consciousness movement.

4.11.20

> *na vai sva-pakṣo 'sya vipakṣa eva vā*
> *parasya mṛtyor viśataḥ samaṁ prajāḥ*
> *taṁ dhāvamānam anudhāvanty anīśā*
> *yathā rajāṁsy anilaṁ bhūta-saṅghāḥ*

SYNONYMS

na—not; *vai*—however; *sva-pakṣaḥ*—ally; *asya*—of the Supreme Personality of Godhead; *vipakṣaḥ*—enemy; *eva*—certainly; *vā*—or; *parasya*—of the Supreme; *mṛtyoḥ*—in the form of time; *viśataḥ*—entering; *samam*—equally; *prajāḥ*—living entities; *tam*—Him; *dhāvamānam*—moving; *anudhāvanti*—follow behind; *anīśāḥ*—dependent living entities; *yathā*—as; *rajāṁsi*—particles of dust; *anilam*—the wind; *bhūta-saṅghāḥ*—other material elements.

TRANSLATION

The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one's particular karma, one suffers or enjoys material life.

PURPORT

Although the Supreme Personality of Godhead is the original cause of all causes, He is not responsible for anyone's material sufferings or enjoyment. There is no such partiality on the part of the Supreme Lord. The less intelligent accuse the Supreme Lord of being partial and claim that this is why one enjoys in this material world and another suffers. But this verse specifically says that there is no such partiality on the part of the Supreme Lord. Living entities, however, are never independent. As soon as they declare their independence of the supreme controller, they are immediately put into this material world to try their luck freely, as far as possible. When the material world is created for such misguided living entities, they create their own karma, fruitive activities, and take advantage of the time elements, and thereby they create their own fortune or misfortune. Everyone is created, everyone is maintained, and everyone is ultimately

killed. As far as these three things are concerned, the Lord is equal to everyone, it is according to his karma that a person suffers and enjoys. The living entity's higher or lower position, his suffering and enjoying, are due to his own karma. The exact word used in this connection is anīśāḥ, which means "dependent on their own karma." The example is given that the government gives everyone the facilities for governmental action and management, but by one's own choice he creates a situation which obliges him to exist under different types of consciousness. The example given in this verse is that when the wind blows, particles of dust float in the air. Gradually lightning occurs, and then torrents of rain follow, and thus the rainy season creates a situation of varieties in the forest. God is very kind—He gives everyone an equal chance—but by the resultant actions of one's own karma he suffers or enjoys this material world.

4.11.21

> *āyuṣo 'pacayaṁ jantos*
> *tathaivopacayaṁ vibhuḥ*
> *ubhābhyāṁ rahitaḥ sva-stho*
> *duḥsthasya vidadhāty asau*

SYNONYMS

āyuṣaḥ—of duration of life; *apacayam*—diminution; *jantoḥ*—of the living entities; *tathā*—similarly; *eva*—also; *upacayam*—increase; *vibhuḥ*—the Supreme Personality of Godhead; *ubhābhyām*—from

both of them; *rahitaḥ*—free; *sva-sthaḥ*—always situated in His transcendental position; *duḥsthasya*—of the living entities under the laws of *karma*; *vidadhāti*—awards; *asau*—He.

TRANSLATION

The Supreme Personality of Godhead, Viṣṇu, is all-powerful, and He awards the results of one's fruitive activities. Thus, although one living entity's duration of life is very small whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.

PURPORT

Both the mosquito and Lord Brahmā are living entities in the material world; both are minute sparks and are part of the Supreme Lord. The very short duration of the life of the mosquito and the very long lifetime of Lord Brahmā are both awarded by the Supreme Personality of Godhead according to the results of their karma. But in the Brahma-saṁhitā we find it said, karmāṇi nirdahati: the Lord diminishes or vanquishes the reactions of devotees. The same fact is explained in Bhagavad-gītā, yajñārthāt karmaṇo 'nyatra: one should perform karma only for the purpose of satisfying the Supreme Lord, otherwise one is bound by the action and reaction of karma. Under the laws of karma a living entity wanders within the universe under the rule of eternal time, and sometimes he becomes a mosquito and

sometimes Lord Brahmā. To a sane man this business is not very fruitful. Bhagavad-gītā (9.25) gives a warning to the living entities: yānti deva-vratā devān—those who are addicted to the worship of the demigods go to the planets of the demigods, and those who are addicted to worship of the pitās, forefathers, go to the pitās. Those who are inclined to material activities remain in the material sphere. But persons who engage in devotional service reach the abode of the Supreme Personality of Godhead, where there is neither birth nor death nor different varieties of life under the influence of the law of karma. The best interest of the living entity is to engage himself in devotional service and go back home, back to Godhead. Śrīla Bhaktivinoda Ṭhākura advised: "My friend, you are being washed away in material nature's waves of time. Please try to understand that you are the eternal servant of the Lord. Then everything will stop, and you will be eternally happy."

4.11.22

> *kecit karma vadanty enaṁ*
> *svabhāvam apare nṛpa*
> *eke kālaṁ pare daivaṁ*
> *puṁsaḥ kāmam utāpare*

SYNONYMS

kecit—some; *karma*—fruitive activities; *vadanti*—explain; *enam*—that; *svabhāvam*—nature; *apare*—others; *nṛpa*—my dear King

Dhruva; *eke*—some; *kālam*—time; *pare*—others; *daivam*—fate; *puṁsaḥ*—of the living entity; *kāmam*—desire; *uta*—also; *apare*—others.

TRANSLATION

The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say that it is due to desire.

PURPORT

There are different types of philosophers—mīmāṁsakas, atheists, astronomers, sexualists and so many other classifications of mental speculators. The real conclusion is that it is our work only that binds us within this material world in different varieties of life. How these varieties have sprung up is explained in the Vedas: it is due to the desire of the living entity. The living entity is not a dead stone; he has different varieties of desire, or kāma. The Vedas say, kāmo'karṣīt. The living entities are originally parts of the Lord, like sparks of a fire, but they have dropped to this material world, attracted by a desire to lord it over nature. That is a fact. Every living entity is trying to lord it over the material resources to the best of his ability.

This kāma, or desire, cannot be annihilated. There are some philosophers who say that if one gives up his desires, he again becomes liberated. But it is not at all possible to give up desire

because desire is a symptom of the living entity. If there were no desire, then the living entity would be a dead stone. Śrīla Narottama dāsa Ṭhākura, therefore, advises that one turn his desire to serve the Supreme Personality of Godhead. Then desire becomes purified. And when one's desires are purified, he becomes liberated from all material contamination. The conclusion is that the different philosophers' theories to explain the varieties of life and their pleasure and pain are all imperfect. The real explanation is that we are eternal servants of God and that as soon as we forget this relationship, we are thrown into the material world, where we create our different activities and suffer or enjoy the result. We are drawn in this material world by desire, but the same desire must be purified and employed in the devotional service of the Lord. Then our disease of wandering in the universe under different forms and conditions will end.

4.11.23

avyaktasyāprameyasya
nānā-śakty-udayasya ca
na vai cikīrṣitaṁ tāta
ko vedātha sva-sambhavam

SYNONYMS

avyaktasya—of the unmanifested; *aprameyasya*—of the Transcendence; *nānā*—various; *śakti*—energies; *udayasya*—of Him who gives rise to; *ca*—also; *na*—never; *vai*—certainly; *cikīrṣitam*—

the plan; *tāta*—my dear boy; *kaḥ*—who; *veda*—can know; *atha*—therefore; *sva*—own; *sambhavam*—origin.

TRANSLATION

The Absolute Truth, Transcendence, is never subjected to the understanding of imperfect sense endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

PURPORT

The question may be raised, "Since there are so many varieties of philosophers theorizing in different ways, which of them is correct?" The answer is that the Absolute Truth, Transcendence, is never subject to direct experience or mental speculation. The mental speculator may be called Dr. Frog. The story is that a frog in a three-foot well wanted to calculate the length and breadth of the Atlantic Ocean on the basis of his knowledge of his own well. But it was an impossible task for Dr. Frog. A person may be a great academician, scholar or professor, but he cannot speculate and expect to understand the Absolute Truth because his senses are limited. The cause of all causes, the Absolute Truth, can be known from the Absolute Truth Himself, and not by our ascending process to reach Him. When the sun is not visible at

night or when it is covered by a cloud in the day, it is not possible to uncover it, either by bodily or mental strength or by scientific instruments, although the sun is there in the sky. No one can say that he has discovered a torchlight so powerful that if one goes on a roof and focuses the torchlight on the night sky, the sun will then be seen. There is no such torchlight, nor is it possible.

The word avyakta, unmanifested, in this verse indicates that the Absolute Truth cannot be manifested by any strain of so-called scientific advancement of knowledge. Transcendence is not the subject matter of direct experience. The Absolute Truth may be known in the same way as the sun covered by a cloud or covered by night, for when the sun rises in the morning, in its own way, then everyone can see the sun, everyone can see the world, and everyone can see himself. This understanding of self-realization is called ātma-tattva. Unless, however, one comes to this point of understanding ātma-tattva, one remains in the darkness in which he was born. Under the circumstances, no one can understand the plan of the Supreme Personality of Godhead. The Lord is equipped with varieties of energies, as stated in the Vedic literature (parāsya śaktir vividhaiva śrūyate). He is equipped with the energy of eternal time. He has not only the material energy which we see and experience, but He has also many reserve energies that He can manifest in due course of time when necessary. The material scientist can simply study the partial understanding of the varieties of energies; he can take up one of the energies and try to understand it with limited knowledge, but still it is not possible to understand the Absolute

Truth in full by dint of material science. No material scientist can foretell what is going to happen in the future. The bhakti-yoga process is, however, completely different from so-called scientific advancement of knowledge. A devotee completely surrenders unto the Supreme, and He reveals Himself by His causeless mercy. As stated in Bhagavad-gītā, dadāmi buddhi-yogaṁ tam. The Lord says, "I give him intelligence." What is that intelligence? Yena mām upayānti te. The Lord gives him the intelligence to cross over the ocean of nescience and come back home, back to Godhead. In conclusion, the cause of all causes, the Absolute Truth or Supreme Brahman, cannot be understood by philosophical speculation, but He reveals Himself to His devotee because the devotee fully surrenders unto His lotus feet. Bhagavad-gītā is therefore to be accepted as a revealed scripture spoken by the Absolute Truth Himself when He descended to this planet. If any intelligent man wants to know what God is, he should study this transcendental literature under the guidance of a bona fide spiritual master. Then it is very easy to understand Kṛṣṇa as He is.

4.11.24

> *na caite putraka bhrātur*
> *hantāro dhanadānugāḥ*
> *visargādānayos tāta*
> *puṁso daivaṁ hi kāraṇam*

SYNONYMS

na—never; *ca*—also; *ete*—all these; *putraka*—my dear son; *bhrātuḥ*—of your brother; *hantāraḥ*—killers; *dhanada*—of Kuvera; *anugāḥ*—followers; *visarga*—of birth; *ādānayoḥ*—of death; *tāta*—my dear son; *puṁsaḥ*—of a living entity; *daivam*—the Supreme; *hi*—certainly; *kāraṇam*—the cause.

TRANSLATION

My dear son, those Yakṣas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity is caused by the Supreme, who is certainly the cause of all causes.

4.11.25

sa eva viśvaṁ sṛjati
sa evāvati hanti ca
athāpi hy anahaṅkārān
nājyate guṇa-karmabhiḥ

SYNONYMS

saḥ—He; *eva*—certainly; *viśvam*—the universe; *sṛjati*—creates; *saḥ*—He; *eva*—certainly; *avati*—maintains; *hanti*—annihilates; *ca*—also; *atha api*—moreover; *hi*—certainly; *anahaṅkārāt*—from being without ego; *na*—not; *ajyate*—becomes entangled; *guṇa*—by the modes of material nature; *karmabhiḥ*—by activities.

TRANSLATION

The Supreme Personality of Godhead creates this material world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.

PURPORT

In this verse the word anahaṅkāra means "without ego." The conditioned soul has a false ego, and as a result of his karma he gets different types of bodies in this material world. Sometimes he gets the body of a demigod, and he thinks that body to be his identity. Similarly, when he gets the body of a dog he identifies his self with that body. But for the Supreme Personality of Godhead there is no such distinction between the body and the soul. Bhagavad-gītā, therefore, certifies that anyone who thinks of Kṛṣṇa as an ordinary human being is without knowledge of His transcendental nature and is a great fool. The Lord says, na māṁ karmāṇi limpanti: He is not affected by anything He does because He is never contaminated by the material modes of nature. That we have a material body proves that we are infected by the three material modes of nature. The Lord says to Arjuna, "You and I had many, many births previously, but I remember everything, whereas you do not." That is the difference between the living entity, or conditioned soul, and the Supreme Soul. The Supersoul, the Supreme Personality of Godhead, has no material body, and because He has no material body, He is not affected by

any work He executes. There are many Māyāvādī philosophers who consider that Kṛṣṇa's body is the effect of a concentration of the material mode of goodness, and they distinguish Kṛṣṇa's soul from Kṛṣṇa's body. The real situation, however, is that the body of the conditioned soul, even if he has a large accumulation of material goodness, is material, whereas Kṛṣṇa's body is never material; it is transcendental. Kṛṣṇa has no false ego, for He does not identify Himself with the false and temporary body. His body is always eternal; He descends on this world in His own original spiritual body. This is explained in Bhagavad-gītā as paraṁ bhāvam. The words paraṁ bhāvaṁ divyam are especially significant in understanding Kṛṣṇa's personality.

4.11.26

eṣa bhūtāni bhūtātmā
bhūteśo bhūta-bhāvanaḥ
sva-śaktyā māyayā yuktaḥ
sṛjaty atti ca pāti ca

SYNONYMS

eṣaḥ—this; *bhūtāni*—all created beings; *bhūta-ātmā*—the Supersoul of all living entities; *bhūta-īśaḥ*—the controller of everyone; *bhūta-bhāvanaḥ*—the maintainer of everyone; *sva-śaktyā*—through His energy; *māyayā*—the external energy; *yuktaḥ*—through such agency; *sṛjati*—creates; *atti*—annihilates; *ca*—and; *pāti*—maintains; *ca*—and.

TRANSLATION

The Supreme Personality of Godhead is the Supersoul of all living entities. He is the controller and maintainer of everyone; through the agency of His external energy, He creates, maintains and annihilates everyone.

PURPORT

There are two kinds of energies in the matter of creation. The Lord creates this material world through His external, material energy, whereas the spiritual world is a manifestation of His internal energy. He is always associated with the internal energy, but He is always aloof from the material energy. Therefore in Bhagavad-gītā the Lord says, mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ: "All living entities are living on Me or on My energy, but I am not everywhere." (9.4) He is personally always situated in the spiritual world. In the material world also, wherever the Supreme Lord is personally present is to be understood as being the spiritual world. For example, the Lord is worshiped in the temple by pure devotees. The temple is therefore to be understood as being the spiritual world.

4.11.27

tam eva mṛtyum amṛtaṁ tāta daivaṁ
sarvātmanopehi jagat-parāyaṇam

yasmai baliṁ viśva-sṛjo haranti
gāvo yathā vai nasi dāma-yantritāḥ

SYNONYMS

tam—unto Him; *eva*—certainly; *mṛtyum*—death; *amṛtam*—immortality; *tāta*—my dear son; *daivam*—the Supreme; *sarva-ātmanā*—in all respects; *upehi*—surrender; *jagat*—of the world; *parāyaṇam*—ultimate goal; *yasmai*—unto whom; *balim*—offerings; *viśva-sṛjaḥ*—all the demigods like Brahmā; *haranti*—bear; *gāvaḥ*—bulls; *yathā*—as; *vai*—without fail; *nasi*—in the nose; *dāma*—by a rope; *yantritāḥ*—controlled.

TRANSLATION

My dear boy Dhruva, please surrender unto the Supreme Personality of Godhead, who is the ultimate goal of the progress of the world. Everyone, including the demigods headed by Lord Brahmā, is working under His control, just as a bull, prompted by a rope in its nose, is controlled by its owner.

PURPORT

The material disease is to declare independence from the supreme controller. Factually, our material existence begins when we forget the supreme controller and wish to lord it over material nature. Everyone in the material world is trying his best to become the supreme controller—individually, nationally, socially and in many other ways. Dhruva Mahārāja was advised

to stop fighting by his grandfather, who was concerned that Dhruva was adhering to a personal ambition to fight to annihilate the whole race of Yakṣas. In this verse, therefore, Svāyambhuva Manu seeks to eradicate the last tinge of false ambition in Dhruva by explaining the position of the supreme controller. The words mṛtyum amṛtam, "death and immortality," are significant. In Bhagavad-gītā the Lord says, "I am ultimate death, who takes away everything from the demons." The demons' business is to continually struggle for existence as lords over material nature. The demons repeatedly meet death after death and create a network of involvement in the material world. The Lord is death for the demons, but for devotees He is amṛta, eternal life. Devotees who render continuous service to the Lord have already attained immortality, for whatever they are doing in this life they will continue to do in the next. They will simply change their material bodies for spiritual bodies. Unlike the demons, they no longer have to change material bodies. The Lord, therefore, is simultaneously death and immortality. He is death for demons and immortality for devotees. He is the ultimate goal of everyone because He is the cause of all causes. Dhruva Mahārāja was advised to surrender unto Him in all respects, without keeping any personal ambition. One may put forward the argument, "Why are the demigods worshiped?" The answer is given here that demigods are worshiped by less intelligent men. The demigods themselves accept sacrifices for the ultimate satisfaction of the Supreme Personality of Godhead.

4.11.28

yaḥ pañca-varṣo jananīṁ tvaṁ vihāya
mātuḥ sapatnyā vacasā bhinna-marmā
vanaṁ gatas tapasā pratyag-akṣam
ārādhya lebhe mūrdhni padaṁ tri-lokyāḥ

SYNONYMS

yaḥ—one who; *pañca-varṣaḥ*—five years old; *jananīm*—mother; *tvam*—you; *vihāya*—leaving aside; *mātuḥ*—of the mother; *sa-patnyāḥ*—of the co-wife; *vacasā*—by the words; *bhinna-marmā*—aggrieved at heart; *vanam*—to the forest; *gataḥ*—went; *tapasā*—by austerity; *pratyak-akṣam*—the Supreme Lord; *ārādhya*—worshiping; *lebhe*—achieved; *mūrdhni*—on the top; *padam*—the position; *tri-lokyāḥ*—of the three worlds.

TRANSLATION

My dear Dhruva, at the age of only five years you were very grievously afflicted by the words of your mother's co-wife, and you very boldly gave up the protection of your mother and went to the forest to engage in the yogic process for realization of the Supreme Personality of Godhead. As a result of this you have already achieved the topmost position in all the three worlds.

PURPORT

Manu was very proud that Dhruva Mahārāja was one of the descendants in his family because at the age of only five years Dhruva began meditating upon the Supreme Personality of Godhead and within six months he was able to see the Supreme Lord face to face. Factually, Dhruva Mahārāja is the glory of the Manu dynasty, or the human family. The human family begins from Manu. The Sanskrit word for man is manuṣya, which means "descendant of Manu." Dhruva Mahārāja is not only the glory of the family of Svāyambhuva Manu, but he is the glory of the entire human society. Because Dhruva Mahārāja had already surrendered to the Supreme Godhead, he was especially requested not to do anything unbefitting a surrendered soul.

4.11.29

> *tam enam aṅgātmani mukta-vigrahe*
> *vyapāśritaṁ nirguṇam ekam akṣaram*
> *ātmānam anviccha vimuktam ātma-dṛg*
> *yasminn idaṁ bhedam asat pratīyate*

SYNONYMS

tam—Him; *enam*—that; *aṅga*—my dear Dhruva; *ātmani*—in the mind; *mukta-vigrahe*—free from anger; *vyapāśritam*—situated; *nirguṇam*—transcendental; *ekam*—one; *akṣaram*—the infallible Brahman; *ātmānam*—the self; *anviccha*—try to find out; *vimuktam*

—uncontaminated; *ātma-dṛk*—facing towards the Supersoul; *yasmin*—in which; *idam*—this; *bhedam*—differentiation; *asat*—unreal; *pratīyate*—appears to be.

TRANSLATION

My dear Dhruva, please, therefore, turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

PURPORT

The living entities have three kinds of vision, according to their positions in self-realization. According to the bodily concept of life, one sees differentiation in terms of varieties of bodies. The living entity actually passes through many varieties of material forms, but despite all such changes of body, he is eternal. When living entities, therefore, are viewed in the bodily concept of life, one appears to be different from another. Lord Manu wanted to change the vision of Dhruva Mahārāja, who was looking upon the Yakṣas as different from him or as his enemies. Factually no one is an enemy or a friend. Everyone is passing through different types of bodies under the law of karma, but as soon as one is situated in his spiritual identity, he does not see differentiation in terms of this law. In other words, as stated in Bhagavad-gītā,

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati/ samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām(Bg. 18.54).

A devotee, who is already liberated, does not see differentiation in terms of the outward body; he sees all living entities as spirit souls, eternal servants of the Lord. Dhruva Mahārāja was advised by Lord Manu to see with that vision. He was specifically advised to do so because he was a great devotee and should not have looked upon other living entities with ordinary vision. Indirectly Manu pointed out to Dhruva Mahārāja that out of material affection Dhruva thought of his brother as his kin and the Yakṣas as his enemies. Such observation of differentiation subsides as soon as one is situated in his original position as an eternal servant of the Lord.

4.11.30

> *tvaṁ pratyag-ātmani tadā bhagavaty ananta*
> *ānanda-mātra upapanna-samasta-śaktau*
> *bhaktiṁ vidhāya paramāṁ śanakair avidyā-*
> *granthiṁ vibhetsyasi mamāham iti prarūḍham*

SYNONYMS

tvam—you; *pratyak-ātmani*—unto the Supersoul; *tadā*—at that time; *bhagavati*—unto the Supreme Personality of Godhead; *anante*—who is unlimited; *ānanda-mātre*—the reservoir of all pleasure; *upapanna*—possessed of; *samasta*—all; *śaktau*—potencies;

bhaktim—devotional service; *vidhāya*—by rendering; *paramām*—supreme; *śanakaiḥ*—very soon; *avidyā*—of illusion; *granthim*—the knot; *vibhetsyasi*—you will undo; *mama*—my; *aham*—I; *iti*—thus; *prarūḍham*—firmly fixed.

TRANSLATION

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "my."

PURPORT

Dhruva Mahārāja was already a liberated person because at the age of five years he had seen the Supreme Personality of Godhead. But even though liberated, he was, for the time being, afflicted by the illusion of māyā, thinking himself the brother of Uttama in the bodily concept of life. The whole material world is working on the basis of "I" and "mine." This is the root of attraction to the material world. If one is attracted by this root of illusory conceptions—"I" and "mine"—he will have to remain within this material world in different exalted or nasty positions. By the grace of Lord Kṛṣṇa, the sages and Lord Manu reminded Dhruva Mahārāja that he should not continue this material conception of "I" and "mine." Simply by devotional service unto the Lord his illusion could be eradicated without difficulty.

4.11.31

saṁyaccha roṣaṁ bhadraṁ te
pratīpaṁ śreyasāṁ param
śrutena bhūyasā rājann
agadena yathāmayam

SYNONYMS

saṁyaccha—just control; *roṣam*—anger; *bhadram*—all good fortune; *te*—to you; *pratīpam*—enemy; *śreyasām*—of all goodness; *param*—the foremost; *śrutena*—by hearing; *bhūyasā*—constantly; *rājan*—my dear King; *agadena*—by medicinal treatment; *yathā*—as; *āmayam*—disease.

TRANSLATION

My dear King, just consider what I have said to you, which will act as medicinal treatment upon disease. Control your anger, for anger is the foremost enemy on the path of spiritual realization. I wish all good fortune for you. Please follow my instructions.

PURPORT

Dhruva Mahārāja was a liberated soul, and actually he was not angry with anyone. But because he was the ruler, it was his duty to become angry for some time in order to keep law and order in the state. His brother, Uttama, was without fault, yet he was

killed by one of the Yakṣas. It was the duty of Dhruva Mahārāja to kill the offender (life for life) because he was the king. When the challenge came, Dhruva Mahārāja fought vehemently and punished the Yakṣas sufficiently. But anger is such that if one increases it, it increases unlimitedly. In order that Dhruva Mahārāja's kingly anger not exceed the limit, Manu was kind enough to check his grandson. Dhruva Mahārāja could understand the purpose of his grandfather, and he immediately stopped the fighting. The words śrutena bhūyasā, by constantly hearing, are very important in this verse. By constantly hearing about devotional service, one can check the force of anger, which is detrimental to the process of devotional service. Śrīla Parīkṣit Mahārāja said that the constant hearing of the pastimes of the Lord is the panacea for all material diseases. Everyone, therefore, should hear about the Supreme Personality of Godhead constantly. By hearing one can always remain in equilibrium, and thus his progress in spiritual life will not be hampered.

Dhruva Mahārāja's becoming angry with the miscreants was quite appropriate. There is a short story in this connection about a snake who became a devotee upon instruction by Nārada, who instructed him not to bite anymore. Since ordinarily a snake's business is to fatally bite other living entities, as a devotee he was forbidden to do so. Unfortunately, people took advantage of this nonviolence on the part of the snake, especially the children, who began to throw stones at him. He did not bite anyone, however, because it was the instruction of his spiritual master. After a while, when the snake met his spiritual master, Nārada, he

complained, "I have given up the bad habit of biting innocent living entities, but they are mistreating me by throwing stones at me." Upon hearing this, Nārada Muni instructed him, "Don't bite, but do not forget to expand your hood as if you were going to bite. Then they will go away." Similarly, a devotee is always nonviolent; he is qualified with all good characteristics. But, in the common world, when there is mischief made by others, he should not forget to become angry, at least for the time being, in order to drive away the miscreants.

4.11.32

yenopasṛṣṭāt puruṣāl
loka udvijate bhṛśam
na budhas tad-vaśaṁ gacched
icchann abhayam ātmanaḥ

SYNONYMS

yena—by which; *upasṛṣṭāt*—being overwhelmed; *puruṣāt*—by the person; *lokaḥ*—everyone; *udvijate*—becomes terrified; *bhṛśam*—greatly; *na*—never; *budhaḥ*—a learned person; *tat*—of anger; *vaśam*—under the control; *gacchet*—should go; *icchan*—desiring; *abhayam*—fearlessness, liberation; *ātmanaḥ*—of the self.

TRANSLATION

A person who desires liberation from this material world should not fall under the control of anger

because when bewildered by anger one becomes a source of dread for all others.

PURPORT

A devotee or saintly person should not be dreadful to others, nor should anyone be a source of dread to him. If one treats others with non-enmity, then no one will become his enemy. There is the example, however, of Jesus Christ, who had enemies, and they crucified him. The demonic are always present, and they find fault even in saintly persons. But a saintly person never becomes angry, even if there is very great provocation.

4.11.33

> *helanaṁ giriśa-bhrātur*
> *dhanadasya tvayā kṛtam*
> *yaj jaghnivān puṇya-janān*
> *bhrātṛ-ghnān ity amarṣitaḥ*

SYNONYMS

helanam—disrespectful behavior; *giriśa*—of Lord Śiva; *bhrātuḥ*—the brother; *dhanadasya*—to Kuvera; *tvayā*—by you; *kṛtam*—was performed; *yat*—because; *jaghnivān*—you have killed; *puṇya-janān*—the Yakṣas; *bhrātṛ*—of your brother; *ghnān*—killers; *iti*—thus (thinking); *amarṣitaḥ*—angry.

TRANSLATION

My dear Dhruva, you thought that the Yakṣas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Śiva's brother, Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Śiva.

PURPORT

Lord Manu stated that Dhruva Mahārāja had been offensive to Lord Śiva and his brother Kuvera because the Yakṣas belonged to Kuvera's family. They were not ordinary persons. As such, they have been described as puṇya jana, pious men. Somehow or other the mind of Kuvera had been agitated, and Dhruva Mahārāja was advised to pacify him.

4.11.34

taṁ prasādaya vatsāśu
sannatyā praśrayoktibhiḥ
na yāvan mahatāṁ tejaḥ
kulaṁ no 'bhibhaviṣyati

SYNONYMS

tam—him; *prasādaya*—pacify; *vatsa*—my son; *āśu*—immediately; *sannatyā*—by offering obeisances; *praśrayā*—by respectful

behavior; *uktibhiḥ*—by gentle words; *na yāvat*—before; *mahatām*—of great personalities; *tejaḥ*—wrath; *kulam*—family; *naḥ*—our; *abhibhaviṣyati*—will affect.

TRANSLATION

For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not affect our family.

PURPORT

In our common dealings we should maintain friendship with everyone and certainly with such exalted demigods as Kuvera. Our behavior should be such that no one should become angry and thereby commit a wrong to individuals, families or society.

4.11.35

evaṁ svāyambhuvaḥ pautram
anuśāsya manur dhruvam
tenābhivanditaḥ sākam
ṛṣibhiḥ sva-puraṁ yayau

SYNONYMS

evam—thus; *svāyambhuvaḥ*—Lord Svāyambhuva Manu; *pautram*—to his grandson; *anuśāsya*—after giving instruction; *manuḥ*—Lord Manu; *dhruvam*—to Dhruva Mahārāja; *tena*—by him; *abhivanditaḥ*—being offered obeisances to; *sākam*—together;

ṛṣibhiḥ—with the sages; *sva-puram*—to his own abode; *yayau*—went.

TRANSLATION

Thus Svāyambhuva Manu, after giving instruction to Dhruva Mahārāja, his grandson, received respectful obeisances from him. Then Lord Manu and the great sages went back to their respective homes. Thus end the Bhaktivedanta purports of the Fourth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting." SB 4.12: Dhruva Mahārāja Goes Back to Godhead 12. Dhruva Mahārāja Goes Back to Godhead

Chapter 12

4.12.1

maitreya uvāca
dhruvaṁ nivṛttaṁ pratibuddhya vaiśasād
apeta-manyuṁ bhagavān dhaneśvaraḥ
tatrāgataś cāraṇa-yakṣa-kinnaraiḥ
saṁstūyamāno nyavadat kṛtāñjalim

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *dhruvam*—Dhruva Mahārāja; *nivṛttam*—ceased; *pratibuddhya*—having learned; *vaiśasāt*—from killing; *apeta*—subsided; *manyum*—anger; *bhagavān*—Kuvera; *dhana-īśvaraḥ*—master of the treasury; *tatra*—there; *āgataḥ*—appeared; *cāraṇa*—by the Cāraṇas; *yakṣa*—Yakṣas; *kinnaraiḥ*—and by the Kinnaras; *saṁstūyamānaḥ*—being worshiped; *nyavadat*—spoke; *kṛta-añjalim*—to Dhruva with folded hands.

TRANSLATION

The great sage Maitreya said: My dear Vidura, Dhruva Mahārāja's anger subsided, and he completely ceased killing Yakṣas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before

him. While being worshiped by Yakṣas, Kinnaras and Cāraṇas, he spoke to Dhruva Mahārāja, who stood before him with folded hands.

4.12.2

dhanada uvāca
bho bhoḥ kṣatriya-dāyāda
parituṣṭo 'smi te 'nagha
yat tvaṁ pitāmahādeśād
vairaṁ dustyajam atyajaḥ

SYNONYMS

dhana-daḥ uvāca—the master of the treasury (Kuvera) said; *bhoḥ bhoḥ*—O; *kṣatriya-dāyāda*—O son of a *kṣatriya*; *parituṣṭaḥ*—very glad; *asmi*—I am; *te*—with you; *anagha*—O sinless one; *yat*—because; *tvam*—you; *pitāmaha*—of your grandfather; *ādeśāt*—under the instruction; *vairam*—enmity; *dustyajam*—difficult to avoid; *atyajaḥ*—have given up.

TRANSLATION

The master of the treasury, Kuvera, said: O sinless son of a kṣatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

4.12.3

na bhavān avadhīd yakṣān
na yakṣā bhrātaraṁ tava
kāla eva hi bhūtānāṁ
prabhur apyaya-bhāvayoḥ

SYNONYMS

na—not; *bhavān*—you; *avadhīt*—killed; *yakṣān*—the Yakṣas; *na*—not; *yakṣāḥ*—the Yakṣas; *bhrātaram*—brother; *tava*—your; *kālaḥ*—time; *eva*—certainly; *hi*—for; *bhūtānām*—of living entities; *prabhuḥ*—the Supreme Lord; *apyaya-bhāvayoḥ*—of annihilation and generation.

TRANSLATION

Actually, you have not killed the Yakṣas, nor have they killed your brother, for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord.

PURPORT

When the master of the treasury addressed him as sinless, Dhruva Mahārāja, considering himself responsible for killing so many Yakṣas, might have thought himself otherwise. Kuvera, however, assured him that factually he had not killed any of the Yakṣas; therefore, he was not at all sinful. He did his duty as a

king, as it is ordered by the laws of nature. "Nor should you think that your brother was killed by the Yakṣas," said Kuvera. "He died or was killed in due course of time by the laws of nature. Eternal time, one of the features of the Lord, is ultimately responsible for annihilation and generation. You are not responsible for such actions."

4.12.4

ahaṁ tvam ity apārthā dhīr
ajñānāt puruṣasya hi
svāpnīvābhāty atad-dhyānād
yayā bandha-viparyayau

SYNONYMS

aham—I; *tvam*—you; *iti*—thus; *apārthā*—misconceived; *dhīḥ*—intelligence; *ajñānāt*—from ignorance; *puruṣasya*—of a person; *hi*—certainly; *svāpni*—a dream; *iva*—like; *ābhāti*—appears; *a-tat-dhyānāt*—from the bodily concept of life; *yayā*—by which; *bandha*—bondage; *viparyayau*—and misery.

TRANSLATION

Misidentification of oneself and others as "I" and "you" on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.

PURPORT

The conception of "I" and "you," ahaṁ tvam, as separate from one another, is due to our forgetfulness of our eternal relationship with the Supreme Personality of Godhead. The Supreme Person, Kṛṣṇa, is the central point, and all of us are His parts and parcels, just as hands and legs are parts and parcels of the whole body. When we actually come to this understanding of being eternally related to the Supreme Lord, this distinction, which is based on the bodily concept of life, cannot exist. The same example can be cited herewith: the hand is the hand, and the leg is the leg, but when both of them engage in the service of the whole body, there is no such distinction as hands and legs, for all of them belong to the whole body, and all the parts working together constitute the whole body. Similarly, when the living entities are in Kṛṣṇa consciousness, there is no such distinction as "I" and "you" because everyone is engaged in the service of the Lord. Since the Lord is absolute, the services are also absolute; even though the hand is working one way and the leg is working in another way, since the purpose is the Supreme Personality of Godhead, they are all one. This is not to be confused with the statement by the Māyāvādī philosopher that "everything is one." Real knowledge is that hand is hand, leg is leg, body is body, and yet all together they are one. As soon as the living entity thinks that he is independent, his conditional, material existence begins. The conception of independent existence is, therefore, like a dream. One has to be in Kṛṣṇa

consciousness, his original position. Then he can be freed from material bondage.

4.12.5

tad gaccha dhruva bhadraṁ te
bhagavantam adhokṣajam
sarva-bhūtātma-bhāvena
sarva-bhūtātma-vigraham

SYNONYMS

tat—therefore; *gaccha*—come; *dhruva*—Dhruva; *bhadram*—good fortune; *te*—unto you; *bhagavantam*—unto the Supreme Personality of Godhead; *adhokṣajam*—who is beyond the concepts of material senses; *sarva-bhūta*—all living entities; *ātma-bhāvena*—by thinking of them as one; *sarva-bhūta*—in all living entities; *ātma*—the Supersoul; *vigraham*—having form.

TRANSLATION

My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensual perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Begin, therefore, to render service unto the transcendental form of the Lord, who is the ultimate shelter of all living entities.

PURPORT

Here the word vigraham, "having specific form," is very significant, for it indicates that the Absolute Truth is ultimately the Supreme Personality of Godhead. That is explained in the Brahma-saṁhitā. Sac-cid-ānanda-vigrahaḥ: He has form, but His form is different from any kind of material form. The living entities are the marginal energy of the supreme form. As such, they are not different from the supreme form, but at the same time they are not equal to the supreme form. Dhruva Mahārāja is advised herewith to render service unto the supreme form. That will include service to other individual forms. For example, a tree has a form, and when water is poured on the root of the tree, the other forms—the leaves, twigs, flowers and fruits—are automatically watered. The Māyāvāda conception that because the Absolute Truth is everything He must be formless is rejected here. Rather, it is confirmed that the Absolute Truth has form, and yet He is all-pervading. Nothing is independent of Him.

4.12.6

bhajasva bhajanīyāṅghrim
abhavāya bhava-cchidam
yuktaṁ virahitaṁ śaktyā
guṇa-mayyātma-māyayā

SYNONYMS

bhajasva—engage in devotional service; *bhajanīya*—worthy to be worshiped; *aṅghrim*—unto Him whose lotus feet; *abhavāya*—for deliverance from material existence; *bhava-chidam*—who cuts the knot of material entanglement; *yuktam*—attached; *virahitam*—aloof; *śaktyā*—to His potency; *guṇa-mayyā*—consisting of the modes of material nature; *ātma-māyayā*—by His inconceivable potency.

TRANSLATION

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

In continuation of the previous verse, it is specifically mentioned here that Dhruva Mahārāja should engage himself in devotional service. Devotional service cannot be rendered to the impersonal Brahman feature of the Supreme Personality of Godhead. Whenever the word "bhajasva" appears, meaning "engage yourself in devotional service," there must be the servant, service and the served. The Supreme Personality of Godhead is served, the mode of activities to please Him is called service, and one

who renders such service is called the servant. Another significant feature in this verse is that only the Lord, and no one else, is to be served. That is confirmed in the Bhagavad-gītā (mām ekaṁ śaraṇaṁ vraja). There is no need to serve the demigods, who are just like the hands and legs of the Supreme Lord. When the Supreme Lord is served, the hands and legs of the Supreme Lord are automatically served. There is no need of separate service. As stated in Bhagavad-gītā, teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt. (Bg. 12.7) This means that the Lord, in order to show specific favor to the devotee, directs the devotee from within in such a way that ultimately he is delivered from the entanglement of material existence. No one but the Supreme Lord can help the living entity to be delivered from the entanglement of this material world. The material energy is a manifestation of one of the Supreme Personality of Godhead's varieties of potencies (parāsya śaktir vividhaiva śrūyate). This material energy is one of the Lord's potencies, as much as heat and light are potencies of fire. The material energy is not different from the Supreme Godhead, but at the same time He has nothing to do with the material energy. The living entity, who is of the marginal energy, is entrapped by the material energy on the basis of his desire to lord it over the material world. The Lord is aloof from this, but when the same living entity engages himself in the devotional service of the Lord, then he becomes attached to this service. This situation is called yuktam. For devotees the Lord is present even in the material energy. This is the inconceivable potency of the Lord. Material energy acts in the three modes of material qualities, which

produce the action and reaction of material existence. Those who are not devotees become involved in such activities, whereas devotees, who are dovetailed with the Supreme Personality of Godhead, are freed from such action and reaction of the material energy. The Lord is therefore described herewith as bhava-cchidam, one who can give deliverance from the entanglement of material existence.

4.12.7

> *vṛṇīhi kāmaṁ nṛpa yan mano-gataṁ*
> *mattas tvam auttānapade 'viśaṅkitaḥ*
> *varaṁ varārho 'mbuja-nābha-pādayor*
> *anantaraṁ tvāṁ vayam aṅga śuśruma*

SYNONYMS

vṛṇīhi—please ask; *kāmam*—desire; *nṛpa*—O King; *yat*—whatever; *manaḥ-gatam*—within your mind; *mattaḥ*—from me; *tvam*—you; *auttānapade*—O son of Mahārāja Uttānapāda; *aviśaṅkitaḥ*—without hesitation; *varam*—benediction; *vara-arhaḥ*—worthy to take benedictions; *ambuja*—lotus flower; *nābha*—whose navel; *pādayoḥ*—at His lotus feet; *anantaram*—constantly; *tvām*—about you; *vayam*—we; *aṅga*—dear Dhruva; *śuśruma*—have heard.

TRANSLATION

My dear Dhruva Mahārāja, son of Mahārāja Uttānapāda, we have heard that you are constantly

engaged in transcendental loving service to the Supreme Personality of Godhead, who is known for His lotus navel. You are therefore worthy to take all benedictions from us. Please, therefore, ask whatever benediction you want from me without hesitation.

PURPORT

Dhruva Mahārāja, the son of King Uttānapāda, was already known throughout the universe as a great devotee of the Lord, constantly thinking of His lotus feet. Such a pure, uncontaminated devotee of the Lord is worthy to have all the benedictions that can be offered by the demigods. He doesn't have to worship the demigods separately for such benediction. Kuvera is the treasurer of the demigods, and he is personally offering whatever benediction Dhruva Mahārāja would like to have from him. Śrīla Bilvamaṅgala Ṭhākura stated, therefore, that for persons who engage in the devotional service of the Lord, all material benedictions wait like maidservants. Mukti-devī is just waiting at the door of the devotee to offer liberation, or more than that, at any time. To be a devotee is therefore an exalted position. Simply by rendering transcendental loving service unto the Supreme Personality of Godhead one can have all the benedictions of the world without separate endeavor. Lord Kuvera said to Dhruva Mahārāja that he had heard that he was always in samādhi, or thinking of the lotus feet of the Lord. In other words, he knew that for Dhruva Mahārāja there was nothing desirable within the three material worlds. He knew that

Dhruva would ask for nothing but to remember the lotus feet of the Supreme Lord constantly.

4.12.8

maitreya uvāca
sa rāja-rājena varāya codito
dhruvo mahā-bhāgavato mahā-matiḥ
harau sa vavre 'calitāṁ smṛtiṁ yayā
taraty ayatnena duratyayaṁ tamaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *saḥ*—he; *rāja-rājena*—by the king of kings (Kuvera); *varāya*—for a benediction; *coditaḥ*—being asked; *dhruvaḥ*—Dhruva Mahārāja; *mahā-bhāgavataḥ*—a first-class pure devotee; *mahā-matiḥ*—most intelligent or thoughtful; *harau*—unto the Supreme Personality of Godhead; *saḥ*—he; *vavre*—asked; *acalitām*—unflinching; *smṛtim*—remembrance; *yayā*—by which; *tarati*—crosses over; *ayatnena*—without difficulty; *duratyayam*—unsurpassable; *tamaḥ*—nescience.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, when thus asked to accept a benediction from Kuvera the Yakṣarāja [King of the Yakṣas], Dhruva Mahārāja, that most elevated pure devotee, who was an intelligent and thoughtful king, begged that he might have

unflinching faith in and remembrance of the Supreme Personality of Godhead, for thus a person can cross over the ocean of nescience very easily, although it is very difficult for others to cross.

PURPORT

According to the opinion of expert followers of Vedic rites, there are different types of benedictions in terms of religiosity, economic development, sense gratification and liberation. These four principles are known as catur-vargas. Of all the catur-vargas, the benediction of liberation is considered to be the highest in this material world. To be enabled to cross over material nescience is known as the highest puruṣārtha, or benediction for the human being. But Dhruva Mahārāja wanted a benediction which surpasses even the highest puruṣārtha, liberation. He wanted the benediction that he might constantly remember the lotus feet of the Lord. This stage of life is called pañca-puruṣārtha. When a devotee comes to the platform of pañca-puruṣārtha, simply engaging in devotional service to the Lord, the fourth puruṣārtha, liberation, becomes very insignificant in his eyes. Śrīla Prabodhānanda Sarasvatī has stated in this connection that for a devotee liberation is a hellish condition of life; as for sense gratification, which is available in the heavenly planets, the devotee considers it to be a will-o'-the-wisp, having no value in life. Yogīs endeavor to control the senses, but for a devotee controlling the senses is no difficulty at all. The senses are compared to serpents, but for a devotee the serpents' poison teeth are broken. Thus Śrīla Prabodhānanda

Sarasvatī has analyzed all kinds of benedictions available in this world, and he clearly declares that for a pure devotee they are all of no significance. Dhruva Mahārāja was also a mahā-bhāgavata, or a first-class pure devotee, and his intelligence was very great (mahā-matiḥ). Unless one is very intelligent, one cannot take to devotional service, or Kṛṣṇa consciousness. Naturally, anyone who is a first-class devotee must be a first-class intelligent person and therefore not interested in any kind of benediction within this material world. Dhruva Mahārāja was offered benediction by the king of the kings. Kuvera, the treasurer of the demigods, whose only business is to supply immense riches to persons within this materialistic world, is described as the king of kings because unless benedicted by Kuvera one cannot become a king. The king of kings personally offered Dhruva Mahārāja any amount of riches, but he declined. He is described, therefore, as mahā-matiḥ, very thoughtful or highly intellectual.

4.12.9

tasya prītena manasā
tām dattvaiḍaviḍas tataḥ
paśyato 'ntardadhe so 'pi
sva-puraṁ pratyapadyata

SYNONYMS

tasya—with Dhruva; *prītena*—being very pleased; *manasā*—with such a mentality; *tām*—that remembrance; *dattvā*—having given;

aiḍaviḍaḥ—Kuvera, son of Iḍaviḍā; *tataḥ*—thereafter; *paśyataḥ*—while Dhruva was looking on; *antardadhe*—disappeared; *saḥ*—he (Dhruva); *api*—also; *sva-puram*—to his city; *pratyapadyata*—returned.

TRANSLATION

The son of Iḍaviḍā, Lord Kuvera, was very pleased, and happily he gave Dhruva Mahārāja the benediction he wanted. Thereafter he disappeared from Dhruva's presence, and Dhruva Mahārāja returned to his capital city.

PURPORT

Kuvera, who is known as the son of Iḍaviḍā, was very pleased with Dhruva Mahārāja because he did not ask him for anything materially enjoyable. Kuvera is one of the demigods, so one may put forward the argument, "Why did Dhruva Mahārāja take benediction from a demigod?" The answer is that for a Vaiṣṇava there is no objection in taking benediction from a demigod if it is favorable for advancing Kṛṣṇa consciousness. The gopīs, for example, worshiped Kātyāyanī, a demigoddess, but the only benediction they wanted from the goddess was to have Kṛṣṇa as their husband. A Vaiṣṇava is not interested in asking any benediction from the demigods, nor is he interested in asking benedictions from the Supreme Personality of Godhead. It is said in the Bhāgavatam that liberation can be offered by the Supreme Person, but even if a pure devotee is offered liberation by the

Supreme Lord, he refuses to accept it. Dhruva Mahārāja did not ask Kuvera for transference to the spiritual world, which is called liberation; he simply asked that wherever he would remain—whether in the spiritual or material world—he would always remember the Supreme Personality of Godhead. A Vaiṣṇava is always respectful to everyone. So when Kuvera offered him a benediction, he did not refuse it. But he wanted something which would be favorable to his advancement in Kṛṣṇa consciousness.

4.12.10

athāyajata yajñeśaṁ
kratubhir bhūri-dakṣiṇaiḥ
dravya-kriyā-devatānāṁ
karma karma-phala-pradam

SYNONYMS

atha—thereafter; *ayajata*—he worshiped; *yajña-īśam*—the master of sacrifices; *kratubhiḥ*—by sacrificial ceremonies; *bhūri*—great; *dakṣiṇaiḥ*—by charities; *dravya-kriyā-devatānām*—of (sacrifices including various) paraphernalia, activities and demigods; *karma*—the objective; *karma-phala*—the result of activities; *pradam*—who awards.

TRANSLATION

As long as he remained at home, Dhruva Mahārāja performed many great ceremonial sacrifices in order to

please the enjoyer of all sacrifices, the Supreme Personality of Godhead. Prescribed ceremonial sacrifices are especially meant to please Lord Viṣṇu, who is the objective of all such sacrifices and who awards the resultant benedictions.

PURPORT

In Bhagavad-gītā (Bg. 3.9) it is said, yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: one should act or work only in order to please the Supreme Lord, otherwise one becomes entangled in the resultant reactions. According to the four divisions of varṇa and āśrama, kṣatriyas and vaiśyas are especially advised to perform great ceremonial sacrifices and to distribute their accumulated money very liberally. Dhruva Mahārāja, as a king and ideal kṣatriya, performed many such sacrifices, giving very liberally in charity. Kṣatriyas and vaiśyas are supposed to earn their money and accumulate great riches. Sometimes they do it by acting sinfully. Kṣatriyas are meant to rule over a country; Dhruva Mahārāja, for example, in the course of ruling, had to fight and kill many Yakṣas. Such action is necessary for kṣatriyas. A kṣatriya should not be a coward, and he should not be nonviolent; to rule over the country he has to act violently.

Kṣatriyas and vaiśyas are therefore especially advised to give in charity at least fifty percent of their accumulated wealth. In Bhagavad-gītā it is recommended that even though one enters the renounced order of life, he still cannot give up the

performance of yajña, dāna and tapasya. They are never to be given up. Tapasya is meant for the renounced order of life; those who are retired from worldly activities should perform tapasya, penances and austerities. Those who are in the material world, the kṣatriyas and the vaiśyas, must give in charity. Brahmacārīs, in the beginning of their lives, should perform different kinds of yajñas.

Dhruva Mahārāja, as an ideal king, practically emptied his treasury by giving in charity. A king is not meant simply to realize taxes from the citizens and accumulate wealth to spend in sense gratification. World monarchy has failed ever since kings began to satisfy their personal senses with the taxes accumulated from the citizens. Of course, whether the system is monarchy or democracy, the same corruption is still going on. At the present moment there are different parties in the democratic government, but everyone is busy trying to keep their posts or trying to keep their political party in power. They have very little time to think of the welfare of the citizens, whom they oppress with heavy taxes in the form of income tax, sales tax and many other taxes—people sometimes have eighty to ninety percent of their income taken away, and these taxes are lavishly spent for the high salaries drawn by the officers and rulers. Formerly, the taxes accumulated from the citizens were spent for performing great sacrifices as enjoined in the Vedic literature. At the present moment, however, almost all forms of sacrifice are not at all possible; therefore, it is recommended in the śāstras that people should perform saṅkīrtana-yajña. Any householder, regardless of

his position, can perform this saṅkīrtana-yajña without expenditure. All the family members can sit down together and simply clap their hands and chant the Hare Kṛṣṇa mahā-mantra. Somehow or other, everyone can manage to perform such a yajña and distribute prasāda to the people in general. That is quite sufficient for this age of Kali. The Kṛṣṇa consciousness movement is based on this principle: chant the Hare Kṛṣṇa mantra at every moment, as much as possible, both inside and outside of the temples, and, as far as possible, distribute prasāda. This process can be accelerated with the cooperation of state administrators and those who are producing the country's wealth. Simply by liberal distribution of prasāda and saṅkīrtana, the whole world can become peaceful and prosperous.

Generally in all the material sacrifices recommended in the Vedic literature there are offerings to the demigods. This demigod worship is especially meant for less intelligent men. Actually, the result of such sacrifice goes to the Supreme Personality of Godhead, Nārāyaṇa. Lord Kṛṣṇa says in Bhagavad-gītā, bhoktāraṁ yajña-tapasām: He is actually the enjoyer of all sacrifices (Bg. 5.29). His name is, therefore, Yajñapuruṣa.

Although he was a great devotee and had nothing to do with these sacrifices, still, to set an example to his people, Dhruva Mahārāja performed many sacrifices and gave all his wealth in charity. For as long as he lived as a householder, he never spent a farthing for his sense gratification. In this verse the word karma-phala-pradam is very significant. The Lord awards everyone

different kinds of karma as the individual living entities desire; He is the Supersoul present within the heart of everyone, and He is so kind and liberal that He gives everyone full facilities to perform whatever acts one wants. Then the result of the action is also enjoyed by the living entity. If anyone wants to enjoy or lord it over material nature, the Lord gives him full facilities, but he becomes entangled in the resultant reactions. Similarly, if anyone wants to engage himself fully in devotional service, the Lord gives him full facilities, and the devotee enjoys the results. The Lord is therefore known as karma-phala-prada.

4.12.11

> *sarvātmany acyute 'sarve*
> *tīvraughāṁ bhaktim udvahan*
> *dadarśātmani bhūteṣu*
> *tam evāvasthitaṁ vibhum*

SYNONYMS

sarva-ātmani—unto the Supersoul; *acyute*—infallible; *asarve*—without any limit; *tīvra-oghām*—with unrelenting force; *bhaktim*—devotional service; *udvahan*—rendering; *dadarśa*—he saw; *ātmani*—in the Supreme Spirit; *bhūteṣu*—in all living entities; *tam*—Him; *eva*—only; *avasthitam*—situated; *vibhum*—all-powerful.

TRANSLATION

Dhruva Mahārāja rendered devotional service unto the Supreme, the reservoir of everything, with unrelenting force. While carrying out his devotional service to the Lord, he could see that everything is situated in Him only and that He is situated in all living entities. The Lord is called acyuta because He never fails in His prime duty, to give protection to His devotees.

PURPORT

Dhruva Mahārāja not only performed many sacrifices, but he carried on his transcendental occupation, engagement in the devotional service of the Lord. The ordinary karmīs, who want to enjoy the results of fruitive activities, are concerned only with sacrifices and ritualistic ceremonies as enjoined in the Vedic śāstras. Although Dhruva Mahārāja performed many sacrifices in order to be an exemplary king, he was constantly engaged in devotional service. The Lord always protects His surrendered devotee. A devotee can see that the Lord is situated in everyone's heart, as stated in the Bhagavad-gītā (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati). Ordinary persons cannot understand how the Supreme Lord is situated in everyone's heart, but a devotee can actually see Him. Not only can he see Him outwardly, but he can see, with spiritual vision, that everything is resting in the Supreme Personality of Godhead, as described in Bhagavad-gītā (mat-sthāni sarva-bhūtāni). That is the vision of a mahā-bhāgavata. He sees everything others see, but instead of

seeing merely the trees, the mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything, because everything is resting in Him only. This is the vision of the mahā-bhāgavata. In summary, a mahā-bhāgavata, a highly elevated pure devotee, sees the Lord everywhere, as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the Brahma-saṁhitā, premāñjana-cchurita-bhakti-vilocanena: only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation(5.38).

4.12.12

> *tam evaṁ śīla-sampannaṁ*
> *brahmaṇyaṁ dīna-vatsalam*
> *goptāraṁ dharma-setūnāṁ*
> *menire pitaraṁ prajāḥ*

SYNONYMS

tam—him; *evam*—thus; *śīla*—with godly qualities; *sampannam*—endowed; *brahmaṇyam*—respectful to the *brāhmaṇas*; *dīna*—to the poor; *vatsalam*—kind; *goptāram*—protector; *dharma-setūnām*—of religious principles; *menire*—thought; *pitaram*—father; *prajāḥ*—the citizens.

TRANSLATION

Dhruva Mahārāja was endowed with all the godly qualities; he was very respectful to the devotees of the Supreme Lord and very kind to the poor and innocent, and he protected religious principles. With all these qualifications, he was considered to be the direct father of all the citizens.

PURPORT

The personal qualities of Dhruva Mahārāja described herein are the exemplary qualities of a saintly king. Not only a king but also the leaders of a modern democratic or impersonal government must be qualified with all these godly characteristics. Then the citizens of the state can be happy. It is clearly stated here that the citizens thought of Dhruva Mahārāja as their father; as a child, depending on the able father, is completely satisfied, so the citizens of the state, being protected by the state or the king, should remain satisfied in every respect. At the present moment, however, there is no guarantee by the government of even the primary necessities of life in the state, namely, the protection of the lives and property of the citizens.

One word is very significant in this connection: brahmaṇyam. Dhruva Mahārāja was very devoted to the brāhmaṇas, who engage in the study of the Vedas and thereby know the Supreme Personality of Godhead. They are always busy propagating Kṛṣṇa consciousness. The state should be very respectful to societies

that distribute God consciousness all over the world, but, unfortunately, at the present moment there is no state or government support given to such movements. As for good qualities, it is very difficult to find anyone in state administration with any good qualities. The administrators simply sit in their administrative posts and say "no" to every request, as if they were paid to say "no" to the citizens. Another word, dīna-vatsalam, is very significant also. The state head should be very kind to the innocent. Unfortunately in this age the state agents and the presidents draw good salaries from the state, and they pose themselves as very pious, but they allow the running of slaughterhouses where innocent animals are killed. If we try to compare the godly qualities of Dhruva Mahārāja to the qualities of modern statesmen, we can see that there is no actual comparison. Dhruva Mahārāja was present in the Satya-yuga, as will be clear from the next verses. He was the ideal king in Satya-yuga. The government administration in the present age (Kali-yuga) is bereft of all godly qualities. Considering all these points, the people today have no alternative but to take to Kṛṣṇa consciousness for protection of religion, life and property.

4.12.13

ṣaṭ-triṁśad-varṣa-sāhasraṁ
śaśāsa kṣiti-maṇḍalam
bhogaiḥ puṇya-kṣayaṁ kurvann
abhogair aśubha-kṣayam

SYNONYMS

ṣaṭ-triṁśat—thirty-six; *varṣa*—years; *sāhasram*—thousand; *śaśāsa*—ruled; *kṣiti-maṇḍalam*—the earth planet; *bhogaiḥ*—by enjoyment; *puṇya*—of reactions of pious activities; *kṣayam*—diminution; *kurvan*—doing; *abhogaiḥ*—by austerities; *aśubha*—of inauspicious reactions; *kṣayam*—diminution.

TRANSLATION

Dhruva Mahārāja ruled over this planet for 36,000 years; he diminished the reactions of pious activities by enjoyment, and by practicing austerities he diminished inauspicious reactions.

PURPORT

That Dhruva Mahārāja ruled over the planet for 36,000 years means that he was present in the Satya-yuga because in the Satya-yuga people used to live for 100,000 years. In the next yuga, Tretā, people used to live for 10,000 years, and in the next yuga, Dvāpara, for 1,000 years. In the present age, the Kali-yuga, the maximum duration of life is 100 years. With the change of the yugas, the duration of life and memory, the quality of kindness— all good qualities—diminish. There are two kinds of activities, namely pious and impious. By executing pious activities one can gain facilities for higher material enjoyment, but due to impious activities one has to undergo severe distress. A devotee, however, is not interested in enjoyment or affected by distress. When he is prosperous he knows, "I am diminishing the

results of my pious activities," and when he is in distress he knows, "I am diminishing the reactions of my impious activities." A devotee is not concerned with enjoyment or distress; he simply desires to execute devotional service. It is said in the Śrīmad-Bhāgavatam that devotional service should be apratihatā, not checked by the material conditions of happiness or distress. The devotee undergoes processes of austerity such as observing Ekādaśī and similar other fasting days and refraining from illicit sex life, intoxication, gambling and meat-eating. Thus he becomes purified from the reactions of his past impious life, and because he engages in devotional service, which is the most pious activity, he enjoys life without separate endeavor.

4.12.14

evaṁ bahu-savaṁ kālaṁ
mahātmāvicalendriyaḥ
tri-vargaupayikaṁ nītvā
putrāyādān nṛpāsanam

SYNONYMS

evam—thus; *bahu*—many; *savam*—years; *kālam*—time; *mahā-ātmā*—great soul; *avicala-indriyaḥ*—without being disturbed by sense agitation; *tri-varga*—three kinds of worldly activities; *aupayikam*—favorable for executing; *nītvā*—having passed; *putrāya*—to his son; *adāt*—he handed over; *nṛpa-āsanam*—the royal throne.

TRANSLATION

The self-controlled great soul Dhruva Mahārāja thus passed many, many years favorably executing three kinds of worldly activities, namely religiosity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.

PURPORT

Perfection of materialistic life is suitably attained by the process of observing religious principles. This leads automatically to successful economic development, and thus there is no difficulty in satisfying all material desires, but since, as a king, he had to keep up his status quo or it would not have been possible to rule over the people in general, he did it perfectly. But as soon as he saw that his son was grown up and could take charge of the royal throne, he immediately handed over the charge and retired from all material engagements.

One word used here is very significant—avicalendriyaḥ, which means that neither was he disturbed by the agitation of the senses nor was his sense power diminished, although in years he was a very old man. Since he ruled over the world for 36,000 years, naturally one may conclude that he became very, very old, but factually his senses were very young—and yet he was not interested in sense gratification. In other words, he remained self-controlled. He performed his duties perfectly according to

the materialistic way. That is the way of behavior of great devotees. Śrīla Raghunātha dāsa Gosvāmī, one of the direct disciples of Lord Caitanya, was the son of a very rich man. Although he had no interest in enjoying material happiness, when he was entrusted to do something in managing the state, he did it perfectly. Śrīla Gaurasundara advised him, "From within, keep yourself and your mind completely aloof, but externally execute the material duties just as they need to be done." This transcendental position can be achieved by devotees only, as described in the Bhagavad-gītā: while others, such as yogīs, try to control their senses by force, devotees, even though possessing full sense powers, do not use them because they engage in higher transcendental activities.

4.12.15

manyamāna idaṁ viśvaṁ
māyā-racitam ātmani
avidyā-racita-svapna-
gandharva-nagaropamam

SYNONYMS

manyamānaḥ—realizing; *idam*—this; *viśvam*—universe; *māyā*—by the external energy; *racitam*—manufactured; *ātmani*—unto the living entity; *avidyā*—by illusion; *racita*—manufactured; *svapna*—a dream; *gandharva-nagara*—phantasmagoria; *upamam*—like.

TRANSLATION

Śrīla Dhruva Mahārāja realized that this cosmic manifestation bewilders living entities like a dream or phantasmagoria because it is a creation of the illusory external energy of the Supreme Lord.

PURPORT

In the deep forest sometimes it appears that there are big palaces and nice cities. That is technically called gandharva-nagara. Similarly, in dreams also we create many false things out of imagination. A self-realized person or a devotee knows well that this material cosmic manifestation is a temporary illusory representation appearing to be truth. It is like a phantasmagoria. But behind this shadow creation there is reality—the spiritual world. A devotee is interested in the spiritual world, not its shadow. Since he has realization of the supreme truth, a devotee is not interested in this temporary shadow of truth. This is confirmed in the Bhagavad-gītā (paraṁ dṛṣṭvā nivartate).

4.12.16

ātma-stry-apatya-suhṛdo balam ṛddha-kośam
antaḥ-puraṁ parivihāra-bhuvaś ca ramyāḥ
bhū-maṇḍalaṁ jaladhi-mekhalam ākalayya
kālopasṛṣṭam iti sa prayayau viśālām

SYNONYMS

ātma—body; *strī*—wives; *apatya*—children; *suhṛdaḥ*—friends; *balam*—influence, army; *ṛddha-kośam*—rich treasury; *antaḥ-puram*—female residential quarters; *parivihāra-bhuvaḥ*—pleasure-grounds; *ca*—and; *ramyāḥ*—beautiful; *bhū-maṇḍalam*—the complete earth; *jala-dhi*—by oceans; *mekhalam*—bound; *ākalayya*—considering; *kāla*—by time; *upasṛṣṭam*—created; *iti*—thus; *saḥ*—he; *prayayau*—went; *viśālām*—to Badarikāśrama.

TRANSLATION

Thus Dhruva Mahārāja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wife, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest known as Badarikāśrama in the Himalayas.

PURPORT

In the beginning of his life, when he went to the forest in search of the Supreme Personality of Godhead, Dhruva Mahārāja realized that all bodily conceptions of pleasure are products of the illusory energy. In the very beginning, of course, he was after the kingdom of his father, and in order to get it he went to search for the Supreme Lord. But he later realized that everything is the creation of the illusory energy. From the acts of Śrīla Dhruva

Mahārāja we can understand that somehow or other if one becomes Kṛṣṇa conscious—it does not matter what his motivation is in the beginning—he will eventually realize the real truth by the grace of the Lord. In the beginning, Dhruva Mahārāja was interested in the kingdom of his father, but later he became a great devotee, mahā-bhāgavata, and had no interest in material enjoyment. The perfection of life can be achieved only by devotees. Even if one completes only a minute percentage of devotional service and then falls down from his immature position, he is better than a person who fully engages in the fruitive activities of this material world.

4.12.17

> *tasyāṁ viśuddha-karaṇaḥ śiva-vār vigāhya*
> *baddhvāsanaṁ jita-marun manasāhṛtākṣaḥ*
> *sthūle dadhāra bhagavat-pratirūpa etad*
> *dhyāyaṁs tad avyavahito vyasṛjat samādhau*

SYNONYMS

tasyām—in Badarikāśrama; *viśuddha*—purified; *karaṇaḥ*—his senses; *śiva*—pure; *vāḥ*—water; *vigāhya*—bathing in; *baddhvā*—having fixed; *āsanam*—sitting position; *jita*—controlled; *marut*—breathing process; *manasā*—by the mind; *āhṛta*—withdrawn; *akṣaḥ*—his senses; *sthūle*—physical; *dadhāra*—he concentrated; *bhagavat-pratirūpe*—on the exact form of the Lord; *etat*—the mind;

dhyāyan—meditating upon; *tat*—that; *avyavahitaḥ*—without stopping; *vyasṛjat*—he entered; *samādhau*—into trance.

TRANSLATION

In Badarikāśrama Dhruva Mahārāja's senses became completely purified because he bathed regularly in the crystal-clear purified water. He fixed his sitting position and by yogic practice controlled the breathing process and the air of life; in this way his senses were completely withdrawn. Then he concentrated his mind on the arcā-vigraha form of the Lord, which is the exact replica of the Lord, and thus meditating upon Him entered into complete trance.

PURPORT

Here is a description of the aṣṭāṅga-yoga system, to which Dhruva Mahārāja was already accustomed. Aṣṭāṅga-yoga was never meant to be practiced in a fashionable city. Dhruva Mahārāja went to Badarikāśrama, and in a solitary place, alone, he practiced yoga. He concentrated his mind on the arcā-vigraha, the worshipable Deity of the Lord, which exactly represents the Supreme Lord, and thus thinking constantly of that Deity, he became absorbed in trance. Worship of the arcā-vigraha is not idol worship. The arcā-vigraha is an incarnation of the Lord in a form appreciable by a devotee. Therefore devotees engage in the temple in the service of the Lord as arcā-vigraha, a form made of sthūla (material) objects such as stone, metal, wood, jewels or

paint. All of these are called sthūla, or physical representations. Since the devotees follow the regulative principles of worship, even though the Lord is there in His physical form, He is nondifferent from His original spiritual form. Thus the devotee gets the benefit of achieving the ultimate goal of life, that is to say, becoming always absorbed in thought of the Lord. This incessant thought of the Lord, as prescribed in the Bhagavad-gītā, makes one the topmost yogī.

4.12.18

> *bhaktiṁ harau bhagavati pravahann ajasram*
> *ānanda-bāṣpa-kalayā muhur ardyamānaḥ*
> *viklidyamāna-hṛdayaḥ pulakācitāṅgo*
> *nātmānam asmarad asāv iti mukta-liṅgaḥ*

SYNONYMS

bhaktim—devotional service; *harau*—unto Hari; *bhagavati*—the Supreme Personality of Godhead; *pravahan*—constantly engaging in; *ajasram*—always; *ānanda*—blissful; *bāṣpa-kalayā*—by a stream of tears; *muhuḥ*—again and again; *ardyamānaḥ*—being overcome; *viklidyamāna*—melting; *hṛdayaḥ*—his heart; *pulaka*—standing of hairs; *ācita*—covered; *aṅgaḥ*—his body; *na*—not; *ātmānam*—body; *asmarat*—he remembered; *asau*—he; *iti*—thus; *mukta-liṅgaḥ*—free from the subtle body.

TRANSLATION

Because of his transcendental bliss, incessant tears flowed from his eyes, his heart melted, and there was shivering and standing of the hairs all over his body. Thus transformed, in a trance of devotional service, Dhruva Mahārāja completely forgot his bodily existence, and thus he immediately became liberated from material bondage.

PURPORT

Due to constant engagement in devotional service—hearing, chanting, remembering, worshiping the Deity, etc., as prescribed in nine varieties—there are different symptoms which appear in the body of a devotee. These eight bodily transformations, which indicate that a devotee is already liberated within himself, are called aṣṭa-sāttvika-vikāra. When a devotee completely forgets his bodily existence, he is to be understood as liberated. He is no longer encaged in the body. The example is given that when a coconut becomes completely dry, the coconut pulp within the coconut shell separates from the bondage of the shell and the outer covering. By moving the dry coconut, one can hear that the pulp within is no longer attached to the shell or to the covering. Similarly, when one is fully absorbed in devotional service, he is completely disconnected from the two material coverings, the subtle and gross bodies. Dhruva Mahārāja actually attained this stage of life by constantly discharging devotional service. He is already described as a mahā-bhāgavata, for unless one becomes a

mahā-bhāgavata, or a first-class pure devotee, these symptoms are not visible. Lord Caitanya exhibited all these symptoms. Ṭhākura Haridāsa also exhibited them, and there are many pure devotees who manifested such bodily symptoms. They are not to be imitated, but when one is actually advanced, these symptoms are exhibited. At that time it is to be understood that a devotee is materially free. Of course, from the beginning of devotional service the path of liberation immediately opens, just as the coconut taken from the tree immediately begins to dry; it simply takes some time for the shell and pulp to separate from one another.

An important word in this verse is mukta-liṅgaḥ. Mukta means liberated, and liṅga means the subtle body. When a man dies, he quits the gross body, but the subtle body of mind, intelligence and ego carries him to a new body. While existing in the present body, the same subtle body carries him from one stage of life to another (for example, from childhood to boyhood) by mental development. The mental condition of a baby is different from that of a boy, the mental condition of a boy is different from that of a young man, and the mental condition of a young man is different from that of an old man. So at death the process of changing bodies takes place due to the subtle body; the mind, intelligence and ego carry the soul from one gross body to another. This is called transmigration of the soul. But there is another stage, when one becomes liberated even from the subtle body; at that time the living entity is competent and fully

prepared to be transferred to the transcendental or spiritual world.

The description of the bodily symptoms of Śrī Dhruva Mahārāja makes it apparent that he became perfectly fit to be transferred to the spiritual world. One can experience the distinction between the subtle and gross bodies even daily; in a dream, one's gross body is lying on the bed while the subtle body carries the soul, the living entity, to another atmosphere. But because the gross body has to be continued, the subtle body comes back and settles in the present gross body. Therefore one has to become free from the subtle body also. This freedom is known as mukta-liṅga.

4.12.19

sa dadarśa vimānāgryaṁ
nabhaso 'vatarad dhruvaḥ
vibhrājayad daśa diśo
rākāpatim ivoditam

SYNONYMS

saḥ—he; *dadarśa*—saw; *vimāna*—an airplane; *agryam*—very beautiful; *nabhasaḥ*—from the sky; *avatarat*—descending; *dhruvaḥ*—Dhruva Mahārāja; *vibhrājayat*—illuminating; *daśa*—ten; *diśaḥ*—directions; *rākā-patim*—the full moon; *iva*—like; *uditam*—visible.

TRANSLATION

As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all the ten directions.

PURPORT

There are different levels of acquired knowledge—direct knowledge, knowledge received from authorities, transcendental knowledge, knowledge beyond the senses, and finally spiritual knowledge. When one surpasses the stage of acquiring knowledge by the descending process, he is immediately situated on the transcendental platform. Dhruva Mahārāja, being liberated from the material concept of life, was situated in transcendental knowledge and could perceive the presence of a transcendental airplane which was as brilliant as the full moonlight. This is not possible in the stages of direct or indirect perception of knowledge. Such knowledge is a special favor of the Supreme Personality of Godhead. One can, however, rise to this platform of knowledge by the gradual process of advancing in devotional service, or Kṛṣṇa consciousness.

4.12.20

tatrānu deva-pravarau catur-bhujau
śyāmau kiśorāv aruṇāmbujekṣaṇau

sthitāv avaṣṭabhya gadāṁ suvāsasau
kirīṭa-hārāṅgada-cāru-kuṇḍalau

SYNONYMS

tatra—there; *anu*—then; *deva-pravarau*—two very beautiful demigods; *catuḥ-bhujau*—with four arms; *śyāmau*—blackish; *kiśorau*—quite young; *aruṇa*—reddish; *ambuja*—lotus flower; *īkṣaṇau*—with eyes; *sthitau*—situated; *avaṣṭabhya*—holding; *gadām*—clubs; *suvāsasau*—with nice garments; *kirīṭa*—helmets; *hāra*—necklaces; *aṅgada*—bracelets; *cāru*—beautiful; *kuṇḍalau*—with earrings.

TRANSLATION

Dhruva Mahārāja saw two very beautiful associates of Lord Viṣṇu in the plane. They had four hands and a blackish bodily luster; they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments with helmets and were decorated with necklaces, bracelets and earrings.

PURPORT

The inhabitants of Viṣṇuloka are of the same bodily feature as Lord Viṣṇu, and they also hold club, conchshell, lotus flower and disc. In this verse it is distinctly stated that they had four hands and were nicely dressed; the description of their bodily decorations corresponds exactly to that of Viṣṇu. So the two

uncommon personalities who descended from the airplane came directly from Viṣṇuloka, or the planet where Lord Viṣṇu lives.

4.12.21

> *vijñāya tāv uttamagāya-kiṅkarāv*
> *abhyutthitaḥ sādhvasa-vismṛta-kramaḥ*
> *nanāma nāmāni gṛṇan madhudviṣaḥ*
> *pārṣat-pradhānāv iti saṁhatāñjaliḥ*

SYNONYMS

vijñāya—after understanding; *tau*—them; *uttama-gāya*—of Lord Viṣṇu (of excellent renown); *kiṅkarau*—two servants; *abhyutthitaḥ*—stood up; *sādhvasa*—by being puzzled; *vismṛta*—forgot; *kramaḥ*—proper behavior; *nanāma*—offered obeisances; *nāmāni*—names; *gṛṇan*—chanting; *madhu-dviṣaḥ*—of the Lord (the enemy of Madhu); *pārṣat*—associates; *pradhānau*—chief; *iti*—thus; *saṁhata*—respectfully joined; *añjaliḥ*—with folded hands.

TRANSLATION

Dhruva Mahārāja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

PURPORT

Chanting of the holy names of the Lord is perfect in every way. When Dhruva Mahārāja saw the Viṣṇudūtas, the direct associates of Lord Viṣṇu, four-handed and nicely decorated, he could understand who they were, but for the time being he was puzzled. But simply by chanting the holy name of the Lord, the Hare Kṛṣṇa mantra, he could satisfy the uncommon guests who had all of a sudden arrived before him. The chanting of the holy name of the Lord is perfect; even though one does not know how to please Lord Viṣṇu or His associates, simply by sincerely chanting the holy name of the Lord, everything becomes perfect. A devotee, therefore, either in danger or in happiness, constantly chants the Hare Kṛṣṇa mantra. When he is in danger he is immediately relieved, and when he is in a position to see Lord Viṣṇu or His associates directly, by chanting this mahā-mantra he can please the Lord. This is the absolute nature of the mahā-mantra. Either in danger or in happiness, it can be chanted without limitation.

4.12.22

taṁ kṛṣṇa-pādābhiniviṣṭa-cetasaṁ
baddhāñjaliṁ praśraya-namra-kandharam
sunanda-nandāv upasṛtya sasmitaṁ
pratyūcatuḥ puṣkaranābha-sammatau

SYNONYMS

tam—him; *kṛṣṇa*—of Lord Kṛṣṇa; *pāda*—of the lotus feet; *abhiniviṣṭa*—absorbed in thought; *cetasam*—whose heart; *baddha-añjalim*—with folded hands; *praśraya*—very humbly; *namra*—bowed; *kandharam*—whose neck; *sunanda*—Sunanda; *nandau*—and Nanda; *upasṛtya*—approaching; *sa-smitam*—smilingly; *pratyūcatuḥ*—addressed; *puṣkara-nābha*—of Lord Viṣṇu, who has a lotus navel; *sammatau*—confidential servants.

TRANSLATION

Dhruva Mahārāja was always absorbed in thinking of the lotus feet of Lord Kṛṣṇa. His heart was full with Kṛṣṇa. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.

PURPORT

In this verse the word puṣkara-nābha-sammatau is significant. Kṛṣṇa, or Lord Viṣṇu, is known for His lotus eyes, lotus navel, lotus feet and lotus palms. Here He is called puṣkara-nābha, which means the Supreme Personality of Godhead, who has a lotus navel, and sammatau means two confidential or very obedient servants. The materialistic way of life differs from the spiritual way of life in that one is disobedience and one is obedience to the will of the Supreme Lord. All living entities are

part and parcel of the Supreme Lord and they are supposed to be always agreeable to the order of the Supreme person; that is perfect oneness.

In the Vaikuṇṭha world all the living entities are in oneness with the Supreme Godhead because they never defy His orders. Here in the material world, however, they are not sammata, agreeable, but always asammata, disagreeable. This human form of life is a chance to be trained to be agreeable to the orders of the Supreme Lord. To bring about this training in society is the mission of the Kṛṣṇa consciousness movement. As stated in the Bhagavad-gītā, the laws of material nature are very strict; no one can overcome the stringent laws of material nature. But one who becomes a surrendered soul and agrees to the order of the Supreme Lord can easily overcome those stringent laws. The example of Dhruva Mahārāja is very fitting. Simply by becoming agreeable to the orders of the Supreme Personality of Godhead and by developing love of Godhead, Dhruva got the chance to personally meet the confidential servants of Lord Viṣṇu face to face. What is possible for Dhruva Mahārāja is possible for everyone. Anyone who very seriously engages in devotional service can obtain, in due course of time, the same perfection of the human form of life.

4.12.23

sunanda-nandāv ūcatuḥ
bho bho rājan subhadraṁ te

vācaṁ no 'vahitaḥ śṛṇu
yaḥ pañca-varṣas tapasā
bhavān devam atītṛpat

SYNONYMS

sunanda-nandau ūcatuḥ—Sunanda and Nanda said; *bhoḥ bhoḥ rājan*—O dear King; *su-bhadram*—good fortune; *te*—unto you; *vācam*—words; *naḥ*—our; *avahitaḥ*—attentively; *śṛṇu*—hear; *yaḥ*—who; *pañca-varṣaḥ*—five years old; *tapasā*—by austerity; *bhavān*—you; *devam*—the Supreme Personality of Godhead; *atītṛpat*—greatly satisfied.

TRANSLATION

The two confidential associates of Lord Viṣṇu, Nanda and Sunanda, said: Dear King, let there be all good fortune unto you. Please attentively hear what we shall say. When you were only five years old, you underwent severe austerities, and you thereby greatly satisfied the Supreme Personality of Godhead.

PURPORT

What was possible for Dhruva Mahārāja is possible for anyone. Any five-year-old child can be trained, and within a very short time his life will become successful by realization of Kṛṣṇa consciousness. Unfortunately, this training is lacking all over the world. It is necessary for the leaders of the Kṛṣṇa consciousness movement to start educational institutions in different parts of

the world to train children, starting at the age of five years. Thus such children will not become hippies or spoiled children of society, but they can all become devotees of the Lord. The face of the world will then change automatically.

4.12.24

tasyākhila-jagad-dhātur
āvāṁ devasya śārṅgiṇaḥ
pārṣadāv iha samprāptau
netuṁ tvāṁ bhagavat-padam

SYNONYMS

tasya—His; *akhila*—entire; *jagat*—universe; *dhātuḥ*—creator; *āvām*—we; *devasya*—of the Supreme Personality of Godhead; *śārṅgiṇaḥ*—who has the bow named Śārṅga; *pārṣadau*—associates; *iha*—now; *samprāptau*—approached; *netum*—to take; *tvām*—you; *bhagavat-padam*—to the position of the Supreme Personality of Godhead.

TRANSLATION

We are representatives of the Supreme Personality of Godhead, the creator of the whole universe, who carries in His hand the bow named Śārṅga. We have been specifically deputed to take you to the spiritual world.

PURPORT

In Bhagavad-gītā the Lord says that simply by knowing His transcendental pastimes (whether within this material world or in the spiritual world), anyone who understands factually who He is, how He appears and how He acts can be immediately fit for transfer to the spiritual world. This principle stated in the Bhagavad-gītā operated in the case of King Dhruva. Throughout his life he tried to understand the Supreme Personality of Godhead by austerity and penances. Now, the mature result was that Dhruva Mahārāja became fit to be carried to the spiritual world, accompanied by the confidential associates of the Lord.

4.12.25

sudurjayaṁ viṣṇu-padaṁ jitaṁ tvayā
yat sūrayo 'prāpya vicakṣate param
ātiṣṭha tac candra-divākarādayo
graharkṣa-tārāḥ pariyanti dakṣiṇam

SYNONYMS

sudurjayam—very difficult to achieve; *viṣṇu-padam*—planet known as Vaikuṇṭhaloka or Viṣṇuloka; *jitam*—conquered; *tvayā*—by you; *yat*—which; *sūrayaḥ*—great demigods; *aprāpya*—without achieving; *vicakṣate*—simply see; *param*—supreme; *ātiṣṭha*—please come; *tat*—that; *candra*—the moon; *diva-ākara*—sun; *ādayaḥ*—and others; *graha*—the nine planets (Mercury, Venus, Earth, Mars,

Jupiter, Saturn, Uranus, Neptune and Pluto); *ṛkṣa-tārāḥ*—stars; *pariyanti*—circumambulate; *dakṣiṇam*—to the right.

TRANSLATION

To achieve Viṣṇuloka is very difficult, but by your austerity you have conquered. Even the great ṛṣis and demigods cannot achieve this position. Simply to see the supreme abode [the Viṣṇu planet], the sun and moon and all the other planets, stars, lunar mansions and solar systems are circumambulating it. Now please come; you are welcome to go there.

PURPORT

Even in this material world the so-called scientists, philosophers and mental speculators strive to merge into the spiritual sky, but they can never go there. But a devotee, by executing devotional service, not only realizes what the spiritual world actually is, but factually goes there to live an eternal life of bliss and knowledge. The Kṛṣṇa consciousness movement is so potent that by adopting these principles of life and developing love of God one can very easily go back home, back to Godhead. Here the practical example is the case of Dhruva Mahārāja. While the scientist and philosopher go to the moon but are disappointed in their attempts to stay there and live, the devotee makes an easy journey to other planets and ultimately goes back to Godhead. Devotees have no interest in seeing other planets, but while going back to Godhead, they see all of them as passing phases,

just as one who is going to a distant place passes through many small stations.

4.12.26

anāsthitaṁ te pitṛbhir
anyair apy aṅga karhicit
ātiṣṭha jagatāṁ vandyaṁ
tad viṣṇoḥ paramaṁ padam

SYNONYMS

anāsthitam—never achieved; *te*—your; *pitṛbhiḥ*—by forefathers; *anyaiḥ*—by others; *api*—even; *aṅga*—O Dhruva; *karhicit*—at any time; *ātiṣṭha*—please come and live there; *jagatām*—by the inhabitants of the universe; *vandyam*—worshipable; *tat*—that; *viṣṇoḥ*—of Lord Viṣṇu; *paramam*—supreme; *padam*—situation.

TRANSLATION

Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Viṣṇuloka, where Lord Viṣṇu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

PURPORT

When Dhruva Mahārāja went to perform austerities, he was very determined to achieve a post never dreamed of by his forefathers. His father was Uttānapāda, his grandfather was Manu, and his great-grandfather was Lord Brahmā. So Dhruva wanted a kingdom even greater than Lord Brahmā could achieve, and he requested Nārada Muni to give him facility for achieving it. The associates of Lord Viṣṇu reminded him that not only his forefathers but everyone else before him was unable to attain Viṣṇuloka, the planet where Lord Viṣṇu resides. This is because everyone within this material world is either a karmī, jñānī, or a yogī, but there are hardly any pure devotees. The transcendental planet known as Viṣṇuloka is especially meant for devotees, not for karmīs, jñānīs or yogīs. Great ṛṣis or demigods can hardly approach Brahmaloka, and, as stated in Bhagavad-gītā, Brahmaloka is not a permanent residence. Lord Brahmā's duration of life is so long that it is difficult to estimate even the duration of one day in his life, and yet Lord Brahmā also dies, as do the residents of his planet. Bhagavad-gītā says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: except for those who go to Viṣṇuloka, everyone is subjected to the four principles of material life, namely birth, death, old age and disease (Bg. 8.16). The Lord says, yad gatvā na nivartante tad dhāma paramaṁ mama: The planet from which, once going, no one returns, is My supreme abode. (Bg. 15.6) Dhruva Mahārāja was reminded, "You are going in our company to that planet from which no one returns to this material world." Material scientists are attempting

to go to the moon and other planets, but they cannot imagine going to the topmost planet, Brahmaloka, for it is beyond their imagination. By material calculation, traveling at the speed of light it would take forty thousand light-years to reach the topmost planet. By mechanical processes we are unable to reach the topmost planet of this universe, but the process called bhakti-yoga, as executed by Mahārāja Dhruva, can give one the facility not only to reach other planets within this universe, but also to reach beyond this universe to the Viṣṇuloka planets. We have outlined this in our small booklet Easy Journey to Other Planets.

4.12.27

etad vimāna-pravaram
uttamaśloka-maulinā
upasthāpitam āyuṣmann
adhiroḍhuṁ tvam arhasi

SYNONYMS

etat—this; *vimāna*—airplane; *pravaram*—unique; *uttamaśloka*—the Supreme Personality of Godhead; *maulinā*—by the head of all living entities; *upasthāpitam*—sent; *āyuṣman*—O immortal one; *adhiroḍhum*—to board; *tvam*—you; *arhasi*—are worthy.

TRANSLATION

O immortal one, this unique airplane has been sent by the Supreme Personality of Godhead, who is worshiped

by selected prayers and who is the chief of all living entities. You are quite worthy to board such a plane.

PURPORT

According to astronomical calculation, along with the Pole star there is another star, which is called Śiśumāra, where Lord Viṣṇu, who is in charge of the maintenance of this material world, resides. Śiśumāra or Dhruvaloka can never be reached by anyone but the Vaiṣṇavas, as will be described by the following ślokas. The associates of Lord Viṣṇu brought the special airplane for Dhruva Mahārāja and then informed him that Lord Viṣṇu had especially sent this airplane.

The Vaikuṇṭha airplane does not move by mechanical arrangement. There are three processes for moving in outer space. One of the processes is known to the modern scientist. It is called kapota-vāyu. Ka means outer space, and pota means ship. There is a second process also called kapota-vāyu. Kapota means pigeon. One can train pigeons to carry one into outer space. The third process is very subtle. It is called ākāśa-patana. This ākāśa-patana system is also material. Just as the mind can fly anywhere one likes without mechanical arrangement, so the ākāśa-patana airplane can fly at the speed of mind. Beyond this ākāśa-patana system is the Vaikuṇṭha process, which is completely spiritual. The airplane sent by Lord Viṣṇu to carry Dhruva Mahārāja to Śiśumāra was a completely spiritual, transcendental airplane. Material scientists can neither see such vehicles nor imagine how they fly in the air. The material

scientist has no information about the spiritual sky, although it is mentioned in the Bhagavad-gītā (paras tasmāt tu bhāvo 'nyaḥ).

4.12.28

maitreya uvāca
niśamya vaikuṇṭha-niyojya-mukhyayor
madhu-cyutaṁ vācam urukrama-priyaḥ
kṛtābhiṣekaḥ kṛta-nitya-maṅgalo
munīn praṇamyāśiṣam abhyavādayat

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *niśamya*—after hearing; *vaikuṇṭha*—of the Lord; *niyojya*—associates; *mukhyayoḥ*—of the chief; *madhu-cyutam*—like pouring honey; *vācam*—speeches; *urukrama-priyaḥ*—Dhruva Mahārāja, who was very dear to the Lord; *kṛta-abhiṣekaḥ*—took his sacred bath; *kṛta*—performed; *nitya-maṅgalaḥ*—his daily spiritual duties; *munīn*—to the sages; *praṇamya*—having offered obeisances; *āśiṣam*—blessings; *abhyavādayat*—accepted.

TRANSLATION

The great sage Maitreya continued: Mahārāja Dhruva was very dear to the Supreme Personality of Godhead. When he heard the sweet speeches of the Lord's chief associates in the Vaikuṇṭha planet, he immediately took his sacred bath, dressed himself with suitable

ornaments, and performed his daily spiritual duties. Thereafter he offered his respectful obeisances to the great sages present there and accepted their blessings.

PURPORT

We should mark how dutiful Dhruva Mahārāja was in his devotional service, even at the time he left this material world. He was constantly alert in the performance of devotional duties. Every devotee should take his bath early in the morning and decorate his body with tilaka. In Kali-yuga one can hardly acquire gold or jeweled ornaments, but the twelve tilaka marks on the body are sufficient as auspicious decorations to purify the body. Since Dhruva Mahārāja was living at that time at Badarikāśrama, there were other great sages there. He did not become puffed up because the airplane sent by Lord Viṣṇu was waiting for him; as a humble Vaiṣṇava, he accepted blessings from all the sages before riding on the plane brought by the chief of the Vaikuṇṭha associates.

4.12.29

parītyābhyarcya dhiṣṇyāgryaṁ
pārṣadāv abhivandya ca
iyeṣa tad adhiṣṭhātuṁ
bibhrad rūpaṁ hiraṇmayam

SYNONYMS

parītya—having circumambulated; *abhyarcya*—having worshiped; *dhiṣṇya-agryam*—the transcendental airplane; *pārṣadau*—unto the two associates; *abhivandya*—having offered obeisances; *ca*—also; *iyeṣa*—he attempted; *tat*—that plane; *adhiṣṭhātum*—to board; *bibhrat*—illuminating; *rūpam*—his form; *hiraṇmayam*—golden.

TRANSLATION

Before getting aboard, Dhruva Mahārāja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Viṣṇu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane.

PURPORT

In the absolute world, the plane as well as the associates of Lord Viṣṇu and Lord Viṣṇu Himself are all spiritual. There is no material contamination. In quality, everything there is one. As Lord Viṣṇu is worshipable, so also are His associates, His paraphernalia, His airplane and His abode, for everything of Viṣṇu's is as good as Lord Viṣṇu. Dhruva Mahārāja knew all this very well, as a pure Vaiṣṇava, and he offered his respects to the associates and to the plane before riding in it. But in the meantime, his body changed into spiritual existence, and therefore it was illuminating like molten gold. In this way he also became one with the other paraphernalia of Viṣṇuloka.

Māyāvādī philosophers cannot imagine how this oneness can be achieved even in different varieties. Their idea of oneness is that there is no variety. Therefore they have become impersonalists. As Śiśumāra, Viṣṇuloka or Dhruvaloka are completely different from this material world, so a Viṣṇu temple within this world is also completely different from this material world. As soon as we are in a temple we should know very well that we are situated differently from the material world. In the temple, Lord Viṣṇu, His throne, His room and all other things associated with the temple are transcendental. The three modes, sattva-guṇa, rajo-guṇa and tamo-guṇa, have no entrance into the temple. It is said, therefore, that to live in the forest is in the mode of goodness, to live in the city is in the mode of passion, and to live in a brothel, liquor shop or slaughterhouse is in the mode of ignorance. But to live in the temple means to live in Vaikuṇṭhaloka. Everything in the temple is as worshipable as Lord Viṣṇu, or Kṛṣṇa.

4.12.30

> *tadottānapadaḥ putro*
> *dadarśāntakam āgatam*
> *mṛtyor mūrdhni padaṁ dattvā*
> *ārurohādbhutaṁ gṛham*

SYNONYMS

tadā—then; *uttānapadaḥ*—of King Uttānapāda; *putraḥ*—son; *dadarśa*—could see; *antakam*—death personified; *āgatam*—approached him; *mṛtyoḥ mūrdhni*—on the head of death; *padam*—feet; *dattvā*—placing; *āruroha*—got up; *adbhutam*—wonderful; *gṛham*—on the airplane which resembled a big house.

TRANSLATION

When Dhruva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

PURPORT

To take the passing away of a devotee and the passing away of a nondevotee as one and the same is completely misleading. While ascending the transcendental airplane, Dhruva Mahārāja suddenly saw death personified before him, but he was not afraid. Instead of death's giving him trouble, Dhruva Mahārāja took advantage of death's presence and put his feet on the head of death. People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a nondevotee. In this connection, an example can be given: a cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear

to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it. When Dhruva Mahārāja boarded the airplane, he took advantage of the arrival of death personified, who came to offer him obeisances; putting his feet on the head of death, he got up on the unique airplane, which is described here to be as big as a house (gṛham).

There are many other similar instances in Bhāgavata literature. It is stated that when Kardama Muni created an airplane to carry his wife, Devahūti, all over the universe, the airplane was like a big city, carrying many houses, lakes and gardens. Modern scientists have manufactured big airplanes, but they are packed with passengers, who experience all sorts of discomforts while riding in them.

Material scientists are not even perfect in manufacturing a material airplane. In order to compare with the plane used by Kardama or the plane sent from Viṣṇuloka, they must manufacture an airplane equipped like a big city, with all the comforts of life—lakes, gardens, parks, etc. Their plane must be able to fly in outer space and hover and visit all other planets. If they invent such a plane they will not have to make different space stations for fuel to travel into outer space. Such a plane would have an unlimited supply of fuel, or, like the plane from Viṣṇuloka, would fly without it.

4.12.31

tadā dundubhayo nedur
mṛdaṅga-paṇavādayaḥ
gandharva-mukhyāḥ prajaguḥ
petuḥ kusuma-vṛṣṭayaḥ

SYNONYMS

tadā—at that time; *dundubhayaḥ*—kettledrums; *neduḥ*—resounded; *mṛdaṅga*—drums; *paṇava*—small drums; *ādayaḥ*—etc.; *gandharva-mukhyāḥ*—the chief residents of Gandharvaloka; *prajaguḥ*—sang; *petuḥ*—showered; *kusuma*—flowers; *vṛṣṭayaḥ*—like rains.

TRANSLATION

At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing, and other demigods showered flowers like torrents of rain upon Dhruva Mahārāja.

4.12.32

sa ca svarlokam ārokṣyan
sunītiṁ jananīṁ dhruvaḥ
anvasmarad agaṁ hitvā
dīnāṁ yāsye tri-viṣṭapam

SYNONYMS

saḥ—he; *ca*—also; *svaḥ-lokam*—to the celestial planet; *ārokṣyan*—about to ascend; *sunītim*—Sunīti; *jananīm*—mother; *dhruvaḥ*—Dhruva Mahārāja; *anvasmarat*—immediately remembered; *agam*—difficult to attain; *hitvā*—leaving behind; *dīnām*—poor; *yāsye*—I shall go; *tri-viṣṭapam*—to the Vaikuṇṭha planet.

TRANSLATION

Dhruva was seated in the transcendental airplane, which was just about to start, when he remembered his poor mother, Sunīti. He thought to himself, "How shall I go alone to the Vaikuṇṭha planet and leave behind my poor mother?"

PURPORT

Dhruva had a feeling of obligation to his mother, Sunīti. It was Sunīti who gave him the clue which had now enabled him to be personally carried to the Vaikuṇṭha planet by the associates of Lord Viṣṇu. He now remembered her and wanted to take her with him. Actually, Dhruva Mahārāja's mother, Sunīti, was his patha-pradarśaka-guru. Patha-pradarśaka-guru means the guru, or the spiritual master who shows the way. Such a guru is sometimes called śikṣā-guru. Although Nārada Muni was his dīkṣā-guru (initiating spiritual master), Sunīti, his mother, was the first who gave him instruction on how to achieve the favor of the Supreme Personality of Godhead. It is the duty of the śikṣā-guru or dīkṣā-guru to instruct the disciple in the right way, and it

depends on the disciple to execute the process. According to śāstric injunctions, there is no difference between śikṣā-guru and dīkṣā-guru, and generally the śikṣā-guru later on becomes the dīkṣā-guru. Sunīti, however, being a woman, and specifically his mother, could not become Dhruva Mahārāja's dīkṣā-guru. Still, he was not less obliged to Sunīti. There was no question of carrying Nārada Muni to Vaikuṇṭhaloka, but Dhruva Mahārāja thought of his mother.

Whatever plan the Supreme Personality of Godhead contemplates immediately fructifies. Similarly, a devotee who is completely dependent on the Supreme Lord can also fulfill his wishes by the grace of the Lord. The Lord fulfills His wishes independently, but a devotee fulfills his wishes simply by being dependent on the Supreme Personality of Godhead. Therefore as soon as Dhruva Mahārāja thought of his poor mother, he was assured by the associates of Viṣṇu that Sunīti was also going to Vaikuṇṭhaloka, in another plane. Dhruva Mahārāja had thought that he was going alone to Vaikuṇṭhaloka, leaving behind his mother, which was not very auspicious because people would criticize him for going alone to Vaikuṇṭhaloka and not carrying with him Sunīti, who had given him so much. But Dhruva also considered that he was not personally the Supreme. Therefore, if Kṛṣṇa fulfilled his desires, only then would it be possible. Kṛṣṇa could immediately understand his mind, and He told him that his mother was also going with him. This incident proves that a pure devotee like Dhruva Mahārāja can fulfill all his desires; by

the grace of the Lord, he becomes exactly like the Lord, and thus whenever he thinks of anything, his wish is immediately fulfilled.

4.12.33

iti vyavasitaṁ tasya
vyavasāya surottamau
darśayām āsatur devīṁ
puro yānena gacchatīm

SYNONYMS

iti—thus; *vyavasitam*—contemplation; *tasya*—of Dhruva; *vyavasāya*—understanding; *sura-uttamau*—the two chief associates; *darśayām āsatuḥ*—showed (to him); *devīm*—exalted Sunīti; *puraḥ*—before; *yānena*—by airplane; *gacchatīm*—going forward.

TRANSLATION

The great associates of Vaikuṇṭhaloka, Nanda and Sunanda, could understand the mind of Dhruva Mahārāja, and thus they showed him that his mother, Sunīti, was going forward in another plane.

PURPORT

This incident proves that the śikṣā or dīkṣā-guru who has a disciple who strongly executes devotional service like Dhruva Mahārāja can be carried by the disciple even though the

instructor is not as advanced. Although Sunīti was an instructor to Dhruva Mahārāja, she could not go to the forest because she was a woman, nor could she execute austerities and penances as Dhruva Mahārāja did. Still, Dhruva Mahārāja was able to take his mother with him. Similarly, Prahlāda Mahārāja also delivered his atheistic father, Hiraṇyakaśipu. The conclusion is that a disciple or an offspring who is a very strong devotee can carry with him to Vaikuṇṭhaloka either his father, mother or śikṣā or dīkṣā-guru. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "If I could perfectly deliver even one soul back home, back to Godhead, I would think my mission—propagating Kṛṣṇa consciousness—to be successful." The Kṛṣṇa consciousness movement is spreading now all over the world, and sometimes I think that even though I am crippled in many ways, if one of my disciples becomes as strong as Dhruva Mahārāja, then he will be able to carry me with him to Vaikuṇṭhaloka.

4.12.34

tatra tatra praśaṁsadbhiḥ
pathi vaimānikaiḥ suraiḥ
avakīryamāṇo dadṛśe
kusumaiḥ kramaśo grahān

SYNONYMS

tatra tatra—here and there; *praśaṁsadbhiḥ*—by persons engaged in the praise of Dhruva Mahārāja; *pathi*—on the path; *vaimānikaiḥ*

—carried by different types of airplanes; *suraiḥ*—by the demigods; *avakīryamāṇaḥ*—being covered; *dadṛśe*—could see; *kusumaiḥ*—by flowers; *kramaśaḥ*—one after another; *grahān*—all the planets of the solar system.

TRANSLATION

While Dhruva Mahārāja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.

PURPORT

There is a Vedic version, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati, which means that by knowing the Supreme Personality of Godhead, everything becomes known to the devotee. Similarly, by going to the planet of the Supreme Personality of Godhead, one can know all the other planetary systems on the path to Vaikuṇṭha. We should remember that Dhruva Mahārāja's body was different from our bodies. While boarding the Vaikuṇṭha airplane, his body changed to a completely spiritual golden hue. No one can surpass the higher planets in a material body, but when one gets a spiritual body he can travel not only to the higher planetary system of this material world, but he can go even to the still higher planetary system known as Vaikuṇṭhaloka. It is well known that Nārada Muni travels everywhere, both in the spiritual and material worlds.

It should be noted also that while Sunīti was going to Vaikuṇṭhaloka she also changed her body into spiritual form. Like Śrī Sunīti, every mother should train her child to become a devotee like Dhruva Mahārāja. Sunīti instructed her son, even at the age of five years, to be unattached to worldly affairs and to go to the forest to search out the Supreme Lord. She never desired that her son remain at home comfortably without ever undertaking austerities and penances to achieve the favor of the Supreme Personality of Godhead. Every mother, like Sunīti, must take care of her son and train him to become a brahmacārī from the age of five years and to undergo austerities and penances for spiritual realization. The benefit will be that if her son becomes a strong devotee like Dhruva, certainly not only will he be transferred back home, back to Godhead, but she will also be transferred with him to the spiritual world, even though she may be unable to undergo austerities and penances in executing devotional service.

4.12.35

tri-lokīṁ deva-yānena
so 'tivrajya munīn api
parastād yad dhruva-gatir
viṣṇoḥ padam athābhyagāt

SYNONYMS

tri-lokīm—the three planetary systems; *deva-yānena*—by the transcendental airplane; *saḥ*—Dhruva; *ativrajya*—having surpassed; *munīn*—great sages; *api*—even; *parastāt*—beyond; *yat*—which; *dhruva-gatiḥ*—Dhruva, who attained permanent life; *viṣṇoḥ*—of Lord Viṣṇu; *padam*—abode; *atha*—then; *abhyagāt*—achieved.

TRANSLATION

Dhruva Mahārāja thus surpassed the seven planetary systems of the great sages who are known as saptarṣi. Beyond that region, he achieved the transcendental situation of permanent life in the planet where Lord Viṣṇu lives.

PURPORT

The airplane was piloted by the two chief associates of Lord Viṣṇu, namely Sunanda and Nanda. Only such spiritual astronauts can pilot their airplane beyond the seven planets and arrive in the region of eternal blissful life. It is confirmed in the Bhagavad-gītā also (paras tasmāt tu bhāvo 'nyaḥ) that beyond this planetary system begins the spiritual sky, where everything is permanent and blissful. The planets there are known as Viṣṇuloka or Vaikuṇṭhaloka. Only there can one get an eternal blissful life of knowledge. Below Vaikuṇṭhaloka is the material universe, where Lord Brahmā and others in Brahmaloka can live until the annihilation of this universe; but that life is not permanent. That is also confirmed in the Bhagavad-gītā

(ābrahma-bhuvanāl lokāḥ). Even if one goes to the topmost planet, one cannot achieve eternal life. Only by arriving in Vaikuṇṭhaloka can one live an eternally blissful life.

4.12.36

> *yad bhrājamānaṁ sva-rucaiva sarvato*
> *lokās trayo hy anu vibhrājanta ete*
> *yan nāvrajañ jantuṣu ye 'nanugrahā*
> *vrajanti bhadrāṇi caranti ye 'niśam*

SYNONYMS

yat—which planet; *bhrājamānam*—illuminating; *sva-rucā*—by self-effulgence; *eva*—only; *sarvataḥ*—everywhere; *lokāḥ*—planetary systems; *trayaḥ*—three; *hi*—certainly; *anu*—thereupon; *vibhrājante*—give off light; *ete*—these; *yat*—which planet; *na*—not; *avrajan*—have reached; *jantuṣu*—to living entities; *ye*—those who; *ananugrahāḥ*—not merciful; *vrajanti*—reach; *bhadrāṇi*—welfare activities; *caranti*—engage in; *ye*—those who; *aniśam*—constantly.

TRANSLATION

The self-effulgent Vaikuṇṭha planets, by whose illumination alone all the illuminating planets within this material world give off reflected light, cannot be reached by those who are not merciful to other living entities. Only persons who constantly engage in welfare

activities for other living entities can reach the Vaikuṇṭha planets.

PURPORT

Here is a description of two aspects of the Vaikuṇṭha planets. The first is that in the Vaikuṇṭha sky there is no need of the sun and moon. This is confirmed by the Upaniṣads as well as Bhagavad-gītā (na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ). In the spiritual world the Vaikuṇṭhalokas are themselves illuminated; there is therefore no need of sun, moon or electric light. It is, in fact, the illumination of the Vaikuṇṭhalokas which is reflected in the material sky. Only by this reflection are the suns in the material universes illuminated; after the illumination of the sun, all the stars and moons are illuminated. In other words, all the luminaries in the material sky borrow illumination from Vaikuṇṭhaloka. From this material world, however, people can be transferred to the Vaikuṇṭhaloka, if they incessantly engage in welfare activities for all other living entities. Such incessant welfare activities can really be performed only in Kṛṣṇa consciousness. There is no philanthropic work within this material world but Kṛṣṇa consciousness which can engage a person twenty-four hours a day.

A Kṛṣṇa conscious being is always engaged in planning how to take all the suffering humanity back home, back to Godhead. Even if one is not successful in reclaiming all the fallen souls back to Godhead, still, because he is Kṛṣṇa conscious, his path to Vaikuṇṭhaloka is open. He personally becomes qualified to enter

the Vaikuṇṭhalokas, and if anyone follows such a devotee, he also enters into Vaikuṇṭhaloka. Others, who engage in envious activities, are known as karmīs. Karmīs are envious of one another. Simply for sense gratification, they can kill thousands of innocent animals. Jñānīs are not as sinful as karmīs, but they do not try to reclaim others back to Godhead. They perform austerities for their own liberation. Yogīs are also engaged in self-aggrandizement by trying to attain mystic powers. But devotees, Vaiṣṇavas, who are servants of the Lord, come forward in the actual field of work in Kṛṣṇa consciousness to reclaim fallen souls. Only Kṛṣṇa conscious persons are eligible to enter into the spiritual world. That is clearly stated in this verse and is confirmed in the Bhagavad-gītā, wherein the Lord says that there is no one dearer to Him than those who preach the gospel of Bhagavad-gītā to the world.

4.12.37

> *śāntāḥ sama-dṛśaḥ śuddhāḥ*
> *sarva-bhūtānurañjanāḥ*
> *yānty añjasācyuta-padam*
> *acyuta-priya-bāndhavāḥ*

SYNONYMS

śāntāḥ—peaceful; *sama-dṛśaḥ*—equipoised; *śuddhāḥ*—cleansed, purified; *sarva*—all; *bhūta*—living entities; *anurañjanāḥ*—pleasing; *yānti*—go; *añjasā*—easily; *acyuta*—of the Lord; *padam*—to the

abode; *acyuta-priya*—with devotees of the Lord; *bāndhavāḥ*—friends.

TRANSLATION

Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord; they alone can very easily achieve the perfection of going back home, back to Godhead.

PURPORT

The description of this verse fully indicates that only devotees are eligible to enter into the kingdom of Godhead. The first point stated is that devotees are peaceful, for they have no demands for their personal sense gratification. They are simply dedicated to the service of the Lord. Karmīs cannot be peaceful because they have immense demands for sense gratification. As for jñānīs, they cannot be peaceful because they are too busy trying to attain liberation or merge into the existence of the Supreme. Similarly, yogīs are also restless to get mystic power. But a devotee is peaceful because he is fully surrendered to the Supreme Personality of Godhead and thinks of himself as completely helpless; just as a child feels complete peace in depending on the parent, so a devotee is completely peaceful, for he depends on the mercy of the Supreme Personality of Godhead.

A devotee is equipoised. He sees everyone on the same transcendental platform. A devotee knows that although a

conditioned soul has a particular type of body according to his past fruitive activities, factually everyone is part of the Supreme Lord. A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees. Without the association of devotees, one cannot advance in Kṛṣṇa consciousness. Therefore, we have established the International Society for Krishna Consciousness. Factually, whoever lives in this society automatically develops Kṛṣṇa consciousness. Devotees are dear to the Supreme Personality of Godhead, and the Supreme Personality of Godhead is only dear to devotees. On this platform only can one make progress in Kṛṣṇa consciousness. Persons in Kṛṣṇa consciousness, or devotees of the Lord, can please everyone, as is evident in the Kṛṣṇa consciousness movement. We invite everyone, without discrimination; we request everyone to sit down and chant the Hare Kṛṣṇa mantra and take as much prasāda as we can supply—and thus everyone is pleased with us. This is the qualification. Sarva-bhūtānurañjanāḥ. As for purification, no one can be more pure than devotees. Anyone who once utters the name of Viṣṇu immediately becomes purified, inside and outside (yaḥ smaret puṇḍarīkākṣam). Since a devotee constantly chants the Hare Kṛṣṇa mantra, no contamination of the material world can touch him. He is, therefore, actually purified. Muci haya śuci haya yadi kṛṣṇa bhaje. It is said that even a cobbler or person born in the family of a cobbler can be elevated to the position of a brāhmaṇa (śuci) if he takes to Kṛṣṇa consciousness. Any person who is

purely Kṛṣṇa conscious and who engages in chanting the Hare Kṛṣṇa mantra is the purest in the whole universe.

4.12.38

ity uttānapadaḥ putro
dhruvaḥ kṛṣṇa-parāyaṇaḥ
abhūt trayāṇāṁ lokānāṁ
cūḍā-maṇir ivāmalaḥ

SYNONYMS

iti—thus; *uttānapadaḥ*—of Mahārāja Uttānapāda; *putraḥ*—the son; *dhruvaḥ*—Dhruva Mahārāja; *kṛṣṇa-parāyaṇaḥ*—fully Kṛṣṇa conscious; *abhūt*—became; *trayāṇām*—of the three; *lokānām*—worlds; *cūḍā-maṇiḥ*—the summit jewel; *iva*—like; *amalaḥ*—purified.

TRANSLATION

In this way, the fully Kṛṣṇa conscious Dhruva Mahārāja, the exalted son of Mahārāja Uttānapāda, attained the summit of the three statuses of planetary systems.

PURPORT

The exact Sanskrit terminology for Kṛṣṇa consciousness is here mentioned: kṛṣṇa-parāyaṇaḥ. Parāyaṇa means going forward. Anyone who is going forward to the goal of Kṛṣṇa is called kṛṣṇa-parāyaṇa, or fully Kṛṣṇa conscious. The example of Dhruva

Mahārāja indicates that every Kṛṣṇa conscious person can expect to reach the topmost summit of all three planetary systems within the universe. A Kṛṣṇa conscious person can occupy an exalted position beyond the imagination of any ambitious materialist.

4.12.39

gambhīra-vego 'nimiṣaṁ
jyotiṣāṁ cakram āhitam
yasmin bhramati kauravya
meḍhyām iva gavāṁ gaṇaḥ

SYNONYMS

gambhīra-vegaḥ—with great force and speed; *animiṣam*—unceasingly; *jyotiṣām*—of luminaries; *cakram*—sphere; *āhitam*—connected; *yasmin*—around which; *bhramati*—encircles; *kauravya*—O Vidura; *meḍhyām*—a central pole; *iva*—as; *gavām*—of bulls; *gaṇaḥ*—a herd.

TRANSLATION

Saint Maitreya continued: My dear Vidura, descendant of Kuru, as a herd of bulls circumambulates a central pole on their right side, all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.

PURPORT

Each and every planet within the universe travels at a very high speed. From a statement in Śrīmad-Bhāgavatam it is understood that even the sun travels 16,000 miles in a second, and from Brahma-saṁhitā we understand from the śloka, yac-cakṣur eṣa savitā sakala-grahāṇām, that the sun is considered to be the eye of the Supreme Personality of Godhead, Govinda, and it also has a specific orbit within which it circles. Similarly, all other planets have their specific orbits. But together all of them encircle the Pole star, or Dhruvaloka, where Dhruva Mahārāja is situated at the summit of the three worlds. We can only imagine how highly exalted the actual position of a devotee is, and certainly we cannot even conceive how exalted is the position of the Supreme Personality of Godhead.

4.12.40

mahimānaṁ vilokyāsya
nārado bhagavān ṛṣiḥ
ātodyaṁ vitudañ ślokān
satre 'gāyat pracetasām

SYNONYMS

mahimānam—glories; *vilokya*—observing; *asya*—of Dhruva Mahārāja; *nāradaḥ*—the great sage Nārada; *bhagavān*—equally as exalted as the Supreme Personality of Godhead; *ṛṣiḥ*—the saint;

ātodyam—the stringed instrument, *vīṇā*; *vitudan*—playing on; *ślokān*—verses; *satre*—in the sacrificial arena; *agāyat*—chanted; *pracetasām*—of the Pracetās.

TRANSLATION

After observing the glories of Dhruva Mahārāja, the great sage Nārada, playing his vīṇā, went to the sacrificial arena of the Pracetās and very happily chanted the following three verses.

PURPORT

The great sage Nārada was the spiritual master of Dhruva Mahārāja. Certainly he was very glad to see Dhruva's glories. As a father is very happy to see the son's advancement in every respect, so the spiritual master is very happy to observe the ascendancy of his disciple.

4.12.41

nārada uvāca
nūnaṁ sunīteḥ pati-devatāyās
tapaḥ-prabhāvasya sutasya tāṁ gatim
dṛṣṭvābhyupāyān api veda-vādino
naivādhigantuṁ prabhavanti kiṁ nṛpāḥ

SYNONYMS

nāradaḥ uvāca—Nārada said; *nūnam*—certainly; *sunīteḥ*—of Sunīti; *pati-devatāyāḥ*—very much attached to her husband; *tapaḥ-prabhāvasya*—by the influence of austerity; *sutasya*—of the son; *tām*—that; *gatim*—position; *dṛṣṭvā*—observing; *abhyupāyān*—the means; *api*—although; *veda-vādinaḥ*—strict followers of the Vedic principles, or the so-called Vedāntists; *na*—never; *eva*—certainly; *adhigantum*—to attain; *prabhavanti*—are eligible; *kim*—what to speak of; *nṛpāḥ*—ordinary kings.

TRANSLATION

The great sage Nārada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Mahārāja, the son of Sunīti, who was devoted to her husband, acquired an exalted position not possible even for the so-called Vedāntists or strict followers of the Vedic principles to attain, not to speak of ordinary human beings.

PURPORT

In this verse the word veda-vādinaḥ is very significant. Generally, a person who strictly follows the Vedic principles is called veda-vādi. There are also so-called Vedāntists who advertise themselves as followers of Vedānta philosophy but who misinterpret Vedānta. This expression is also found in the Bhagavad-gītā: veda-vāda-ratāḥ, which means persons who are attached to the Vedas without understanding the purport of the

Vedas. Such persons may go on talking about the Vedas or may execute austerities in their own way, but it is not possible for them to attain to such an exalted position as Dhruva Mahārāja. As far as ordinary kings are concerned, it is not at all possible. The specific mention of kings is significant because formerly kings were also rājarṣis, for the kings were as good as great sages. Dhruva Mahārāja was a king, and at the same time he was as learned as a great sage. But without devotional service, neither a great king, a kṣatriya, nor a great brāhmaṇa strictly adhering to the Vedic principles can be elevated to the exalted position attained by Dhruva Mahārāja.

4.12.42

yaḥ pañca-varṣo guru-dāra-vāk-śarair
bhinnena yāto hṛdayena dūyatā
vanaṁ mad-ādeśa-karo 'jitaṁ prabhuṁ
jigāya tad-bhakta-guṇaiḥ parājitam

SYNONYMS

yaḥ—he who; *pañca-varṣaḥ*—at the age of five years; *guru-dāra*—of the wife of his father; *vāk-śaraiḥ*—by the harsh words; *bhinnena*—being very much aggrieved; *yātaḥ*—went; *hṛdayena*—because his heart; *dūyatā*—very much pained; *vanam*—to the forest; *mat-ādeśa*—according to my instruction; *karaḥ*—acting; *ajitam*—unconquerable; *prabhum*—the Supreme Personality of Godhead;

jigāya—he defeated; *tat*—His; *bhakta*—of devotees; *guṇaiḥ*—with the qualities; *parājitam*—conquered.

TRANSLATION

The great sage Nārada continued: Just see how Dhruva Mahārāja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, still he defeated Him with the specific qualifications possessed by the Lord's devotees.

PURPORT

The Supreme Godhead is unconquerable; no one can conquer the Lord. But He voluntarily accepts subordination to the devotional qualities of His devotees. For example, Lord Kṛṣṇa accepted subordination to the control of mother Yaśodā because she was a great devotee. The Lord likes to be under the control of His devotees. In the Caitanya-caritāmṛta it is said that everyone comes before the Lord and offers Him exalted prayers, but the Lord does not feel as pleased when offered such prayers as He does when a devotee, out of pure love, chastises Him as a subordinate. The Lord forgets His exalted position and willingly submits to His pure devotee. Dhruva Mahārāja conquered the Supreme Lord because at a very tender age, only five years old, he underwent all the austerities of devotional service. This devotional service was of course executed under the direction of

a great sage, Nārada. This is the first principle of devotional service—ādau gurv-āśrayam. In the beginning one must accept a bona fide spiritual master, and if a devotee follows strictly the direction of the spiritual master, as Dhruva Mahārāja followed the instruction of Nārada Muni, then it is not difficult for him to achieve the favor of the Lord.

The sum total of devotional qualities is development of unalloyed love for Kṛṣṇa. This unalloyed love for Kṛṣṇa can be achieved simply by hearing about Kṛṣṇa. Lord Caitanya accepted this principle—that if one in any position submissively hears the transcendental message spoken by Kṛṣṇa or about Kṛṣṇa, then gradually he develops the quality of unalloyed love, and by that love only he can conquer the unconquerable. The Māyāvādī philosophers aspire to become one with the Supreme Lord, but a devotee surpasses that position. A devotee not only becomes one in quality with the Supreme Lord, but he sometimes becomes the father, mother or master of the Lord. Arjuna also, by his devotional service, made Lord Kṛṣṇa his chariot driver; he ordered the Lord, "Put my chariot here," and the Lord executed his order. These are some examples of how a devotee can acquire the exalted position of conquering the unconquerable.

4.12.43

yaḥ kṣatra-bandhur bhuvi tasyādhirūḍham
anv ārurukṣed api varṣa-pūgaiḥ

ṣaṭ-pañca-varṣo yad ahobhir alpaiḥ
prasādya vaikuṇṭham avāpa tat-padam

SYNONYMS

yaḥ—one who; *kṣatra-bandhuḥ*—the son of a *kṣatriya*; *bhuvi*—on the earth; *tasya*—of Dhruva; *adhirūḍham*—the exalted position; *anu*—after; *ārurukṣet*—can aspire to attain; *api*—even; *varṣa-pūgaiḥ*—after many years; *ṣaṭ-pañca-varṣaḥ*—five or six years old; *yat*—which; *ahobhiḥ alpaiḥ*—after a few days; *prasādya*—after pleasing; *vaikuṇṭham*—the Lord; *avāpa*—attained; *tat-padam*—His abode.

TRANSLATION

Dhruva Mahārāja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great kṣatriya cannot achieve such a position even after undergoing austerities for many, many years.

PURPORT

Dhruva Mahārāja is described herein as kṣatra-bandhuḥ, which indicates that he was not fully trained as a kṣatriya because he was only five years old; he was not a mature kṣatriya. A kṣatriya or brāhmaṇa has to take training. A boy born in the family of a brāhmaṇa is not immediately a brāhmaṇa, he has to take up the training and the purificatory process.

The great sage Nārada Muni was very proud of having a devotee disciple like Dhruva Mahārāja. He had many other disciples, but he was very pleased with Dhruva Mahārāja because in one lifetime, by dint of his severe penances and austerities, he had achieved Vaikuṇṭha, which was never achieved by any other king's son or rājarṣi throughout the whole universe. There is the instance of the great King Bharata Mahārāja, who was also a great devotee, but he attained Vaikuṇṭhaloka in three lives. In the first life, although he executed austerities in the forest, he became a victim of too much affection for a small deer, and in his next life he had to take birth as a deer. Although he had a deer's body, he remembered his spiritual position, but he still had to wait until the next life for perfection. In the next life he took birth as Jaḍa Bharata. Of course, in that life he was completely freed from all material entanglement, and he attained perfection and was elevated to Vaikuṇṭhaloka. The lesson from the life of Dhruva Mahārāja is that if one likes, one can attain Vaikuṇṭhaloka in one life, without waiting for many other lives. My Guru Mahārāja, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, used to say that every one of his disciples could attain Vaikuṇṭhaloka in this life, without waiting for another life to execute devotional service. One simply has to become as serious and sincere as Dhruva Mahārāja; then it is quite possible to attain Vaikuṇṭhaloka and go back home, back to Godhead, in one life.

4.12.44

maitreya uvāca
etat te 'bhihitaṁ sarvaṁ
yat pṛṣṭo 'ham iha tvayā
dhruvasyoddāma-yaśasaś
caritaṁ sammataṁ satām

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *etat*—this; *te*—unto you; *abhihitam*—described; *sarvam*—everything; *yat*—what; *pṛṣṭaḥ aham*—I was asked; *iha*—here; *tvayā*—by you; *dhruvasya*—of Dhruva Mahārāja; *uddāma*—greatly uplifting; *yaśasaḥ*—whose reputation; *caritam*—character; *sammatam*—approved; *satām*—by great devotees.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, whatever you have asked from me about the great reputation and character of Dhruva Mahārāja I have explained to you in all detail. Great saintly persons and devotees very much like to hear about Dhruva Mahārāja.

PURPORT

Śrīmad-Bhāgavatam means everything in relationship with the Supreme Personality of Godhead. Whether we hear the pastimes and activities of the Supreme Lord or we hear about the character, reputation and activities of His devotees, they are all one and the same. Neophyte devotees simply try to understand the pastimes of the Lord and are not very interested to hear about the activities of His devotees, but such discrimination should not be indulged in by any real devotee. Sometimes less intelligent men try to hear about the rāsa dance of Kṛṣṇa and do not take care to hear about other portions of Śrīmad-Bhāgavatam, which they completely avoid. There are professional Bhāgavata reciters who abruptly go to the rāsa-līlā chapters of Śrīmad-Bhāgavatam, as if other portions of Śrīmad-Bhāgavatam were useless. This kind of discrimination and abrupt adoption of the rāsa-līlā pastimes of the Lord is not approved by the ācāryas. A sincere devotee should read every chapter and every word of Śrīmad-Bhāgavatam, for the beginning verses describe that it is the ripened fruit of all Vedic literature. Devotees should not try to avoid even a word of Śrīmad-Bhāgavatam. The great sage Maitreya therefore affirmed herein that the Bhāgavatam is sammataṁ satām, approved by great devotees.

4.12.45

dhanyaṁ yaśasyam āyuṣyaṁ
puṇyaṁ svasty-ayanaṁ mahat
svargyaṁ dhrauvyaṁ saumanasyaṁ
praśasyam agha-marṣaṇam

SYNONYMS

dhanyam—bestowing wealth; *yaśasyam*—bestowing reputation; *āyuṣyam*—increasing the duration of life; *puṇyam*—sacred; *svasti-ayanam*—creating auspiciousness; *mahat*—great; *svargyam*—bestowing achievement of heavenly planets; *dhrauvyam*—or Dhruvaloka; *saumanasyam*—pleasing to the mind; *praśasyam*—glorious; *agha-marṣaṇam*—counteracting all kinds of sinful activities.

TRANSLATION

By hearing the narration of Dhruva Mahārāja one can fulfill desires for wealth, reputation and increased duration of life. It is so auspicious that one can even go to a heavenly planet or attain Dhruvaloka, which was achieved by Dhruva Mahārāja, just by hearing about him. The demigods also become pleased because it is so glorious, and it is so powerful that it can counteract all the results of one's sinful actions.

PURPORT

There are different types of men in this world, not all of them pure devotees. Some are karmīs, desiring to acquire vast wealth. There are also persons who are only after reputation. Some desire to be elevated to the heavenly planets or to go to Dhruvaloka, and others want to please the demigods to get material profits. Herein it is recommended by Maitreya that every one of them can hear the narration about Dhruva Mahārāja and thus get their desired goal. It is recommended that the devotees (akāma), the karmīs (sarva-kāma) and the jñānīs who desire to be liberated (mokṣa-kāma), should all worship the Supreme Personality of Godhead to acquire their desired goals of life. Similarly, if anyone hears about the activities of the Lord's devotee, he can achieve the same result. There is no difference between the activities and character of the Supreme Personality of Godhead and those of His pure devotees.

4.12.46

śrutvaitac chraddhayābhīkṣṇam
acyuta-priya-ceṣṭitam
bhaved bhaktir bhagavati
yayā syāt kleśa-saṅkṣayaḥ

SYNONYMS

śrutvā—by hearing; *etat*—this; *śraddhayā*—with faith; *abhīkṣṇam*—repeatedly; *acyuta*—to the Supreme Personality of Godhead; *priya*—dear; *ceṣṭitam*—activities; *bhavet*—develops; *bhaktiḥ*—devotion; *bhagavati*—unto the Supreme Personality of Godhead; *yayā*—by which; *syāt*—must be; *kleśa*—of miseries; *saṅkṣayaḥ*—complete diminution.

TRANSLATION

Anyone who hears the narration of Dhruva Mahārāja, and who repeatedly tries with faith and devotion to understand his pure character, attains the pure devotional platform and executes pure devotional service. By such activities one can diminish the threefold miserable conditions of material life.

PURPORT

Here the word acyuta-priya is very significant. Dhruva Mahārāja's character and reputation are great because he is very dear to Acyuta, the Supreme Personality of Godhead. As the pastimes and activities of the Supreme Lord are pleasing to hear, hearing about His devotees, who are very dear to the Supreme Person, is also pleasing and potent. If one simply reads over and over again about Dhruva Mahārāja by hearing and reading this chapter, one can attain the highest perfection of life in any way he desires; most importantly, he gets the chance to become a

great devotee. To become a great devotee means to finish all miserable conditions of materialistic life.

4.12.47

mahattvam icchatāṁ tīrthaṁ
śrotuḥ śīlādayo guṇāḥ
yatra tejas tad icchūnāṁ
māno yatra manasvinām

SYNONYMS

mahattvam—greatness; *icchatām*—for those desiring; *tīrtham*—the process; *śrotuḥ*—of the hearer; *śīla-ādayaḥ*—high character, etc.; *guṇāḥ*—qualities; *yatra*—in which; *tejaḥ*—prowess; *tat*—that; *icchūnām*—for those who desire; *mānaḥ*—adoration; *yatra*—in which; *manasvinām*—for thoughtful men.

TRANSLATION

Anyone who hears this narration of Dhruva Mahārāja acquires exalted qualities like him. For anyone who desires greatness, prowess or influence, here is the process to acquire them, and for thoughtful men who want adoration, here is the proper means.

PURPORT

In the material world everyone is after profit, respectability and reputation, everyone wants the supreme exalted position, and

everyone wants to hear about the great qualities of exalted persons. All ambitions which are desirable for great persons can be fulfilled simply by reading and understanding the narration of Dhruva Mahārāja's activities.

4.12.48

> *prayataḥ kīrtayet prātaḥ*
> *samavāye dvi-janmanām*
> *sāyaṁ ca puṇya-ślokasya*
> *dhruvasya caritaṁ mahat*

SYNONYMS

prayataḥ—with great care; *kīrtayet*—one should chant; *prātaḥ*—in the morning; *samavāye*—in the association; *dvi-janmanām*—of the twice-born; *sāyam*—in the evening; *ca*—also; *puṇya-ślokasya*—of sacred renown; *dhruvasya*—of Dhruva; *caritam*—character; *mahat*—great.

TRANSLATION

The great sage Maitreya recommended: One should chant of the character and activities of Dhruva Mahārāja both in the morning and in the evening, with great attention and care, in a society of brāhmaṇas or other twice-born persons.

PURPORT

It is said that only in the association of devotees can one understand the importance of the character and pastimes of the Supreme Personality of Godhead or His devotees. In this verse it is especially recommended that Dhruva Mahārāja's character be discussed in a society of the twice-born, which refers to the qualified brāhmaṇas, kṣatriyas and vaiśyas. One should especially seek the society of brāhmaṇas who are elevated to the position of Vaiṣṇavas. Thus discussion of Śrīmad-Bhāgavatam, which describes the character and pastimes of devotees and the Lord, is very quickly effective. The International Society for Krishna Consciousness has been organized for this purpose. In every center of this Society—not only in the morning, evening or noon, but practically twenty-four hours a day—there is continuous devotional service going on. Anyone who comes in contact with the Society automatically becomes a devotee. We have actual experience that many karmīs and others come to the Society and find a very pleasing and peaceful atmosphere in the temples of ISKCON. In this verse the word dvijanmanām means "of the twice-born." Anyone can join the International Society for Krishna Consciousness and be initiated to become twice-born. As recommended by Sanātana Gosvāmī, by the process of initiation and authorized training, any man can become twice-born. The first birth is made possible by the parent, and the second birth is made possible by the spiritual father and Vedic knowledge. Unless one is twice-born one cannot understand the transcendental characteristics of the Lord and His devotees.

Study of the Vedas is therefore forbidden for śūdras. Simply by academic qualifications a śūdra cannot understand the transcendental science. At the present moment, throughout the entire world the educational system is geared to produce śūdras. A big technologist is no more than a big śūdra. Kalau śūdra-sambhava: in the age of Kali, everyone is a śūdra. Because the whole population of the world consists only of śūdras, there is therefore a decline of spiritual knowledge, and people are unhappy. The Kṛṣṇa consciousness movement has been started especially to create qualified brāhmaṇas to broadcast spiritual knowledge all over the world, for thus people may become very happy.

4.12.49-50

paurṇamāsyāṁ sinīvālyāṁ
dvādaśyāṁ śravaṇe 'thavā
dina-kṣaye vyatīpāte
saṅkrame 'rkadine 'pi vā

śrāvayec chraddadhānānāṁ
tīrtha-pāda-padāśrayaḥ
necchaṁs tatrātmanātmānaṁ
santuṣṭa iti sidhyati

SYNONYMS

paurṇamāsyām—on the full moon; *sinīvālyām*—on the dark moon; *dvādaśyām*—on the day after Ekādaśī; *śravaṇe*—during the Śravaṇa star's appearance; *athavā*—or; *dina-kṣaye*—at the end of the *tithi*; *vyatīpāte*—a particular day of the name; *saṅkrame*—at the end of the month; *arkadine*—on Sunday; *api*—also; *vā*—or; *śrāvayet*—one should recite; *śraddadhānānām*—to a receptive audience; *tīrtha-pāda*—of the Supreme Personality of Godhead; *pada-āśrayaḥ*—taken shelter of the lotus feet; *na icchan*—without desiring remuneration; *tatra*—there; *ātmanā*—by the self; *ātmānam*—the mind; *santuṣṭaḥ*—pacified; *iti*—thus; *sidhyati*—becomes perfect.

TRANSLATION

Persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Mahārāja without taking remuneration. Specifically, recitation is recommended on the full moon or dark moon day, on the day after Ekādaśī, on the appearance of the Śravaṇa star, at the end of a particular tithi, or the occasion of Vyatīpāta, at the end of the month, or on Sunday. Such recitation should of course be performed before a favorable audience. When recitation is performed this way, without professional motive, the reciter and audience become perfect.

PURPORT

Professional reciters may ask money to extinguish the blazing fire within their bellies, but they cannot make any spiritual improvement or become perfect. It is therefore strictly forbidden to recite Śrīmad-Bhāgavatam as a profession to earn a livelihood. Only one who is completely surrendered at the lotus feet of the Supreme Personality of Godhead, depending fully on Him for personal maintenance or even for maintenance of his family, can attain perfection by recitation of Śrīmad-Bhāgavatam, which is full of narrations of the pastimes of the Lord and His devotees. The process can be summarized as follows: the audience must be faithfully receptive to the Bhāgavata message, and the reciter should completely depend on the Supreme Personality of Godhead. Bhāgavata recitation must not be a business. If done in the right way, not only does the reciter achieve perfect satisfaction, but the Lord also is very satisfied with the reciter and the audience, and thus both are liberated from material bondage simply by the process of hearing.

4.12.51

jñānam ajñāta-tattvāya
yo dadyāt sat-pathe 'mṛtam
kṛpālor dīna-nāthasya
devās tasyānugṛhṇate

SYNONYMS

jñānam—knowledge; *ajñāta-tattvāya*—to those who are unaware of the truth; *yaḥ*—one who; *dadyāt*—imparts; *sat-pathe*—on the path of truth; *amṛtam*—immortality; *kṛpāloḥ*—kind; *dīna-nāthasya*—protector of the poor; *devāḥ*—the demigods; *tasya*—to him; *anugṛhṇate*—give blessings.

TRANSLATION

The narration of Dhruva Mahārāja is sublime knowledge for the attainment of immortality. Persons who are unaware of the Absolute Truth can be led to the path of truth. Those who out of transcendental kindness take on the responsibility of becoming master protectors of the poor living entities automatically gain the interest and blessings of the demigods.

PURPORT

Jñānam ajñāta means knowledge which is unknown almost throughout the entire world. No one knows actually what is the Absolute Truth. Materialists are very proud of their advancement in education, in philosophical speculation and in scientific knowledge, but no one actually knows what the Absolute Truth is. The great sage Maitreya, therefore, recommends that to enlighten people about the Absolute Truth (tattva), devotees should preach the teachings of Śrīmad-Bhāgavatam throughout the entire world. Śrīla Vyāsadeva especially compiled this great literature of scientific knowledge because people are completely

unaware of the Absolute Truth. In the beginning of Śrīmad-Bhāgavatam, First Canto, it is said that Vyāsadeva, the learned sage, compiled this great Bhāgavata Purāṇa just to stop the ignorance of the mass of people. Because people do not know the Absolute Truth, this Śrīmad-Bhāgavatam was specifically compiled by Vyāsadeva under the instruction of Nārada. Generally, even though people are interested in understanding the truth, they take to speculation and reach at most the conception of impersonal Brahman. But very few men actually know the Personality of Godhead.

Recitation of Śrīmad-Bhāgavatam is specifically meant to enlighten people about the Absolute Truth, the Supreme Personality of Godhead. Although there is no fundamental difference between impersonal Brahman, localized Paramātmā and the Supreme Person, still factual immortality cannot be obtained unless and until one attains the stage of associating with the Supreme Person. Devotional service, which leads to the association of the Supreme Lord, is actual immortality. Pure devotees, out of compassion for the fallen souls, are kṛpālu, very kind to people in general; they distribute this Bhāgavata knowledge all over the world. A kindhearted devotee is called dīna-nātha, protector of the poor, ignorant mass of people. Lord Kṛṣṇa is also known as dīna-nātha or dīna-bandhu, the master or actual friend of the poor living entities, and His pure devotee also takes the same position of dīna-nātha. The dīna-nāthas, or devotees of Lord Kṛṣṇa, who preach the path of devotional service, become the favorites of the demigods. Generally persons

are interested in worshiping the demigods, especially Lord Śiva, in order to obtain material benefits, but a pure devotee who engages in preaching the principles of devotional service, as prescribed in the Śrīmad-Bhāgavatam, does not need to separately worship the demigods; the demigods are automatically pleased with him and offer all the blessings within their capacity. As by watering the root of a tree the leaves and branches are automatically watered, so, by executing pure devotional service to the Lord, the branches, twigs and leaves of the Lord, known as demigods, are automatically pleased with the devotee, and they offer all benedictions.

4.12.52

> *idaṁ mayā te 'bhihitaṁ kurūdvaha*
> *dhruvasya vikhyāta-viśuddha-karmaṇaḥ*
> *hitvārbhakaḥ krīḍanakāni mātur*
> *gṛhaṁ ca viṣṇuṁ śaraṇaṁ yo jagāma*

SYNONYMS

idam—this; *mayā*—by me; *te*—unto you; *abhihitam*—described; *kuru-udvaha*—O great one among the Kurus; *dhruvasya*—of Dhruva; *vikhyāta*—very famous; *viśuddha*—very pure; *karmaṇaḥ*—whose activities; *hitvā*—giving up; *arbhakaḥ*—child; *krīḍanakāni*—toys and playthings; *mātuḥ*—of his mother; *gṛham*—home; *ca*—also; *viṣṇum*—to Lord Viṣṇu; *śaraṇam*—shelter; *yaḥ*—one who; *jagāma*—went.

TRANSLATION

The transcendental activities of Dhruva Mahārāja are well known all over the world, and they are very pure. In childhood Dhruva Mahārāja rejected all kinds of toys and playthings, left the protection of his mother and seriously took shelter of the Supreme Personality of Godhead, Viṣṇu. My dear Vidura, I therefore conclude this narration, for I have described to you all its details.

PURPORT

It is said by Cāṇakya Paṇḍita that life is certainly short for everyone, but if one acts properly, his reputation will remain for a generation. As the Supreme Personality of Godhead, Kṛṣṇa, is everlastingly famous, so the reputation of Lord Kṛṣṇa's devotee is also everlasting. Therefore in describing Dhruva Mahārāja's activities two specific words have been used—vikhyāta, very famous, and viśuddha, transcendental. Dhruva Mahārāja's leaving home at a tender age and taking shelter of the Supreme Personality of Godhead in the forest is a unique example in this world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Goes Back to Godhead."

SB 4.13: Description of the Descendants of Dhruva Mahārāja

13. Description of the Descendants of Dhruva Mahārāja

Chapter 13

4.13.1

sūta uvāca
niśamya kauṣāraviṇopavarṇitaṁ
dhruvasya vaikuṇṭha-padādhirohaṇam
prarūḍha-bhāvo bhagavaty adhokṣaje
praṣṭuṁ punas taṁ viduraḥ pracakrame

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *niśamya*—after hearing; *kauṣāraviṇā*—by the sage Maitreya; *upavarṇitam*—described; *dhruvasya*—of Mahārāja Dhruva; *vaikuṇṭha-pada*—to the abode of Viṣṇu; *adhirohaṇam*—ascent; *prarūḍha*—increased; *bhāvaḥ*—devotional emotion; *bhagavati*—unto the Supreme Personality of Godhead; *adhokṣaje*—who is beyond the reach of direct perception; *praṣṭum*—to inquire; *punaḥ*—again; *tam*—unto Maitreya; *viduraḥ*—Vidura; *pracakrame*—attempted.

TRANSLATION

Sūta Gosvāmī, continuing to speak to all the ṛṣis, headed by Śaunaka, said: After hearing Maitreya Ṛṣi describe Dhruva Mahārāja's ascent to Lord Viṣṇu's

abode, Vidura became very much enlightened in devotional emotion, and he inquired from Maitreya as follows.

PURPORT

As evidenced in the topics between Vidura and Maitreya, the activities of the Supreme Personality of Godhead and the devotees are so fascinating that neither the devotee who is describing them nor the devotee who is hearing is at all fatigued by the inquiries and answers. Transcendental subject matter is so nice that no one becomes tired of hearing or speaking. Others, who are not devotees, may think, "How can people devote so much time simply to talks of God?" But devotees are never satisfied or satiated in hearing and speaking about the Supreme Personality of Godhead or about His devotees. The more they hear and talk, the more they become enthusiastic to hear. The chanting of the Hare Kṛṣṇa mantra is simply the repetition of three words, Hare, Kṛṣṇa and Rāma, but still devotees can go on chanting this Hare Kṛṣṇa mantra twenty-four hours a day without feeling fatigued.

4.13.2

vidura uvāca
ke te pracetaso nāma
kasyāpatyāni suvrata

kasyānvavāye prakhyātāḥ
kutra vā satram āsata

SYNONYMS

viduraḥ uvāca—Vidura inquired; *ke*—who were; *te*—they; *pracetasaḥ*—the Pracetās; *nāma*—of the name; *kasya*—whose; *apatyāni*—sons; *su-vrata*—O Maitreya, who have taken an auspicious vow; *kasya*—whose; *anvavāye*—in the family; *prakhyātāḥ*—famous; *kutra*—where; *vā*—also; *satram*—the sacrifice; *āsata*—was performed.

TRANSLATION

Vidura inquired from Maitreya: O greatly advanced devotee, who were the Pracetās? To which family do they belong? Whose sons were they, and where did they perform the great sacrifices?

PURPORT

The great Nārada's singing, in the previous chapter, of three verses in the sacrificial arena of the Pracetās gave another impetus to Vidura to ask further questions.

4.13.3

manye mahā-bhāgavataṁ
nāradaṁ deva-darśanam

yena proktaḥ kriyā-yogaḥ
paricaryā-vidhir hareḥ

SYNONYMS

manye—I think; *mahā-bhāgavatam*—the greatest of all devotees; *nāradam*—the sage Nārada; *deva*—the Supreme Personality of Godhead; *darśanam*—who met; *yena*—by whom; *proktaḥ*—spoken; *kriyā-yogaḥ*—devotional service; *paricaryā*—for rendering service; *vidhiḥ*—the procedure; *hareḥ*—to the Supreme Personality of Godhead.

TRANSLATION

Vidura continued: I know that the great sage Nārada is the greatest of all devotees. He has compiled the pāñcarātrika procedure of devotional service and has directly met the Supreme Personality of Godhead.

PURPORT

There are two different ways of approaching the Supreme Lord. One is called bhāgavata-mārga, or the way of Śrīmad-Bhāgavatam, and the other is called pāñcarātrika-vidhi. Pāñcarātrika-vidhi is the method of temple worship, and bhāgavata-vidhi is the system of nine processes which begin with hearing and chanting. The Kṛṣṇa conscious movement accepts both processes simultaneously and thus enables one to make steady progress on the path of realization of the Supreme Personality of Godhead. This pāñcarātrika procedure was first

introduced by the great sage Nārada, as referred to here by Vidura.

4.13.4

sva-dharma-śīlaiḥ puruṣair
bhagavān yajña-pūruṣaḥ
ijyamāno bhaktimatā
nāradeneritaḥ kila

SYNONYMS

sva-dharma-śīlaiḥ—executing sacrificial duties; *puruṣaiḥ*—by the men; *bhagavān*—the Supreme Personality of Godhead; *yajña-pūruṣaḥ*—the enjoyer of all sacrifices; *ijyamānaḥ*—being worshiped; *bhaktimatā*—by the devotee; *nāradena*—by Nārada; *īritaḥ*—described; *kila*—indeed.

TRANSLATION

While all the Pracetās were executing religious rituals and sacrificial ceremonies and thus worshiping the Supreme Personality of Godhead for His satisfaction, the great sage Nārada described the transcendental qualities of Dhruva Mahārāja.

PURPORT

Nārada Muni is always glorifying the pastimes of the Lord. In this verse we see that he not only glorifies the Lord, but he also

likes to glorify the devotees of the Lord. The great sage Nārada Muni's mission is to broadcast the devotional service of the Lord. For this purpose he has compiled the Nārada-pañcarātra, a directory of devotional service, so that devotees can always take information about how to execute devotional service and thus engage twenty-four hours a day in performing sacrifices for the pleasure of the Supreme Personality of Godhead. As stated in the Bhagavad-gītā, the Lord has created four orders of social life, namely brāhmaṇa, kṣatriya, vaiśya and śūdra. In the Nārada-pañcarātra it is very clearly described how each of the social orders can please the Supreme Lord. In the Bhagavad-gītā (Bg. 18.45) it is stated, sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ: by executing one's prescribed duties one can please the Supreme Lord. In the Śrīmad-Bhāgavatam also it is stated, svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam: the perfection of duty is to see that by discharging one's specific duties one satisfies the Supreme Personality of Godhead (Bhāg. 1.2.13). When the Pracetās were performing sacrifices according to this direction, Nārada Muni was satisfied to see these activities, and he also wanted to glorify Dhruva Mahārāja in that sacrificial arena.

4.13.5

yās tā devarṣiṇā tatra
varṇitā bhagavat-kathāḥ

mahyaṁ śuśrūṣave brahman
kārtsnyenācaṣṭum arhasi

SYNONYMS

yāḥ—which; *tāḥ*—all those; *devarṣiṇā*—by the great sage Nārada; *tatra*—there; *varṇitāḥ*—narrated; *bhagavat-kathāḥ*—preachings pertaining to the activities of the Lord; *mahyam*—unto me; *śuśrūṣave*—very eager to hear; *brahman*—my dear *brāhmaṇa*; *kārtsnyena*—fully; *ācaṣṭum arhasi*—kindly explain.

TRANSLATION

My dear brāhmaṇa, how did Nārada Muni glorify the Supreme Personality of Godhead, and what pastimes were described in that meeting? I am very eager to hear of them. Kindly explain fully about that glorification of the Lord.

PURPORT

Śrīmad-Bhāgavatam is the record of bhagavat-kathā, topics about the pastimes of the Lord. What Vidura was anxious to hear from Maitreya we can also hear five thousand years later, provided we are very eager.

4.13.6

maitreya uvāca
dhruvasya cotkalaḥ putraḥ

pitari prasthite vanam
sārvabhauma-śriyaṁ naicchad
adhirājāsanaṁ pituḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *dhruvasya*—of Dhruva Mahārāja; *ca*—also; *utkalaḥ*—Utkala; *putraḥ*—son; *pitari*—after the father; *prasthite*—departed; *vanam*—for the forest; *sārva-bhauma*—including all lands; *śriyam*—opulence; *na aicchat*—did not desire; *adhirāja*—royal; *āsanam*—throne; *pituḥ*—of the father.

TRANSLATION

The great sage Maitreya replied: My dear Vidura, when Mahārāja Dhruva departed for the forest, his son, Utkala, did not desire to accept the opulent throne of his father, which was meant for the ruler of all the lands of this planet.

4.13.7

sa janmanopaśāntātmā
niḥsaṅgaḥ sama-darśanaḥ
dadarśa loke vitatam
ātmānaṁ lokam ātmani

SYNONYMS

saḥ—his son Utkala; *janmanā*—from the very beginning of his birth; *upaśānta*—very well satisfied; *ātmā*—soul; *niḥsaṅgaḥ*—without attachment; *sama-darśanaḥ*—equipoised; *dadarśa*—saw; *loke*—in the world; *vitatam*—spread; *ātmānam*—the Supersoul; *lokam*—all the world; *ātmani*—in the Supersoul.

TRANSLATION

From his very birth, Utkala was fully satisfied and unattached to the world. He was equipoised, for he could see everything resting in the Supersoul and the Supersoul present in everyone's heart.

PURPORT

The symptoms and characteristics of Utkala, the son of Mahārāja Dhruva, are those of a mahā-bhāgavata. As stated in the Bhagavad-gītā (Bg. 6.30), yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati: a highly advanced devotee sees the Supreme Personality of Godhead everywhere, and he also sees everything resting in the Supreme. It is also confirmed in the Bhagavad-gītā (Bg. 9.4), mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: Lord Kṛṣṇa is spread all over the universe in His impersonal feature. Everything is resting on Him, but that does not mean that everything is He Himself. A highly advanced mahā-bhāgavata devotee sees in this spirit: he sees the same Supersoul, Paramātmā, existing within everyone's heart, regardless of discrimination based on the different material forms of the living

entities. He sees everyone as part and parcel of the Supreme Personality of Godhead. The mahā-bhāgavata who experiences the Supreme Godhead's presence everywhere, is never missing from the sight of the Supreme Lord, nor is the Supreme Lord ever lost from his sight. This is possible only when one is advanced in love of Godhead.

4.13.8-9

> *ātmānaṁ brahma nirvāṇaṁ*
> *pratyastamita-vigraham*
> *avabodha-rasaikātmyam*
> *ānandam anusantatam*

> *avyavacchinna-yogāgni-*
> *dagdha-karma-malāśayaḥ*
> *svarūpam avarundhāno*
> *nātmano 'nyaṁ tadaikṣata*

SYNONYMS

ātmānam—self; *brahma*—spirit; *nirvāṇam*—extinction of material existence; *pratyastamita*—ceased; *vigraham*—separation; *avabodha-rasa*—by the mellow of knowledge; *eka-ātmyam*—oneness; *ānandam*—bliss; *anusantatam*—expanded; *avyavacchinna*—continuous; *yoga*—by practice of *yoga*; *agni*—by the fire; *dagdha*—burned; *karma*—fruitive desires; *mala*—dirty; *āśayaḥ*—in his mind; *svarūpam*—constitutional position;

avarundhānaḥ—realizing; *na*—not; *ātmanaḥ*—than the Supreme Soul; *anyam*—anything else; *tadā*—then; *aikṣata*—saw.

TRANSLATION

By expansion of his knowledge of the Supreme Brahman, he had already attained liberation from the bondage of the body. This liberation is known as nirvāṇa. He was situated in transcendental bliss, and he continued always in that blissful existence, which expanded more and more. This was possible for him by continual practice of bhakti-yoga, which is compared to fire because it burns away all dirty material things. He was always situated in his constitutional position of self-realization, and he could not see anything else but the Supreme Lord and himself engaged in discharging devotional service.

PURPORT

These two verses explain the verse in the Bhagavad-gītā: brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati/ samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām: "One who is transcendentally situated at once realizes the Supreme Brahman. He never laments or desires to have anything. He is equally disposed towards every living entity. In that state he achieves pure devotional service unto Me." (Bg. 18.54) This is also explained by Lord Caitanya in His Śikṣāṣṭaka in the beginning of the first verse:

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam

The bhakti-yoga system is the topmost yoga system, and in this system the chanting of the holy name of the Lord is the foremost performance of devotional service. By chanting the holy name one can attain the perfection of nirvāṇa, or liberation from material existence, and so increase one's blissful life of spiritual existence as described by Lord Caitanya (ānandāmbudhi-vardhanam). When one is situated in that position, he no longer has any interest in material opulence or even a royal throne and sovereignty over the whole planet. This situation is called viraktir anyatra syāt. It is the result of devotional service.

The more one makes advancement in devotional service, the more one becomes detached from material opulence and material activity. This is the spiritual nature, full of bliss. This is also described in Bhagavad-gītā (Bg. 2.59). Paraṁ dṛṣṭvā nivartate: one ceases to take part in material enjoyment upon tasting superior, blissful life in spiritual existence. By advancement in spiritual knowledge, which is considered to be like blazing fire, all material desires are burned to ashes. The perfection of mystic yoga is possible when one is continuously in connection with the Supreme Personality of Godhead by discharging devotional service. A devotee is always thinking of the Supreme Person at every step of his life. Every conditioned soul is full of the reactions of his past life, but all dirty things are immediately burned to ashes if one simply executes devotional

service. This is described in the Nārada-pañcarātra: sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam.

4.13.10

jaḍāndha-badhironmatta-
mūkākṛtir atan-matiḥ
lakṣitaḥ pathi bālānāṁ
praśāntārcir ivānalaḥ

SYNONYMS

jaḍa—foolish; *andha*—blind; *badhira*—deaf; *unmatta*—mad; *mūka*—dumb; *ākṛtiḥ*—appearance; *a-tat*—not like that; *matiḥ*—his intelligence; *lakṣitaḥ*—he was seen; *pathi*—on the road; *bālānām*—by the less intelligent; *praśānta*—calmed; *arciḥ*—with flames; *iva*—like; *analaḥ*—fire.

TRANSLATION

Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.

PURPORT

In order to avoid contradiction, botheration and unfavorable situations created by materialistic persons, a great saintly person like Jaḍa Bharata or Utkala remains silent. The less intelligent

consider such saintly persons to be mad, deaf or dumb. Factually, an advanced devotee avoids speaking with persons who are not in devotional life, but to those who are in devotional life he speaks in friendship, and he speaks to the innocent for their enlightenment. For all practical purposes, the whole world is full of nondevotees, and so one kind of very advanced devotee is called bhajanānandī. Those who are goṣṭhānandī, however, preach to increase the number of devotees. But even such preachers also avoid opposing elements who are unfavorably disposed towards spiritual life.

4.13.11

> *matvā taṁ jaḍam unmattaṁ*
> *kula-vṛddhāḥ samantriṇaḥ*
> *vatsaraṁ bhūpatiṁ cakrur*
> *yavīyāṁsaṁ bhrameḥ sutam*

SYNONYMS

matvā—thinking; *tam*—Utkala; *jaḍam*—without intelligence; *unmattam*—mad; *kula-vṛddhāḥ*—the elderly members of the family; *samantriṇaḥ*—with the ministers; *vatsaram*—Vatsara; *bhū-patim*—ruler of the world; *cakruḥ*—they made; *yavīyāṁsam*—younger; *bhrameḥ*—of Bhrami; *sutam*—son.

TRANSLATION

For this reason the ministers and all the elderly members of the family thought Utkala to be without intelligence and, in fact, mad. Thus his younger brother, named Vatsara, who was the son of Bhrami and who was junior to Utkala, was elevated to the royal throne, and he became king of the world.

PURPORT

It appears that although there was monarchy, it was not at all an autocracy. There were senior family members and ministers who could make changes and elect the proper person to the throne, although the throne could be occupied only by the royal family. In modern days also, wherever there is monarchy, sometimes the ministers and elderly members of the family select one member from the royal family to occupy the throne in preference to another.

4.13.12

svarvīthir vatsarasyeṣṭā
bhāryāsūta ṣaḍ-ātmajān
puṣpārṇaṁ tigmaketuṁ ca
iṣam ūrjaṁ vasuṁ jayam

SYNONYMS

svarvīthiḥ—Svarvīthi; *vatsarasya*—of King Vatsara; *iṣṭā*—very dear; *bhāryā*—wife; *asūta*—gave birth to; *ṣaṭ*—six; *ātmajān*—sons; *puṣpārṇam*—Puṣpārṇa; *tigmaketum*—Tigmaketu; *ca*—also; *iṣam*—Iṣa; *ūrjam*—Ūrja; *vasum*—Vasu; *jayam*—Jaya.

TRANSLATION

King Vatsara had a very dear wife whose name was Svarvīthi, and she gave birth to six sons, named Puṣpārṇa, Tigmaketu, Iṣa, Ūrja, Vasu and Jaya.

PURPORT

Vatsara's wife is mentioned here as iṣṭā, which means worshipable. In other words, it appears that Vatsara's wife had all good qualities; for example, she was always very faithful and obedient and affectionate to her husband. She had all good qualities for managing household affairs. If both the husband and wife are endowed with good qualities and live peacefully, then nice children take birth, and thus the whole family is happy and prosperous.

4.13.13

puṣpārṇasya prabhā bhāryā
doṣā ca dve babhūvatuḥ

prātar madhyandinaṁ sāyam
iti hy āsan prabhā-sutāḥ

SYNONYMS

puṣpārṇasya—of Puṣpārṇa; *prabhā*—Prabhā; *bhāryā*—wife; *doṣā*—Doṣā; *ca*—also; *dve*—two; *babhūvatuḥ*—were; *prātaḥ*—Prātar; *madhyandinam*—Madhyandinam; *sāyam*—Sāyam; *iti*—thus; *hi*—certainly; *āsan*—were; *prabhā-sutāḥ*—sons of Prabhā.

TRANSLATION

Puṣpārṇa had two wives, named Prabhā and Doṣā. Prabhā had three sons, named Prātaḥ, Madhyandinam and Sāyam.

4.13.14

pradoṣo niśitho vyuṣṭa
iti doṣā-sutās trayaḥ
vyuṣṭaḥ sutaṁ puṣkariṇyāṁ
sarvatejasam ādadhe

SYNONYMS

pradoṣaḥ—Pradoṣa; *niśithaḥ*—Niśitha; *vyuṣṭaḥ*—Vyuṣṭa; *iti*—thus; *doṣā*—of Doṣā; *sutāḥ*—sons; *trayaḥ*—three; *vyuṣṭaḥ*—Vyuṣṭa; *sutam*—son; *puṣkariṇyām*—in Puṣkariṇī; *sarva-tejasam*—named Sarvatejā (all-powerful); *ādadhe*—begot.

TRANSLATION

Doṣā had three sons—Pradoṣa, Niśitha and Vyuṣṭa. Vyuṣṭa's wife was named Puṣkariṇī, and she gave birth to a very powerful son named Sarvatejā.

4.13.15-16

sa cakṣuḥ sutam ākūtyāṁ
patnyāṁ manum avāpa ha
manor asūta mahiṣī
virajān naḍvalā sutān

puruṁ kutsaṁ tritaṁ dyumnaṁ
satyavantam ṛtaṁ vratam
agniṣṭomam atīrātraṁ
pradyumnaṁ śibim ulmukam

SYNONYMS

saḥ—he (Sarvatejā); *cakṣuḥ*—named Cakṣuḥ; *sutam*—son; *ākūtyām*—in Ākūti; *patnyām*—wife; *manum*—Cākṣuṣa Manu; *avāpa*—obtained; *ha*—indeed; *manoḥ*—of Manu; *asūta*—gave birth to; *mahiṣī*—queen; *virajān*—without passion; *naḍvalā*—Naḍvalā; *sutān*—sons; *purum*—Puru; *kutsam*—Kutsa; *tritam*—Trita; *dyumnam*—Dyumna; *satyavantam*—Satyavān; *ṛtam*—Ṛta; *vratam*—Vrata; *agniṣṭomam*—Agniṣṭoma; *atīrātram*—Atīrātra; *pradyumnam*—Pradyumna; *śibim*—Śibi; *ulmukam*—Ulmuka.

TRANSLATION

Sarvatejā's wife, Ākūti, gave birth to a son named Cākṣuṣa, who became the sixth Manu at the end of the Manu millennium. Naḍvalā, the wife of Cākṣuṣa Manu, gave birth to the following faultless sons: Puru, Kutsa, Trita, Dyumna, Satyavān, Ṛta, Vrata, Agniṣṭoma, Atīrātra, Pradyumna, Śibi and Ulmuka.

4.13.17

> *ulmuko 'janayat putrān*
> *puṣkariṇyāṁ ṣaḍ uttamān*
> *aṅgaṁ sumanasaṁ khyātiṁ*
> *kratum aṅgirasaṁ gayam*

SYNONYMS

ulmukaḥ—Ulmuka; *ajanayat*—begot; *putrān*—sons; *puṣkariṇyām*—in Puṣkariṇī, his wife; *ṣaṭ*—six; *uttamān*—very good; *aṅgam*—Aṅga; *sumanasam*—Sumanā; *khyātim*—Khyāti; *kratum*—Kratu; *aṅgirasam*—Aṅgirā; *gayam*—Gaya.

TRANSLATION

Of the twelve sons, Ulmuka begot six sons in his wife Puṣkariṇī. They were all very good sons, and their names were Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya.

4.13.18

sunīthāṅgasya yā patnī
suṣuve venam ulbaṇam
yad-dauḥśīlyāt sa rājarṣir
nirviṇṇo niragāt purāt

SYNONYMS

sunīthā—Sunīthā; *aṅgasya*—of Aṅga; *yā*—she who; *patnī*—the wife; *suṣuve*—gave birth to; *venam*—Vena; *ulbaṇam*—very crooked; *yat*—whose; *dauḥśīlyāt*—on account of bad character; *saḥ*—he; *rāja-ṛṣiḥ*—the saintly King Aṅga; *nirviṇṇaḥ*—very disappointed; *niragāt*—went out; *purāt*—from home.

TRANSLATION

The wife of Aṅga, Sunīthā, gave birth to a son named Vena, who was very crooked. The saintly King Aṅga was very disappointed with his bad character, and he left home and kingdom and went out to the forest.

4.13.19-20

yam aṅga śepuḥ kupitā
vāg-vajrā munayaḥ kila
gatāsos tasya bhūyas te
mamanthur dakṣiṇaṁ karam

arājake tadā loke
dasyubhiḥ pīḍitāḥ prajāḥ
jāto nārāyaṇāṁśena
pṛthur ādyaḥ kṣitīśvaraḥ

SYNONYMS

yam—him (Vena) whom; *aṅga*—my dear Vidura; *śepuḥ*—they cursed; *kupitāḥ*—being angry; *vāk-vajrāḥ*—whose words are as strong as a thunderbolt; *munayaḥ*—great sages; *kila*—indeed; *gata-asoḥ tasya*—after he died; *bhūyaḥ*—moreover; *te*—they; *mamanthuḥ*—churned; *dakṣiṇam*—right; *karam*—hand; *arājake*—being without a king; *tadā*—then; *loke*—the world; *dasyubhiḥ*—by rogues and thieves; *pīḍitāḥ*—suffering; *prajāḥ*—all the citizens; *jātaḥ*—advented; *nārāyaṇa*—of the Supreme Personality of Godhead; *aṁśena*—by a partial representation; *pṛthuḥ*—Pṛthu; *ādyaḥ*—original; *kṣiti-īśvaraḥ*—ruler of the world.

TRANSLATION

My dear Vidura, when great sages curse, their words are as invincible as a thunderbolt. Thus when they cursed King Vena out of anger, he died. After his death, since there was no king, all the rogues and thieves flourished, the kingdom became unregulated, and all the citizens suffered greatly. On seeing this, the great sages took the right hand of Vena as a churning rod, and as a result of their churning, Lord Viṣṇu in His

partial representation advented as King Pṛthu, the original emperor of the world.

PURPORT

Monarchy is better than democracy because if the monarchy is very strong the regulative principles within the kingdom are upheld very nicely. Even one hundred years ago in the state of Kashmir in India, the king was so strong that if a thief were arrested in his kingdom and brought before him, the king would immediately chop off the hands of the thief. As a result of this severe punishment there were practically no theft cases within the kingdom. Even if someone left something on the street, no one would touch it. The rule was that the things could be taken away only by the proprietor and that no one else would touch them. In the so-called democracy, wherever there is a theft case the police come and take note of the case, but generally the thief is never caught, nor is any punishment offered to him. As a result of incapable government, at the present moment thieves, rogues and cheaters are very prominent all over the world.

4.13.21

vidura uvāca
tasya śīla-nidheḥ sādhor
brahmaṇyasya mahātmanaḥ
rājñaḥ katham abhūd duṣṭā
prajā yad vimanā yayau

SYNONYMS

viduraḥ uvāca—Vidura said; *tasya*—of him (Aṅga); *śīla-nidheḥ*—reservoir of good characteristics; *sādhoḥ*—saintly person; *brahmaṇyasya*—lover of brahminical culture; *mahātmanaḥ*—great soul; *rājñaḥ*—of the king; *katham*—how; *abhūt*—it was; *duṣṭā*—bad; *prajā*—son; *yat*—by which; *vimanāḥ*—being indifferent; *yayau*—he left.

TRANSLATION

Vidura inquired from the sage Maitreya: My dear brāhmaṇa, King Aṅga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?

PURPORT

In family life a man is supposed to live happily with father, mother, wife and children, but sometimes, under certain conditions, a father, mother, child or wife becomes an enemy. It is said by Cāṇakya Paṇḍita that a father is an enemy when he is too much in debt, a mother is an enemy if she marries for a second time, a wife is an enemy when she is very beautiful, and a son is an enemy when he is a foolish rascal. In this way, when a family member becomes an enemy it is very difficult to live in family life or remain a householder. Generally such situations occur in the material world. Therefore according to Vedic culture

one has to take leave of his family members just after his fiftieth year so that the balance of his life may be completely devoted in search of Kṛṣṇa consciousness.

4.13.22

kiṁ vāṁho vena uddiśya
brahma-daṇḍam ayūyujan
daṇḍa-vrata-dhare rājñi
munayo dharma-kovidāḥ

SYNONYMS

kim—why; *vā*—also; *aṁhaḥ*—sinful activities; *vene*—unto Vena; *uddiśya*—seeing; *brahma-daṇḍam*—the curse of a *brāhmaṇa*; *ayūyujan*—they desired to award; *daṇḍa-vrata-dhare*—who carries the rod of punishment; *rājñi*—unto the king; *munayaḥ*—the great sages; *dharma-kovidāḥ*—completely conversant with religious principles.

TRANSLATION

Vidura also inquired: How is it that the great sages, who were completely conversant with religious principles, desired to curse King Vena, who himself carried the rod of punishment, and thus awarded him the greatest punishment [brahma-śāpa]?

PURPORT

It is understood that the king is able to give punishment to everyone, but in this case it appears that the great sages punished him. The king must have done something very serious, otherwise how could the great sages, who were supposed to be the greatest and most tolerant, still punish him in spite of their elevated religious consciousness? It appears also that the king was not independent of the brahminical culture. Above the king there was the control of the brāhmaṇas, and if needed the brāhmaṇas would dethrone the king or would kill him, not with any weapon, but with the mantra of a brahma-śāpa. The brāhmaṇas were so powerful that simply by their cursing one would immediately die.

4.13.23

nāvadhyeyaḥ prajā-pālaḥ
prajābhir aghavān api
yad asau loka-pālānāṁ
bibharty ojaḥ sva-tejasā

SYNONYMS

na—never; *avadhyeyaḥ*—to be insulted; *prajā-pālaḥ*—the king; *prajābhiḥ*—by the citizens; *aghavān*—ever sinful; *api*—even though; *yat*—because; *asau*—he; *loka-pālānām*—of many kings;

bibharti—maintains; *ojaḥ*—prowess; *sva-tejasā*—by personal influence.

TRANSLATION

It is the duty of all citizens in a state never to insult the king, even though he sometimes appears to have done something very sinful. Because of his prowess, the king is always more influential than all other ruling chiefs.

PURPORT

According to Vedic civilization the king is supposed to be the representative of the Supreme Personality of Godhead. He is called nara-nārāyaṇa, indicating that Nārāyaṇa, the Supreme Personality of Godhead, appears in human society as the king. It is etiquette that neither a brāhmaṇa nor a kṣatriya king is ever insulted by the citizens; even though a king appears to be sinful, the citizens should not insult him. But in the case of Vena it appears that he was cursed by the nara-devatās; therefore, it was concluded that his sinful activities were very grievous.

4.13.24

etad ākhyāhi me brahman
sunīthātmaja-ceṣṭitam
śraddadhānāya bhaktāya
tvaṁ parāvara-vittamaḥ

SYNONYMS

etat—all these; *ākhyāhi*—please describe; *me*—unto me; *brahman*—O great *brāhmaṇa*; *sunīthā-ātmaja*—of the son of Sunīthā, Vena; *ceṣṭitam*—activities; *śraddadhānāya*—faithful; *bhaktāya*—unto your devotee; *tvam*—you; *para-avara*—with past and future; *vit-tamaḥ*—well conversant.

TRANSLATION

Vidura requested Maitreya: My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.

PURPORT

Vidura accepted Maitreya as his spiritual master. A disciple always inquires from the spiritual master, and the spiritual master answers the question, provided the disciple is very gentle and devoted. Śrīla Viśvanātha Cakravartī Ṭhākura said that by the mercy of the spiritual master one is benedicted with the mercy of the Supreme Lord. The spiritual master is not inclined to disclose all the secrets of transcendental science unless the disciple is very submissive and devoted. As stated in the Bhagavad-gītā, the process of receiving knowledge from the spiritual master entails submission, inquiry and service.

4.13.25

maitreya uvāca
aṅgo 'śvamedhaṁ rājarṣir
ājahāra mahā-kratum
nājagmur devatās tasminn
āhūtā brahma-vādibhiḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya answered; *aṅgaḥ*—King Aṅga; *aśvamedham*—*aśvamedha* sacrifice; *rāja-ṛṣiḥ*—the saintly king; *ājahāra*—executed; *mahā-kratum*—great sacrifice; *na*—not; *ājagmuḥ*—came; *devatāḥ*—the demigods; *tasmin*—in that sacrifice; *āhūtāḥ*—being invited; *brahma-vādibhiḥ*—by the *brāhmaṇas* expert in executing sacrifices.

TRANSLATION

Śrī Maitreya replied: My dear Vidura, once the great King Aṅga arranged to perform the great sacrifice known as aśvamedha. All the expert brāhmaṇas present knew how to invite the demigods, but in spite of their efforts, no demigods participated or appeared in that sacrifice.

PURPORT

A Vedic sacrifice is not an ordinary performance. The demigods used to participate in such sacrifices, and the animals sacrificed in such performances were reincarnated with new life. In this age of Kali there are no powerful brāhmaṇas who can invite the demigods or give renewed life to animals. Formerly, the brāhmaṇas well conversant in Vedic mantras could show the potency of the mantras, but in this age, because there are no such brāhmaṇas, all such sacrifices are forbidden. The sacrifice in which horses were offered was called aśvamedha. Sometimes cows were sacrificed (gavālambha), not for eating purposes, but to give them new life in order to show the potency of the mantra. In this age, therefore, the only practical yajña is saṅkīrtana-yajña or chanting of the Hare Kṛṣṇa mantra twenty-four hours a day.

4.13.26

tam ūcur vismitās tatra
yajamānam athartvijaḥ
havīṁṣi hūyamānāni
na te gṛhṇanti devatāḥ

SYNONYMS

tam—unto King Aṅga; *ūcuḥ*—said; *vismitāḥ*—in wonder; *tatra*—there; *yajamānam*—to the institutor of the sacrifice; *atha*—then; *ṛtvijaḥ*—the priests; *havīṁṣi*—offerings of clarified butter;

hūyamānāni—being offered; *na*—not; *te*—they; *gṛhṇanti*—accept; *devatāḥ*—the demigods.

TRANSLATION

The priests engaged in the sacrifice then informed King Aṅga: O King, we are properly offering the clarified butter in the sacrifice, but despite all our efforts the demigods do not accept it.

4.13.27

> *rājan havīṁṣy aduṣṭāni*
> *śraddhayāsāditāni te*
> *chandāṁsy ayāta-yāmāni*
> *yojitāni dhṛta-vrataiḥ*

SYNONYMS

rājan—O King; *havīṁṣi*—sacrificial offerings; *aduṣṭāni*—not polluted; *śraddhayā*—with great faith and care; *āsāditāni*—collected; *te*—your; *chandāṁsi*—the *mantras*; *ayāta-yāmāni*—not deficient; *yojitāni*—properly executed; *dhṛta-vrataiḥ*—by qualified *brāhmaṇas*.

TRANSLATION

O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic

hymns also is not deficient in any way because all the brāhmaṇas and priests present here are expert and are executing the performances properly.

PURPORT

It is the practice of the brāhmaṇas conversant with the science to pronounce a Vedic mantra in the right accent. The combination of the mantra and Sanskrit words must be chanted with the right pronunciation, otherwise it will not be successful. In this age the brāhmaṇas are neither well versed in the Sanskrit language nor very pure in practical life. But by chanting the Hare Kṛṣṇa mantra one can attain the highest benefit of sacrificial performances. Even if the Hare Kṛṣṇa mantra is not chanted properly, still it has so much potency that the chanter gains the effect.

4.13.28

> *na vidāmeha devānāṁ*
> *helanaṁ vayam aṇv api*
> *yan na gṛhṇanti bhāgān svān*
> *ye devāḥ karma-sākṣiṇaḥ*

SYNONYMS

na—not; *vidāma*—can find; *iha*—in this connection; *devānām*—of the demigods; *helanam*—insult, neglect; *vayam*—we; *aṇu*—minute; *api*—even; *yat*—because of which; *na*—not; *gṛhṇanti*—accept;

bhāgān—shares; *svān*—own; *ye*—who; *devāḥ*—the demigods; *karma-sākṣiṇaḥ*—witnesses for the sacrifice.

TRANSLATION

Dear King, we do not find any reason that the demigods should feel insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why this is so.

PURPORT

It is indicated herein that if there is negligence on the part of the priest, the demigods do not accept their share in sacrifices. Similarly, in devotional service there are offenses known as sevā-aparādha. Those who are engaged in worshiping the Deity, Rādhā and Kṛṣṇa, in the temple, should avoid such offenses in service. The offenses in service are described in The Nectar of Devotion. If we simply make a show of offering services to the Deity but do not care for the sevā-aparādha, certainly the Rādhā-Kṛṣṇa Deity will not accept offerings from such nondevotees. Devotees engaged in temple worship should not, therefore, manufacture their own methods, but should strictly follow the regulative principles of cleanliness, and then offerings will be accepted.

4.13.29

maitreya uvāca
aṅgo dvija-vacaḥ śrutvā
yajamānaḥ sudurmanāḥ
tat praṣṭuṁ vyasṛjad vācaṁ
sadasyāṁs tad-anujñayā

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya answered; *aṅgaḥ*—King Aṅga; *dvija-vacaḥ*—the *brāhmaṇas'* words; *śrutvā*—after hearing; *yajamānaḥ*—the performer of the sacrifice; *sudurmanāḥ*—very much aggrieved in mind; *tat*—about that; *praṣṭum*—in order to inquire; *vyasṛjat vācam*—he spoke; *sadasyān*—to the priests; *tat*—their; *anujñayā*—taking permission.

TRANSLATION

Maitreya explained that King Aṅga, after hearing the statements of the priests, was greatly aggrieved. At that time he took permission from the priests to break his silence and inquired from all the priests who were present in the sacrificial arena.

4.13.30

nāgacchanty āhutā devā
na gṛhṇanti grahān iha
sadasas-patayo brūta
kim avadyaṁ mayā kṛtam

SYNONYMS

na—not; *āgacchanti*—are coming; *āhutāḥ*—being invited; *devāḥ*—the demigods; *na*—not; *gṛhṇanti*—are accepting; *grahān*—shares; *iha*—in the sacrifice; *sadasaḥ-patayaḥ*—my dear priests; *brūta*—kindly tell me; *kim*—what; *avadyam*—offense; *mayā*—by me; *kṛtam*—was committed.

TRANSLATION

King Aṅga addressed the priestly order: My dear priests, kindly tell me what offense I have committed. Although invited, the demigods are neither taking part in the sacrifice nor accepting their shares.

4.13.31

sadasas-pataya ūcuḥ
nara-deveha bhavato
nāghaṁ tāvan manāk sthitam

asty ekaṁ prāktanam aghaṁ
yad ihedṛk tvam aprajaḥ

SYNONYMS

sadasaḥ-patayaḥ ūcuḥ—the head priests said; *nara-deva*—O King; *iha*—in this life; *bhavataḥ*—of you; *na*—not; *agham*—sinful activity; *tāvat manāk*—even very slight; *sthitam*—situated; *asti*—there is; *ekam*—one; *prāktanam*—in the previous birth; *agham*—sinful activity; *yat*—by which; *iha*—in this life; *īdṛk*—like this; *tvam*—you; *aprajaḥ*—without any son.

TRANSLATION

The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of your having all qualifications, you have no son.

PURPORT

The purpose of marrying is to beget a son because a son is necessary to deliver his father and forefathers from any hellish conditional life in which they may be. Cāṇakya Paṇḍita, therefore, says, putra-hīnaṁ gṛhaṁ śūnyam: without a son, married life is simply abominable. King Aṅga was a very pious king in this life, but because of his previous sinful activity he

could not get a son. It is concluded, therefore, that if a person does not get a son it is due to his past sinful life.

4.13.32

tathā sādhaya bhadraṁ te
ātmānaṁ suprajaṁ nṛpa
iṣṭas te putra-kāmasya
putraṁ dāsyati yajña-bhuk

SYNONYMS

tathā—therefore; *sādhaya*—execute the sacrifice to get; *bhadram*—good fortune; *te*—to you; *ātmānam*—your own; *su-prajam*—good son; *nṛpa*—O King; *iṣṭaḥ*—being worshiped; *te*—by you; *putra-kāmasya*—desiring to have a son; *putram*—a son; *dāsyati*—He will deliver; *yajña-bhuk*—the Lord, the enjoyer of the sacrifice.

TRANSLATION

O King, we wish all good fortune for you. You have no son, but if you pray at once to the Supreme Lord and ask for a son, and if you execute the sacrifice for that purpose, the enjoyer of the sacrifice, the Supreme Personality of Godhead, will fulfill your desire.

4.13.33

tathā sva-bhāgadheyāni
grahīṣyanti divaukasaḥ
yad yajña-puruṣaḥ sākṣād
apatyāya harir vṛtaḥ

SYNONYMS

tathā—thereupon; *sva-bhāga-dheyāni*—their shares in the sacrifice; *grahīṣyanti*—will accept; *diva-okasaḥ*—all the demigods; *yat*—because; *yajña-puruṣaḥ*—the enjoyer of all sacrifices; *sākṣāt*—directly; *apatyāya*—for the purpose of a son; *hariḥ*—the Supreme Personality of Godhead; *vṛtaḥ*—is invited.

TRANSLATION

When Hari, the supreme enjoyer of all sacrifices, is invited to fulfill your desire for a son, all the demigods will come with Him and take their shares in the sacrifice.

PURPORT

Whenever a sacrifice is performed, it is meant for satisfying Lord Viṣṇu, the enjoyer of the fruits of all sacrifices; and when Lord Viṣṇu agrees to come to a sacrificial arena, all the demigods naturally follow their master, and their shares are offered in such

sacrifices. The conclusion is that the sacrifices performed are meant for Lord Viṣṇu, not for the demigods.

4.13.34

> *tāṁs tān kāmān harir dadyād*
> *yān yān kāmayate janaḥ*
> *ārādhito yathaivaiṣa*
> *tathā puṁsāṁ phalodayaḥ*

SYNONYMS

tān tān—those; *kāmān*—desired objects; *hariḥ*—the Lord; *dadyāt*—will award; *yān yān*—whatsoever; *kāmayate*—desires; *janaḥ*—the person; *ārādhitaḥ*—being worshiped; *yathā*—as; *eva*—certainly; *eṣaḥ*—the Lord; *tathā*—similarly; *puṁsām*—of men; *phala-udayaḥ*—the result.

TRANSLATION

The performer of the sacrifices [under karma-kāṇḍa activities] achieves the fulfillment of the desire for which he worships the Lord.

PURPORT

In the Bhagavad-gītā the Lord says that He awards benediction to the worshiper according to his desire. The Supreme Personality of Godhead gives all living entities conditioned within this material world full freedom to act in their own way.

But to His devotee He says that instead of working in that way, it is better to surrender unto Him, for He will take charge of the devotee. That is the difference between a devotee and a fruitive actor. The fruitive actor enjoys only the fruits of his own activities, but a devotee, being under the guidance of the Supreme Lord, simply advances in devotional service to achieve the ultimate goal of life—to go back home, back to Godhead. The significant word in this verse is kāmān, which means sense gratificatory desires. A devotee is devoid of all kāmān. He is anyābhilāṣitā-śūnya: a devotee is always devoid of all desires for sense gratification. His only aim is to satisfy or gratify the senses of the Lord. That is the difference between a karmī and a devotee.

4.13.35

iti vyavasitā viprās
tasya rājñaḥ prajātaye
puroḍāśaṁ niravapan
śipi-viṣṭāya viṣṇave

SYNONYMS

iti—thus; *vyavasitāḥ*—having decided; *viprāḥ*—the *brāhmaṇas*; *tasya*—his; *rājñaḥ*—of the king; *prajātaye*—for the purpose of getting a son; *puroḍāśam*—the paraphernalia of sacrifice; *niravapan*—offered; *śipi-viṣṭāya*—to the Lord, who is situated in the sacrificial fire; *viṣṇave*—to Lord Viṣṇu.

TRANSLATION

Thus for the sake of a son for King Aṅga, they decided to offer oblations to Lord Viṣṇu, who is situated in the hearts of all living entities.

PURPORT

According to sacrificial rituals, animals are sometimes sacrificed in the yajña arena. Such animals are sacrificed not to kill them but to give them new life. Such action was an experiment to observe whether the Vedic mantras were being properly pronounced. Sometimes small animals are killed in a medical laboratory to investigate therapeutic effect. In a medical clinic the animals are not revived, but in the yajña arena, when animals were sacrificed, they were again given life by the potency of Vedic mantras. The word śipi-viṣṭāya appears in this verse. Śipi means the flames of the sacrifice. In the sacrificial fire if the oblations are offered into the flames, then Lord Viṣṇu is situated there in the form of the flames. Therefore Lord Viṣṇu is known as Śipiviṣṭa.

4.13.36

tasmāt puruṣa uttasthau
hema-māly amalāmbaraḥ
hiraṇmayena pātreṇa
siddham ādāya pāyasam

SYNONYMS

tasmāt—from that fire; *puruṣaḥ*—a person; *uttasthau*—appeared; *hema-mālī*—with a golden garland; *amala-ambaraḥ*—in white garments; *hiraṇmayena*—golden; *pātreṇa*—with a pot; *siddham*—cooked; *ādāya*—carrying; *pāyasam*—rice boiled in milk.

TRANSLATION

As soon as the oblation was offered in the fire, a person appeared from the fire altar wearing a golden garland and white dress. He was carrying a golden pot filled with rice boiled in milk.

4.13.37

sa viprānumato rājā
gṛhītvāñjalinaudanam
avaghrāya mudā yuktaḥ
prādāt patnyā udāra-dhīḥ

SYNONYMS

saḥ—he; *vipra*—of the *brāhmaṇas*; *anumataḥ*—taking permission; *rājā*—the King; *gṛhītvā*—taking; *añjalinā*—in his joined palms; *odanam*—rice boiled in milk; *avaghrāya*—after smelling; *mudā*—with great delight; *yuktaḥ*—fixed; *prādāt*—offered; *patnyai*—to his wife; *udāra-dhīḥ*—liberal-minded.

TRANSLATION

The King was very liberal, and after taking permission from the priests, he took the preparation in his joined palms, and after smelling it he offered a portion to his wife.

PURPORT

The word udāra-dhīḥ is significant in this connection. The wife of the King, Sunīthā, was not fit to accept this benediction, yet the King was so liberal that without hesitation he offered to his wife the boiled rice in milk prasāda received from the yajña-puruṣa. Of course everything is designed by the Supreme Personality of Godhead. As will be explained in later verses, this incident was not very favorable for the King. Since the King was very liberal, the Supreme Personality of Godhead, in order to increase his detachment from this material world, willed that a cruel son be born of the Queen so that the King would have to leave home. As stated above, Lord Viṣṇu fulfills the desires of the karmīs as they desire, but the Lord fulfills the desires of a devotee in a different way so that the devotee may gradually come to Him. This is confirmed in the Bhagavad-gītā (dadāmi buddhi-yogaṁ taṁ yena mām upayānti te). The Lord gives the devotee the opportunity to make progress further and further so that he may come back home, back to Godhead.

4.13.38

sā tat puṁ-savanaṁ rājñī
prāśya vai patyur ādadhe
garbhaṁ kāla upāvṛtte
kumāraṁ suṣuve 'prajā

SYNONYMS

sā—she; *tat*—that food; *pum-savanam*—which produces a male child; *rājñī*—the Queen; *prāśya*—eating; *vai*—indeed; *patyuḥ*—from the husband; *ādadhe*—conceived; *garbham*—pregnancy; *kāle*—when the due time; *upāvṛtte*—appeared; *kumāram*—a son; *suṣuve*—gave birth to; *aprajā*—having no son.

TRANSLATION

Although the Queen had no son, after eating that food, which had the power to produce a male child, she became pregnant from her husband, and in due course of time she gave birth to a son.

PURPORT

Among the ten kinds of purificatory processes, one is puṁ-savanam, in which the wife is offered some prasāda, or remnants of foodstuff offered to Lord Viṣṇu, so that after sexual intercourse with her husband she may conceive a child.

4.13.39

sa bāla eva puruṣo
mātāmaham anuvrataḥ
adharmāṁśodbhavaṁ mṛtyuṁ
tenābhavad adhārmikaḥ

SYNONYMS

saḥ—that; *bālaḥ*—child; *eva*—certainly; *puruṣaḥ*—male; *mātāmaham*—maternal grandfather; *anuvrataḥ*—a follower of; *adharma*—of irreligion; *aṁśa*—from a portion; *udbhavam*—who appeared; *mṛtyum*—death; *tena*—by this; *abhavat*—he became; *adhārmikaḥ*—irreligious.

TRANSLATION

That boy was born partially in the dynasty of irreligion. His grandfather was death personified, and the boy grew up as his follower; he became a greatly irreligious person.

PURPORT

The child's mother, Sunīthā, was the daughter of death personified. Generally the daughter receives the qualifications of her father, and the son acquires those of the mother. So, according to the axiomatic truth that things equal to the same thing are equal to one another, the child born of King Aṅga

became the follower of his maternal grandfather. According to smṛti-śāstra, a child generally follows the principles of his maternal uncle's house. Narāṇāṁ mātula-karma means that a child generally follows the qualities of his maternal family. If the maternal family is very corrupt or sinful, the child, even though born of a good father, becomes a victim of the maternal family. According to Vedic civilization, therefore, before the marriage takes place an account is taken of both the boy's and girl's families. If according to astrological calculation the combination is perfect, then marriage takes place. Sometimes, however, there is a mistake, and family life becomes frustrating.

It appears that King Aṅga did not get a very good wife in Sunīthā because she was the daughter of death personified. Sometimes the Lord arranges an unfortunate wife for His devotee so that gradually, due to family circumstances, the devotee becomes detached from his wife and home and makes progress in devotional life. It appears that by the arrangement of the Supreme Personality of Godhead, King Aṅga, although a pious devotee, got an unfortunate wife like Sunīthā and later on a bad child like Vena. But the result was that he got complete freedom from the entanglement of family life and left home to go back to Godhead.

4.13.40

> *sa śarāsanam udyamya*
> *mṛgayur vana-gocaraḥ*

hanty asādhur mṛgān dīnān
veno 'sāv ity arauj janaḥ

SYNONYMS

saḥ—that boy of the name Vena; *śarāsanam*—his bow; *udyamya*—taking up; *mṛgayuḥ*—the hunter; *vana-gocaraḥ*—going into the forest; *hanti*—used to kill; *asādhuḥ*—being very cruel; *mṛgān*—deer; *dīnān*—poor; *venaḥ*—Vena; *asau*—there he is; *iti*—thus; *araut*—would cry; *janaḥ*—all the people.

TRANSLATION

After fixing his bow and arrow, the cruel boy used to go to the forest and unnecessarily kill innocent deer, and as soon as he came all the people would cry, "Here comes cruel Vena! Here comes cruel Vena!"

PURPORT

Kṣatriyas are allowed to hunt in the forest for the purpose of learning the killing art, not to kill animals for eating or for any other purpose. The kṣatriya kings were sometimes expected to cut off the head of a culprit in the state. For this reason the kṣatriyas were allowed to hunt in the forest. Because this son of King Aṅga, Vena, was born of a bad mother, he was very cruel, and he used to go to the forest and unnecessarily kill the animals. All the neighboring inhabitants would be frightened by his presence, and they would call, "Here comes Vena! Here comes

Vena!" So from the beginning of his life he was fearful to the citizens.

4.13.41

ākrīḍe krīḍato bālān
vayasyān atidāruṇaḥ
prasahya niranukrośaḥ
paśu-māram amārayat

SYNONYMS

ākrīḍe—in the playground; *krīḍataḥ*—while playing; *bālān*—boys; *vayasyān*—of his age; *ati-dāruṇaḥ*—very cruel; *prasahya*—by force; *niranukrośaḥ*—merciless; *paśu-māram*—as if slaughtering animals; *amārayat*—killed.

TRANSLATION

The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.

4.13.42

taṁ vicakṣya khalaṁ putraṁ
śāsanair vividhair nṛpaḥ

yadā na śāsituṁ kalpo
bhṛśam āsīt sudurmanāḥ

SYNONYMS

tam—him; *vicakṣya*—observing; *khalam*—cruel; *putram*—son; *śāsanaiḥ*—by punishments; *vividhaiḥ*—different kinds of; *nṛpaḥ*—the King; *yadā*—when; *na*—not; *śāsitum*—to bring under control; *kalpaḥ*—was able; *bhṛśam*—greatly; *āsīt*—became; *su-durmanāḥ*—aggrieved.

TRANSLATION

After seeing the cruel and merciless behavior of his son, Vena, King Aṅga punished him in different ways to reform him, but was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

4.13.43

prāyeṇābhyarcito devo
ye 'prajā gṛha-medhinaḥ
kad-apatya-bhṛtaṁ duḥkhaṁ
ye na vindanti durbharam

SYNONYMS

prāyeṇa—probably; *abhyarcitaḥ*—was worshiped; *devaḥ*—the Lord; *ye*—they who; *aprajāḥ*—without a son; *gṛha-medhinaḥ*—

persons living at home; *kad-apatya*—by a bad son; *bhṛtam*—caused; *duḥkham*—unhappiness; *ye*—they who; *na*—not; *vindanti*—suffer; *durbharam*—unbearable.

TRANSLATION

The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.

4.13.44

yataḥ pāpīyasī kīrtir
adharmaś ca mahān nṛṇām
yato virodhaḥ sarveṣāṁ
yata ādhir anantakaḥ

SYNONYMS

yataḥ—on account of a bad son; *pāpīyasī*—sinful; *kīrtiḥ*—reputation; *adharmaḥ*—irreligion; *ca*—also; *mahān*—great; *nṛṇām*—of men; *yataḥ*—from which; *virodhaḥ*—quarrel; *sarveṣām*—of all people; *yataḥ*—from which; *ādhiḥ*—anxiety; *anantakaḥ*—endless.

TRANSLATION

A sinful son causes a person's reputation to vanish. His irreligious activities at home cause irreligion and

quarrel among everyone, and this creates only endless anxiety.

PURPORT

It is said that a married couple must have a son, otherwise their family life is void. But a son born without good qualities is as good as a blind eye. A blind eye has no use for seeing, but it is simply unbearably painful. The King therefore thought himself very unfortunate to have such a bad son.

4.13.45

> *kas taṁ prajāpadeśaṁ vai*
> *moha-bandhanam ātmanaḥ*
> *paṇḍito bahu manyeta*
> *yad-arthāḥ kleśadā gṛhāḥ*

SYNONYMS

kaḥ—who; *tam*—him; *prajā-apadeśam*—son in name only; *vai*—certainly; *moha*—of illusion; *bandhanam*—bondage; *ātmanaḥ*—for the soul; *paṇḍitaḥ*—intelligent man; *bahu manyeta*—would value; *yat-arthāḥ*—because of whom; *kleśa-dāḥ*—painful; *gṛhāḥ*—home.

TRANSLATION

Who, if he is considerate and intelligent, would desire such a worthless son? Such a son is nothing but a

bondage of illusion for the living entity, and he makes one's home miserable.

4.13.46

kad-apatyaṁ varaṁ manye
sad-apatyāc chucāṁ padāt
nirvidyeta gṛhān martyo
yat-kleśa-nivahā gṛhāḥ

SYNONYMS

kad-apatyam—bad son; *varam*—better; *manye*—I think; *sat-apatyāt*—than a good son; *śucām*—of grief; *padāt*—the source; *nirvidyeta*—becomes detached; *gṛhāt*—from home; *martyaḥ*—a mortal man; *yat*—because of whom; *kleśa-nivahāḥ*—hellish; *gṛhāḥ*—home.

TRANSLATION

Then the King thought: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.

PURPORT

The King began to think in terms of attachment and detachment from one's material home. According to Prahlāda Mahārāja, the

material home is compared to a blind well. If a man falls down into a blind well, it is very difficult to get out of it and begin life again. Prahlāda Mahārāja has advised that one give up this blind well of home life as soon as possible and go to the forest to take shelter of the Supreme Personality of Godhead. According to Vedic civilization, this giving up of home with vānaprastha and sannyāsa is compulsory. But people are so attached to their homes that even up to the point of death they do not like to retire from home life. King Aṅga, therefore, thinking in terms of detachment, accepted his bad son as a good impetus for detachment from home life. He therefore considered his bad son his friend since he was helping him become detached from his home. Ultimately one has to learn how to detach oneself from attachment to material life; therefore, if a bad son, by his bad behavior, helps a householder to go away from home, it is a boon.

4.13.47

> *evaṁ sa nirviṇṇa-manā nṛpo gṛhān*
> *niśītha utthāya mahodayodayāt*
> *alabdha-nidro 'nupalakṣito nṛbhir*
> *hitvā gato vena-suvaṁ prasuptām*

SYNONYMS

evam—thus; *saḥ*—he; *nirviṇṇa-manāḥ*—being indifferent in mind; *nṛpaḥ*—King Aṅga; *gṛhāt*—from home; *niśīthe*—in the dead of

night; *utthāya*—getting up; *mahā-udaya-udayāt*—opulent by the blessings of great souls; *alabdha-nidraḥ*—being without sleep; *anupalakṣitaḥ*—without being seen; *nṛbhiḥ*—by people in general; *hitvā*—giving up; *gataḥ*—went off; *vena-suvam*—the mother of Vena; *prasuptām*—sleeping deeply.

TRANSLATION

Thinking like that, King Aṅga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded towards the forest.

PURPORT

In this verse the word mahodayodayāt indicates that by the blessings of a great soul one becomes materially opulent. But when one gives up attachment to material wealth, that should be considered an even greater blessing from the great souls. It was not a very easy task for the King to give up his opulent kingdom and young, faithful wife, but it was certainly a great blessing of the Supreme Personality of Godhead that he could give up the attachment and go out to the forest without being seen by anyone. There are many instances of great souls leaving home in

this way in the dead of night, giving up attachment for home, wife and money.

4.13.48

vijñāya nirvidya gataṁ patiṁ prajāḥ
purohitāmātya-suhṛd-gaṇādayaḥ
vicikyur urvyām atiśoka-kātarā
yathā nigūḍhaṁ puruṣaṁ kuyoginaḥ

SYNONYMS

vijñāya—after understanding; *nirvidya*—being indifferent; *gatam*—had left; *patim*—the King; *prajāḥ*—all the citizens; *purohita*—priests; *āmātya*—ministers; *suhṛt*—friends; *gaṇa-ādayaḥ*—and people in general; *vicikyuḥ*—searched; *urvyām*—on the earth; *ati-śoka-kātarāḥ*—being greatly aggrieved; *yathā*—just as; *nigūḍham*—concealed; *puruṣam*—the Supersoul; *ku-yoginaḥ*—inexperienced mystics.

TRANSLATION

When it was understood that the King had indifferently left home, all the citizens, priests, ministers, friends, and people in general were greatly aggrieved. They began to search for him all over the world, just as a less experienced mystic searches out the Supersoul within himself.

PURPORT

The example of searching for the Supersoul within the heart by the less intelligent mystics is very instructive. The Absolute Truth is understood in three different features, namely impersonal Brahman, localized Paramātmā, and the Supreme Personality of Godhead. Such kuyoginaḥ, or less intelligent mystics, can by mental speculation reach the point of the impersonal Brahman, but they cannot find the Supersoul who is sitting within each living entity. When the King left, it was certain that he was staying somewhere else, but because they did not know how to find him they were frustrated like the less intelligent mystics.

4.13.49

alakṣayantaḥ padavīṁ prajāpater
hatodyamāḥ pratyupasṛtya te purīm
ṛṣīn sametān abhivandya sāśravo
nyavedayan paurava bhartṛ-viplavam

SYNONYMS

alakṣayantaḥ—not finding; *padavīm*—any trace; *prajāpateḥ*—of King Aṅga; *hata-udyamāḥ*—having become disappointed; *pratyupasṛtya*—after returning; *te*—those citizens; *purīm*—to the city; *ṛṣīn*—the great sages; *sametān*—assembled; *abhivandya*—after making respectful obeisances; *sa-aśravaḥ*—with tears in their eyes;

nyavedayan—informed; *paurava*—O Vidura; *bhartṛ*—of the King; *viplavam*—the absence.

TRANSLATION

When the citizens could not find any trace of the King after searching for him everywhere, they were very disappointed, and they returned to the city, where all the great sages of the country assembled because of the King's absence. With tears in their eyes the citizens offered respectful obeisances and informed them in full detail that they were unable to find the King anywhere. Thus end the Bhaktivedanta purports of the Fourth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Description of the Descendants of Dhruva Mahārāja." SB 4.14: The Story of King Vena 14. The Story of King Vena

Chapter 14

4.14.1

maitreya uvāca
bhṛgv-ādayas te munayo
lokānāṁ kṣema-darśinaḥ
goptary asati vai nṛṇāṁ
paśyantaḥ paśu-sāmyatām

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued; *bhṛgu-ādayaḥ*—headed by Bhṛgu; *te*—all of them; *munayaḥ*—the great sages; *lokānām*—of the people; *kṣema-darśinaḥ*—who always aspire for the welfare; *goptari*—the King; *asati*—being absent; *vai*—certainly; *nṛṇām*—of all the citizens; *paśyantaḥ*—having understood; *paśu-sāmyatām*—existence on the level of the animals.

TRANSLATION

The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhṛgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Aṅga there was no one to protect the interests of the people, they

understood that without a ruler the people would become independent and nonregulated.

PURPORT

In this verse the significant word is kṣema-darśinaḥ, which refers to those who are always looking after the welfare of the people in general. However, all the great sages headed by Bhṛgu were always thinking of how to elevate all the people of the universe to the spiritual platform. Indeed, they advised the kings of every planet to rule the people with that ultimate goal of life in mind. The great sages used to advise the head of the state, or the king, and he used to rule the populace in accordance with their instruction. After the disappearance of King Aṅga, there was no one to follow the instructions of the great sages. Consequently all the citizens became unruly, so much so that they could be compared to animals. As described in Bhagavad-gītā (4.13), human society must be divided into four orders according to quality and work. In every society there must be an intelligent class, administrative class, productive class and worker class. In modern democracy these scientific divisions are turned topsy-turvy, and by vote śūdras, or workers, are chosen for administrative posts. Having no knowledge of the ultimate goal of life, such persons whimsically enact laws without knowledge of life's purpose. The result is that no one is happy.

4.14.2

vīra-mātaram āhūya
sunīthāṁ brahma-vādinaḥ
prakṛty-asammataṁ venam
abhyaṣiñcan patiṁ bhuvaḥ

SYNONYMS

vīra—of Vena; *mātaram*—mother; *āhūya*—calling; *sunīthām*—of the name Sunīthā; *brahma-vādinaḥ*—the great sages learned in the *Vedas*; *prakṛti*—by the ministers; *asammatam*—not approved of; *venam*—Vena; *abhyaṣiñcan*—enthroned; *patim*—the master; *bhuvaḥ*—of the world.

TRANSLATION

The great sages then called for the Queen Mother, Sunīthā, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.

4.14.3

śrutvā nṛpāsana-gataṁ
venam atyugra-śāsanam
nililyur dasyavaḥ sadyaḥ
sarpa-trastā ivākhavaḥ

SYNONYMS

śrutvā—after hearing; *nṛpa*—of the King; *āsana-gatam*—ascended to the throne; *venam*—Vena; *ati*—very; *ugra*—severe; *śāsanam*—punisher; *nililyuḥ*—hid themselves; *dasyavaḥ*—all the thieves; *sadyaḥ*—immediately; *sarpa*—from snakes; *trastāḥ*—being afraid; *iva*—like; *ākhavaḥ*—rats.

TRANSLATION

It was already known that Vena was very severe and cruel; therefore as soon as all the thieves and rogues in the state heard of his ascendance to the royal throne, they became very much afraid of him. Indeed, they hid themselves here and there as rats hide themselves from snakes.

PURPORT

When the government is very weak, rogues and thieves flourish. Similarly, when the government is very strong, all the thieves and rogues disappear or hide themselves. Of course Vena was not a very good king, but he was known to be cruel and severe. Thus the state at least became freed from thieves and rogues.

4.14.4

sa ārūḍha-nṛpa-sthāna
unnaddho 'ṣṭa-vibhūtibhiḥ

avamene mahā-bhāgān
stabdhaḥ sambhāvitaḥ svataḥ

SYNONYMS

saḥ—King Vena; *ārūḍha*—ascended to; *nṛpa-sthānaḥ*—the seat of the king; *unnaddhaḥ*—very proud; *aṣṭa*—eight; *vibhūtibhiḥ*—by opulences; *avamene*—began to insult; *mahā-bhāgān*—great personalities; *stabdhaḥ*—inconsiderate; *sambhāvitaḥ*—considered great; *svataḥ*—by himself.

TRANSLATION

When the King ascended to the throne, he became all-powerful with eight kinds of opulences. Consequently he became too proud. By virtue of his false prestige, he considered himself to be greater than anyone. Thus he began to insult great personalities.

PURPORT

In this verse the word aṣṭa-vibhūtibhiḥ, meaning by eight opulences, is very important. The king is supposed to possess eight kinds of opulences. By dint of mystic yoga practice, kings generally acquired these eight opulences. These kings were called rājarṣis, kings who were also great sages. By practicing mystic yoga, a rājarṣi could become smaller than the smallest, greater than the greatest, and could get whatever he desired. A rājarṣi could also create a kingdom, bring everyone under his control and rule them. These were some of the opulences of a king. King

Vena, however, was not practiced in yoga, but he became very proud of his royal position nonetheless. Because he was not very considerate, he began to misuse his power and insult great personalities.

4.14.5

evaṁ madāndha utsikto
niraṅkuśa iva dvipaḥ
paryaṭan ratham āsthāya
kampayann iva rodasī

SYNONYMS

evam—thus; *mada-andhaḥ*—being blind with power; *utsiktaḥ*—proud; *niraṅkuśaḥ*—uncontrolled; *iva*—like; *dvipaḥ*—an elephant; *paryaṭan*—traveling; *ratham*—a chariot; *āsthāya*—having mounted; *kampayan*—causing to tremble; *iva*—indeed; *rodasī*—the sky and earth.

TRANSLATION

When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom causing the sky and earth to tremble wherever he went.

4.14.6

na yaṣṭavyaṁ na dātavyaṁ
na hotavyaṁ dvijāḥ kvacit
iti nyavārayad dharmaṁ
bherī-ghoṣeṇa sarvaśaḥ

SYNONYMS

na—not; *yaṣṭavyam*—any sacrifices can be performed; *na*—not; *dātavyam*—any charity can be given; *na*—not; *hotavyam*—any clarified butter can be offered; *dvijāḥ*—O twice-born; *kvacit*—at any time; *iti*—thus; *nyavārayat*—he stopped; *dharmam*—the procedures of religious principles; *bherī*—of kettledrums; *ghoṣeṇa*—with the sound; *sarvaśaḥ*—everywhere.

TRANSLATION

All the twice-born [brāhmaṇas] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettledrums throughout the countryside. In other words, he stopped all kinds of religious rituals.

PURPORT

What was committed by King Vena many years ago is at present being carried out by atheistic governments all over the world.

The world situation is so tense that at any moment governments may issue declarations to stop religious rituals. Eventually the world situation will become so degraded that it will be impossible for pious men to live on the planet. Therefore sane people should execute Kṛṣṇa consciousness very seriously so that they can go back home, back to Godhead, without having to further suffer the miserable conditions predominant in this universe.

4.14.7

venasyāvekṣya munayo
durvṛttasya viceṣṭitam
vimṛśya loka-vyasanaṁ
kṛpayocuḥ sma satriṇaḥ

SYNONYMS

venasya—of King Vena; *āvekṣya*—after observing; *munayaḥ*—all the great sages; *durvṛttasya*—of the great rogue; *viceṣṭitam*—activities; *vimṛśya*—considering; *loka-vyasanam*—danger to the people in general; *kṛpayā*—out of compassion; *ūcuḥ*—talked; *sma*—in the past; *satriṇaḥ*—the performers of sacrifices.

TRANSLATION

Therefore all the great sages assembled together, and, after observing cruel Vena's atrocities, concluded that a great danger and catastrophe was approaching the people of the world. Thus out of compassion they began

to talk amongst themselves, for they themselves were the sacrificial performers.

PURPORT

Before King Vena was enthroned, all the great sages were very much anxious to see to the welfare of society. When they saw that King Vena was most irresponsible, cruel and atrocious, they again began to think of the welfare of the people. It should be understood that sages, saintly persons and devotees are not unconcerned with the people's welfare. Ordinary karmīs are busy acquiring money for sense gratification, and ordinary jñānīs are socially aloof when they speculate on liberation, but actual devotees and saintly persons are always anxious to see how the people can be made happy both materially and spiritually. Therefore the great sages began to consult one another on how to get out of the dangerous atmosphere created by King Vena.

4.14.8

aho ubhayataḥ prāptaṁ
lokasya vyasanaṁ mahat
dāruṇy ubhayato dīpte
iva taskara-pālayoḥ

SYNONYMS

aho—alas; *ubhayataḥ*—from both directions; *prāptam*—received; *lokasya*—of the people in general; *vyasanam*—danger; *mahat*—

great; *dāruṇi*—a log; *ubhayataḥ*—from both sides; *dīpte*—burning; *iva*—like; *taskara*—from thieves and rogues; *pālayoḥ*—and from the king.

TRANSLATION

When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.

4.14.9

arājaka-bhayād eṣa
kṛto rājātad-arhaṇaḥ
tato 'py āsīd bhayaṁ tv adya
kathaṁ syāt svasti dehinām

SYNONYMS

arājaka—being without a king; *bhayāt*—out of fear; *eṣaḥ*—this Vena; *kṛtaḥ*—was made; *rājā*—the king; *a-tat-arhaṇaḥ*—though not qualified for it; *tataḥ*—from him; *api*—also; *āsīt*—there was; *bhayam*—danger; *tu*—then; *adya*—now; *katham*—how; *syāt*—can there be; *svasti*—happiness; *dehinām*—of the people in general.

TRANSLATION

Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?

PURPORT

In Bhagavad-gītā (Bg. 18.5) it is stated that even in the renounced order one should not give up sacrifice, charity and penance. The brahmacārīs must perform sacrifices, the gṛhasthas must give in charity, and those in the renounced order of life (the vānaprasthas and sannyāsīs) must practice penance and austerities. These are the procedures by which everyone can be elevated to the spiritual platform. When the sages and saintly persons saw that King Vena had stopped all these functions, they became concerned about the people's progress. Saintly people preach God consciousness or Kṛṣṇa consciousness because they are anxious to save the general populace from the dangers of animalistic life. There must be a good government to see that the citizens are actually executing their religious rituals, and thieves and rogues must be curbed. When this is done, the people can advance peacefully in spiritual consciousness and make their lives successful.

4.14.10

aher iva payaḥ-poṣaḥ
poṣakasyāpy anartha-bhṛt
venaḥ prakṛtyaiva khalaḥ
sunīthā-garbha-sambhavaḥ

SYNONYMS

aheḥ—of a snake; *iva*—like; *payaḥ*—with milk; *poṣaḥ*—the maintaining; *poṣakasya*—of the maintainer; *api*—even; *anartha*—against the interest; *bhṛt*—becomes; *venaḥ*—King Vena; *prakṛtyā*—by nature; *eva*—certainly; *khalaḥ*—mischievous; *sunīthā*—of Sunīthā, Vena's mother; *garbha*—the womb; *sambhavaḥ*—born of.

TRANSLATION

The sages began to think within themselves: Because he was born in the womb of Sunīthā, King Vena is by nature very mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.

PURPORT

Saintly persons are generally aloof from social activities and the materialistic way of life. King Vena was supported by the saintly persons just to protect the citizens from the hands of rogues and thieves, but after his ascendance to the throne, he became a

source of trouble to the sages. Saintly people are especially interested in performing sacrifices and austerities for the advancement of spiritual life, but Vena, instead of being obliged because of the saints' mercy, turned out to be their enemy because he prohibited them from executing their ordinary duties. A serpent who is maintained with milk and bananas simply stores poison in his teeth and awaits the day to bite his master.

4.14.11

nirūpitaḥ prajā-pālaḥ
sa jighāṁsati vai prajāḥ
tathāpi sāntvayemāmuṁ
nāsmāṁs tat-pātakaṁ spṛśet

SYNONYMS

nirūpitaḥ—appointed; *prajā-pālaḥ*—the king; *saḥ*—he; *jighāṁsati*—desires to harm; *vai*—certainly; *prajāḥ*—the citizens; *tathā api*—nevertheless; *sāntvayema*—we should pacify; *amum*—him; *na*—not; *asmān*—us; *tat*—his; *pātakam*—sinful result; *spṛśet*—may touch.

TRANSLATION

We appointed this Vena king of the state in order to give protection to the citizens, but now he has become the enemy of the citizens. Despite all these discrepancies,

we should at once try to pacify him. By doing so, we may not be touched by the sinful results caused by him.

PURPORT

The saintly sages elected King Vena to become king, but he proved to be mischievous; therefore the sages were very much afraid of incurring sinful reaction. The law of karma even prohibits a person to associate with a mischievous individual. By electing Vena to the throne, the saintly sages certainly associated with him. Ultimately King Vena became so mischievous that the saintly sages actually became afraid of becoming contaminated by his activities. Thus before taking any action against him, the sages tried to pacify and correct him so that he might turn from his mischief.

4.14.12

tad-vidvadbhir asad-vṛtto
veno 'smābhiḥ kṛto nṛpaḥ
sāntvito yadi no vācaṁ
na grahīṣyaty adharma-kṛt
loka-dhikkāra-sandagdhaṁ
dahiṣyāmaḥ sva-tejasā

SYNONYMS

tat—his mischievous nature; *vidvadbhiḥ*—aware of; *asat-vṛttaḥ*—impious; *venaḥ*—Vena; *asmābhiḥ*—by us; *kṛtaḥ*—was made; *nṛpaḥ*

—king; *sāntvitaḥ*—(in spite of) being pacified; *yadi*—if; *naḥ*—our; *vācam*—words; *na*—not; *grahīṣyati*—he will accept; *adharma-kṛt*—the most mischievous; *loka-dhik-kāra*—by public condemnation; *sandagdham*—burned; *dahiṣyāmaḥ*—we shall burn; *sva-tejasā*—by our prowess.

TRANSLATION

The saintly sages continued thinking: Of course we are completely aware of his mischievous nature. Yet nevertheless we enthroned Vena. If we cannot persuade King Vena to accept our advice, he will be condemned by the public, and we will join them. Thus by our prowess we shall burn him to ashes.

PURPORT

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the brāhmaṇas do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the

mahā-mantra, Hare Kṛṣṇa. By the grace of Lord Caitanya, by simply chanting this Hare Kṛṣṇa mahā-mantra, the general populace can derive all benefits without political implications.

4.14.13

evam adhyavasāyainaṁ
munayo gūḍha-manyavaḥ
upavrajyābruvan venaṁ
sāntvayitvā ca sāmabhiḥ

SYNONYMS

evam—thus; *adhyavasāya*—having decided; *enam*—him; *munayaḥ*—the great sages; *gūḍha-manyavaḥ*—concealing their anger; *upavrajya*—having approached; *abruvan*—spoke; *venam*—to King Vena; *sāntvayitvā*—after pacifying; *ca*—also; *sāmabhiḥ*—with sweet words.

TRANSLATION

The great sages, having thus decided, approached King Vena. Concealing their real anger, they pacified him with sweet words and then spoke as follows.

4.14.14

munaya ūcuḥ
nṛpa-varya nibodhaitad

yat te vijñāpayāma bhoḥ
āyuḥ-śrī-bala-kīrtīnāṁ
tava tāta vivardhanam

SYNONYMS

munayaḥ ūcuḥ—the great sages said; *nṛpa-varya*—O best of the kings; *nibodha*—kindly try to understand; *etat*—this; *yat*—which; *te*—to you; *vijñāpayāma*—we shall instruct; *bhoḥ*—O King; *āyuḥ*—duration of life; *śrī*—opulences; *bala*—strength; *kīrtīnām*—good reputation; *tava*—your; *tāta*—dear son; *vivardhanam*—which will increase.

TRANSLATION

The great sages said: Dear King, we have come to give you good advice. Kindly hear us with great attention. By doing so, your duration of life, and your opulence, strength and reputation will increase.

PURPORT

According to Vedic civilization, in a monarchy the king is advised by saintly persons and sages. By taking their advice, he can become the greatest executive power, and everyone in his kingdom will be happy, peaceful and prosperous. The great kings were very responsible in taking the instructions given by great saintly personalities. The kings used to accept the instructions given by great sages like Parāśara, Vyāsadeva, Nārada, Devala and Asita, etc. In other words, they would first accept the

authority of saintly persons and then execute their monarchical power. Unfortunately, in the present age of Kali, the head of government does not follow the instructions given by the saintly persons; therefore neither the citizens nor the men of government are very happy. Their duration of life is shortened, and almost everyone is wretched and bereft of bodily strength and spiritual power. If citizens want to be happy and prosperous in this democratic age, they should not elect rascals and fools who have no respect for saintly persons.

4.14.15

dharma ācaritaḥ puṁsāṁ
vāṅ-manaḥ-kāya-buddhibhiḥ
lokān viśokān vitaraty
athānantyam asaṅginām

SYNONYMS

dharmaḥ—religious principles; *ācaritaḥ*—executed; *puṁsām*—to persons; *vāk*—by words; *manaḥ*—mind; *kāya*—body; *buddhibhiḥ*—and by intelligence; *lokān*—the planets; *viśokān*—without misery; *vitarati*—bestow; *atha*—certainly; *ānantyam*—unlimited happiness, liberation; *asaṅginām*—to those free from material influence.

TRANSLATION

Those who live according to religious principles and who follow them by words, mind, body and intelligence

are elevated to the heavenly kingdom, which is devoid of all miseries. Being thus rid of the material influence, they achieve unlimited happiness in life.

PURPORT

The saintly sages herein instruct that the king or head of government should set an example by living a religious life. As stated in Bhagavad-gītā, religion means worshiping the Supreme Personality of Godhead. One should not simply make a show of religious life, but one should perform devotional service perfectly with words, mind, body and good intelligence. By doing so, not only will the king or government head rid himself of the contamination of the material modes of nature, but the general public will also, and they will all become gradually elevated to the kingdom of God and go back home, back to Godhead. The instructions given herein serve as a summary of how the head of government should execute his ruling power and thus attain happiness not only in this life but also in the life after death.

4.14.16

sa te mā vinaśed vīra
prajānāṁ kṣema-lakṣaṇaḥ
yasmin vinaṣṭe nṛpatir
aiśvaryād avarohati

SYNONYMS

saḥ—that spiritual life; *te*—by you; *mā*—do not; *vinaśet*—let it be spoiled; *vīra*—O hero; *prajānām*—of the people; *kṣema-lakṣaṇaḥ*—the cause of prosperity; *yasmin*—which; *vinaṣṭe*—being spoiled; *nṛpatiḥ*—the king; *aiśvaryāt*—from opulence; *avarohati*—falls down.

TRANSLATION

The sages continued: O great hero, for this reason you should not be the cause of spoiling the spiritual life of the general populace. If their spiritual life is spoiled because of your activities, you will certainly fall down from your opulent and royal position.

PURPORT

Formerly, in practically all parts of the world, there were monarchies, but gradually as monarchy declined from the ideal life of religion to the godless life of sense gratification, monarchies all over the world were abolished. However, simply abolishing monarchy and replacing it with democracy is not sufficient unless the government men are religious and follow in the footsteps of great religious personalities.

4.14.17

rājann asādhv-amātyebhyaś
corādibhyaḥ prajā nṛpaḥ

rakṣan yathā baliṁ gṛhṇann
iha pretya ca modate

SYNONYMS

rājan—O King; *asādhu*—mischievous; *amātyebhyaḥ*—from ministers; *cora-ādibhyaḥ*—from thieves and rogues; *prajāḥ*—the citizens; *nṛpaḥ*—the king; *rakṣan*—protecting; *yathā*—accordingly as; *balim*—taxes; *gṛhṇan*—accepting; *iha*—in this world; *pretya*—after death; *ca*—also; *modate*—enjoys.

TRANSLATION

The saintly persons continued: When the king protects the citizens from the disturbances of mischievous ministers as well as from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.

PURPORT

The duty of a pious king is described very nicely in this verse. His first and foremost duty is to give protection to the citizens from thieves and rogues as well as from ministers who are no better than thieves and rogues. Formerly, ministers were appointed by the king and were not elected. Consequently, if the king was not very pious or strict, the ministers would become thieves and rogues and exploit the innocent citizens. It is the king's duty to see that there is no increase of thieves and rogues either in the

government secretariat or in the departments of public affairs. If a king cannot give protection to citizens from thieves and rogues both in the government service and in public affairs, he has no right to exact taxes from them. In other words, the king or the government that taxes can levy taxes from the citizens only if the king or government is able to give protection to the citizens from thieves and rogues.

In the Twelfth Canto of Śrīmad-Bhāgavatam there is a description of these thieves and rogues in government service. As stated: prajās te bhakṣayiṣyanti mlecchā rājanya-rūpiṇaḥ (Bhāg. 12.1.42). "These proud mlecchas [persons who are less than śūdras], representing themselves as kings, will tyrannize their subjects, and their subjects, on the other hand, will cultivate the most vicious practices. Thus practicing evil habits and behaving foolishly, the subjects will be like their rulers." The idea is that in the democratic days of Kali-yuga, the general population will fall down to the standard of śūdras. As stated (kalau śūdra-sambhavaḥ), practically the whole population of the world will be śūdra. A śūdra is a fourth-class man who is only fit to work for the three higher social castes. Being fourth-class men, śūdras are not very intelligent. Since the population is fallen in these democratic days, they can only elect a person in their category, but a government cannot run very well when it is run by śūdras. The second class of men, known as kṣatriyas, are especially meant for governing a country under the direction of saintly persons (brāhmaṇas) who are supposed to be very intelligent. In other ages—in Satya-yuga, Tretā-yuga and Dvāpara-yuga—the

general populace was not so degraded, and the head of government was never elected. The king was the supreme executive personality, and if he caught any ministers stealing like thieves and rogues, he would at once have them killed or dismissed from service. As it was the duty of the king to kill thieves and rogues, it was similarly his duty to immediately kill dishonest ministers in government service. By such strict vigilance, the king could run the government very well, and the citizens would be happy to have such a king. The conclusion is that unless the king is perfectly able to give protection to the citizens from rogues and thieves, he has no right to levy taxes from the citizens for his own sense gratification. However, if he gives all protection to the citizens and levies taxes on them, he can live very happily and peacefully in this life, and at the end of this life be elevated to the heavenly kingdom or even to the Vaikuṇṭhas, where he would be happy in all respects.

4.14.18

> *yasya rāṣṭre pure caiva*
> *bhagavān yajña-pūruṣaḥ*
> *ijyate svena dharmeṇa*
> *janair varṇāśramānvitaiḥ*

SYNONYMS

yasya—whose; *rāṣṭre*—in the state or kingdom; *pure*—in the cities; *ca*—also; *eva*—certainly; *bhagavān*—the Supreme Personality of

Godhead; *yajña-pūruṣaḥ*—who is the enjoyer of all sacrifices; *ijyate*—is worshiped; *svena*—their own; *dharmeṇa*—by occupation; *janaiḥ*—by the people; *varṇa-āśrama*—the system of eight social orders; *anvitaiḥ*—who follow.

TRANSLATION

The king is supposed to be pious in whose state and cities the general populace strictly observes the system of eight social orders of varṇa and āśrama, and where all citizens engage in worshiping the Supreme Personality of Godhead by their particular occupations.

PURPORT

The state's duty and the citizen's duty are very nicely explained in this verse. The activities of the government head, or king, as well as the activities of the citizens, should be so directed that ultimately everyone engages in devotional service to the Supreme Personality of Godhead. The king, or government head, is supposed to be the representative of the Supreme Personality of Godhead and is therefore supposed to see that things go on nicely and that the citizens are situated in the scientific social order comprised of four varṇas and four āśramas. In the Viṣṇu Purāṇa it is stated that unless people are educated or situated in the scientific social order comprised of four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and four āśramas (brahmacarya, gṛhastha, vānaprastha and sannyāsa), society can never be considered real human society, nor can it make any advancement

towards the ultimate goal of human life. It is the duty of the government to see that things go on in terms of varṇa and āśrama. As stated herein, bhagavān yajña-pūruṣaḥ—the Supreme Personality of Godhead, Kṛṣṇa, is the yajña-pūruṣa. As stated in Bhagavad-gītā: bhoktāraṁ yajña-tapasām (Bg. 5.29). Kṛṣṇa is the ultimate purpose of all sacrifice. He is also the enjoyer of all sacrifices; therefore He is known as yajña-pūruṣa. The word yajña-pūruṣa indicates Lord Viṣṇu or Lord Kṛṣṇa, or any Personality of Godhead in the category of viṣṇu-tattva. In perfect human society, people are situated in the orders of varṇa and āśrama and are engaged in worshiping Lord Viṣṇu by their respective activities. Every citizen engaged in an occupation renders service by the resultant actions of his activities. That is the perfection of life. As stated in Bhagavad-gītā:

yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection." (Bg. 18.46)

Thus the brāhmaṇas, kṣatriyas, śūdras and vaiśyas must execute their prescribed duties as these duties are stated in the śāstras. In this way everyone can satisfy the Supreme Personality of Godhead, Viṣṇu. The king, or government head, has to see that the citizens are thus engaged. In other words, the state or the government must not deviate from its duty by declaring that the state is a secular one which has no interest in whether or not the

people advance in varṇāśrama-dharma. Today people engaged in government service and people who rule over the citizens have no respect for the varṇāśrama-dharma. They complacently feel that the state is secular. In such a government, no one can be happy. The people must follow the varṇāśrama-dharma, and the king must see that they are following it nicely.

4.14.19

tasya rājño mahā-bhāga
bhagavān bhūta-bhāvanaḥ
parituṣyati viśvātmā
tiṣṭhato nija-śāsane

SYNONYMS

tasya—with him; *rājñaḥ*—the king; *mahā-bhāga*—O noble one; *bhagavān*—the Supreme Personality of Godhead; *bhūta-bhāvanaḥ*—who is the original cause of the cosmic manifestation; *parituṣyati*—becomes satisfied; *viśva-ātmā*—the Supersoul of the entire universe; *tiṣṭhataḥ*—being situated; *nija-śāsane*—in his own governing situation.

TRANSLATION

O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.

PURPORT

It is a fact that the government's duty is to see that the Supreme Personality of Godhead is satisfied by the activities of the people as well as by the activities of the government. There is no possibility of happiness if the government or citizenry have no idea of Bhagavān, the Supreme Personality of Godhead, who is the original cause of the cosmic manifestation, or if they have no knowledge of bhūta-bhāvana, who is viśvātmā, or the Supersoul, the soul of everyone's soul. The conclusion is that without engaging in devotional service, neither the citizens nor the government can be happy in any way. At the present moment neither the king nor the governing body is interested in seeing that the people are engaged in the devotional service of the Supreme Personality of Godhead. Rather, they are more interested in advancing the machinery of sense gratification. Consequently they are becoming more and more implicated in the complex machinery of the stringent laws of nature. People should be freed from the entanglement of the three modes of material nature, and the only process by which this is possible is surrender unto the Supreme Personality of Godhead. This is advised in Bhagavad-gītā. Unfortunately neither the government nor the people in general have any idea of this; they are simply interested in sense gratification and in being happy in this life. The word nija-śāsane (in his own governmental duty) indicates that both the government and the citizens are responsible for the execution of varṇāśrama-dharma. Once the populace is situated

in the varṇāśrama-dharma, there is every possibility of real life and prosperity both in this world and in the next.

4.14.20

tasmiṁs tuṣṭe kim aprāpyaṁ
jagatām īśvareśvare
lokāḥ sapālā hy etasmai
haranti balim ādṛtāḥ

SYNONYMS

tasmin—when He; *tuṣṭe*—is satisfied; *kim*—what; *aprāpyam*—impossible to achieve; *jagatām*—of the universe; *īśvara-īśvare*—the controller of the controllers; *lokāḥ*—the inhabitants of the planets; *sapālāḥ*—with their presiding deities; *hi*—for this reason; *etasmai*—unto Him; *haranti*—offer; *balim*—paraphernalia for worship; *ādṛtāḥ*—with great pleasure.

TRANSLATION

The Supreme Personality of Godhead is worshiped by the great demigods, controllers of universal affairs. When He is satisfied, nothing is impossible to achieve. For this reason all the demigods, presiding deities of different planets, as well as the inhabitants of their planets, take great pleasure in offering all kinds of paraphernalia for His worship.

PURPORT

All Vedic civilization is summarized in this verse: all living entities, either on this planet or on other planets, have to satisfy the Supreme Personality of Godhead by their respective duties. When He is satisfied, all necessities of life are automatically supplied. In the Vedas it is also stated: eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Up. 2.2.13). From the Vedas we understand that He is supplying everyone's necessities, and we can actually see that the lower animals, the birds and the bees, have no business or profession, yet they are not dying for want of food. They are all living in nature's way, and they all have the necessities of life provided—namely eating, sleeping, mating and defending.

Human society, however, has artificially created a type of civilization which makes one forgetful of his relationship with the Supreme Personality of Godhead. Modern society even enables one to forget the Supreme Personality of Godhead's grace and mercy. Consequently modern civilized man is always unhappy and in need of things. People do not know that the ultimate goal of life is to approach Lord Viṣṇu and satisfy Him. They have taken this materialistic way of life as everything and have become captivated by materialistic activities. Indeed, their leaders are always encouraging them to follow this path, and the general populace, being ignorant of the laws of God, is following their blind leaders down the path of unhappiness. In order to rectify this world situation, all people should be trained in Kṛṣṇa consciousness and act in accordance with the varṇāśrama

system. The state should also see that the people are engaged in satisfying the Supreme Personality of Godhead. This is the primary duty of the state. The Kṛṣṇa consciousness movement was started to convince the general populace to adopt the best process by which to satisfy the Supreme Personality of Godhead and thus solve all problems.

4.14.21

taṁ sarva-lokāmara-yajña-saṅgrahaṁ
trayīmayaṁ dravyamayaṁ tapomayam
yajñair vicitrair yajato bhavāya te
rājan sva-deśān anuroddhum arhasi

SYNONYMS

tam—Him; *sarva-loka*—in all planets; *amara*—with the predominating deities; *yajña*—sacrifices; *saṅgraham*—who accepts; *trayī-mayam*—the sum total of the three *Vedas*; *dravya-mayam*—the owner of all paraphernalia; *tapaḥ-mayam*—the goal of all austerity; *yajñaiḥ*—by sacrifices; *vicitraiḥ*—various; *yajataḥ*—worshiping; *bhavāya*—for elevation; *te*—your; *rājan*—O King; *sva-deśān*—your countrymen; *anuroddhum*—to direct; *arhasi*—you ought.

TRANSLATION

Dear King, the Supreme Personality of Godhead, along with the predominating deities, is the enjoyer of the

results of all sacrifices in all planets. The Supreme Lord is the sum total of the three Vedas, the owner of everything, and the ultimate goal of all austerity. Therefore your countrymen should engage in performing various sacrifices for your elevation. Indeed, you should always direct them towards the offering of sacrifices.

4.14.22

yajñena yuṣmad-viṣaye dvijātibhir
vitāyamānena surāḥ kalā hareḥ
sviṣṭāḥ sutuṣṭāḥ pradiśanti vāñchitaṁ
tad-dhelanaṁ nārhasi vīra ceṣṭitum

SYNONYMS

yajñena—by sacrifice; *yuṣmat*—your; *viṣaye*—in the kingdom; *dvijātibhiḥ*—by the *brāhmaṇas*; *vitāyamānena*—being performed; *surāḥ*—all the demigods; *kalāḥ*—expansions; *hareḥ*—of the Personality of Godhead; *su-iṣṭāḥ*—being properly worshiped; *su-tuṣṭāḥ*—very much satisfied; *pradiśanti*—will give; *vāñchitam*—desired result; *tat-helanam*—disrespect to them; *na*—not; *arhasi*—you ought; *vīra*—O hero; *ceṣṭitum*—to do.

TRANSLATION

When all the brāhmaṇas engage in performing sacrifices in your kingdom, all the demigods, who are

plenary expansions of the Lord, will be very much satisfied by their activities and will give you your desired result. Therefore, O hero, do not stop the sacrificial performances. If you stop them, you will disrespect the demigods.

4.14.23

vena uvāca
bāliśā bata yūyaṁ vā
adharme dharma-māninaḥ
ye vṛttidaṁ patiṁ hitvā
jāraṁ patim upāsate

SYNONYMS

venaḥ—King Vena; *uvāca*—replied; *bāliśāḥ*—childish; *bata*—oh; *yūyam*—all of you; *vā*—indeed; *adharme*—in irreligious principles; *dharma-māninaḥ*—accepting as religious; *ye*—all of you who; *vṛttidam*—providing maintenance; *patim*—husband; *hitvā*—giving up; *jāram*—paramour; *patim*—husband; *upāsate*—worship.

TRANSLATION

King Vena replied: You are not at all experienced. It is very much regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real

husband who maintains you and are searching after some paramour to worship.

PURPORT

King Vena was so foolish that he accused the saintly sages of being inexperienced like small children. In other words, he was accusing them of not having perfect knowledge. In this way he could reject their advice and make accusations against them, comparing them with a woman who does not care for her husband who maintains her but goes to satisfy a paramour who does not maintain her. The purpose of this simile is apparent. It is the duty of the kṣatriyas to engage the brāhmaṇas in different types of religious activities, and the king is supposed to be the maintainer of the brāhmaṇas. If the brāhmaṇas do not worship the king and go to the demigods, they are as polluted as unchaste women.

4.14.24

avajānanty amī mūḍhā
nṛpa-rūpiṇam īśvaram
nānuvindanti te bhadram
iha loke paratra ca

SYNONYMS

avajānanti—disrespect; *amī*—those (who); *mūḍhāḥ*—being ignorant; *nṛpa-rūpiṇam*—in the form of the king; *īśvaram*—the

Personality of Godhead; *na*—not; *anuvindanti*—experience; *te*—they; *bhadram*—happiness; *iha*—in this; *loke*—world; *paratra*—after death; *ca*—also.

TRANSLATION

Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.

4.14.25

ko yajña-puruṣo nāma
yatra vo bhaktir īdṛśī
bhartṛ-sneha-vidūrāṇāṁ
yathā jāre kuyoṣitām

SYNONYMS

kaḥ—who (is); *yajña-puruṣaḥ*—the enjoyer of all sacrifices; *nāma*—by name; *yatra*—unto whom; *vaḥ*—your; *bhaktiḥ*—devotional service; *īdṛśī*—so great; *bhartṛ*—for the husband; *sneha*—affection; *vidūrāṇām*—bereft of; *yathā*—like; *jāre*—unto the paramour; *ku-yoṣitām*—of unchaste women.

TRANSLATION

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is

exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

4.14.26-27

viṣṇur viriñco giriśa
indro vāyur yamo raviḥ
parjanyo dhanadaḥ somaḥ
kṣitir agnir apāmpatiḥ

ete cānye ca vibudhāḥ
prabhavo vara-śāpayoḥ
dehe bhavanti nṛpateḥ
sarva-devamayo nṛpaḥ

SYNONYMS

viṣṇuḥ—Lord Viṣṇu; *viriñcaḥ*—Lord Brahmā; *giriśaḥ*—Lord Śiva; *indraḥ*—Lord Indra; *vāyuḥ*—Vāyu, the director of the air; *yamaḥ*—Yama, the superintendent of death; *raviḥ*—the sun-god; *parjanyaḥ*—the director of rainfall; *dhana-daḥ*—Kuvera, the treasurer; *somaḥ*—the moon-god; *kṣitiḥ*—the predominating deity of the earth; *agniḥ*—the fire-god; *apām-patiḥ*—Varuṇa, the lord of waters; *ete*—all these; *ca*—and; *anye*—others; *ca*—also; *vibudhāḥ*—demigods; *prabhavaḥ*—competent; *vara-śāpayoḥ*—in both benediction and curse; *dehe*—in the body; *bhavanti*—abide; *nṛpateḥ*—of the king; *sarva-devamayaḥ*—comprising all demigods; *nṛpaḥ*—the king.

TRANSLATION

Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vāyu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Varuṇa, the lord of waters, and all others who are great and competent to bestow benedictions or to curse, all abide in the body of the king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.

PURPORT

There are many demons who think of themselves as the Supreme and present themselves as the directors of the sun, moon and other planets. This is all due to false pride. Similarly, King Vena developed the demonic mentality and presented himself as the Supreme Personality of Godhead. Such demons are numerous in this age of Kali, and all of them are condemned by great sages and saintly persons.

4.14.28

tasmān māṁ karmabhir viprā
yajadhvaṁ gata-matsarāḥ

baliṁ ca mahyaṁ harata
matto 'nyaḥ ko 'gra-bhuk pumān

SYNONYMS

tasmāt—for this reason; *mām*—me; *karmabhiḥ*—by ritualistic activities; *viprāḥ*—O *brāhmaṇas*; *yajadhvam*—worship; *gata*—without; *matsarāḥ*—being envious; *balim*—paraphernalia for worship; *ca*—also; *mahyam*—unto me; *harata*—bring; *mattaḥ*—than me; *anyaḥ*—other; *kaḥ*—who (is); *agra-bhuk*—the enjoyer of the first oblations; *pumān*—personality.

TRANSLATION

King Vena continued: For this reason, O brāhmaṇas, you should abandon your envy of me, and, by your ritualistic activities, you should worship me and offer me all paraphernalia. If you are intelligent, you should know that there is no personality superior to me, who can accept the first oblations of all sacrifices.

PURPORT

As stated by Kṛṣṇa Himself throughout Bhagavad-gītā, there is no truth superior to Him. King Vena was imitating the Supreme Personality of Godhead and was also speaking out of false pride, presenting himself as the Supreme Lord. These are all characteristics of a demonic person.

4.14.29

maitreya uvāca
itthaṁ viparyaya-matiḥ
pāpīyān utpathaṁ gataḥ
anunīyamānas tad-yācñāṁ
na cakre bhraṣṭa-maṅgalaḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *ittham*—thus; *viparyaya-matiḥ*—one who has developed perverse intelligence; *pāpīyān*—most sinful; *utpatham*—from the right path; *gataḥ*—having gone; *anunīyamānaḥ*—being offered all respect; *tat-yācñām*—the request of the sages; *na*—not; *cakre*—accepted; *bhraṣṭa*—bereft of; *maṅgalaḥ*—all good fortune.

TRANSLATION

The great sage Maitreya continued: Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune. He could not accept the requests of the great sages, which the sages put before him with great respect, and therefore he was condemned.

PURPORT

The demons certainly cannot have any faith in the words of authorities. In fact, they are always disrespectful to authorities. They manufacture their own religious principles and disobey great personalities like Vyāsa, Nārada, and even the Supreme Personality of Godhead, Kṛṣṇa. As soon as one disobeys authority, he immediately becomes very sinful and loses his good fortune. The King was so puffed up and impudent that he dared disrespect the great saintly personalities, and this brought him ruination.

4.14.30

iti te 'sat-kṛtās tena
dvijāḥ paṇḍita-māninā
bhagnāyāṁ bhavya-yācñāyāṁ
tasmai vidura cukrudhuḥ

SYNONYMS

iti—thus; *te*—all the great sages; *asat-kṛtāḥ*—being insulted; *tena*—by the King; *dvijāḥ*—the *brāhmaṇas*; *paṇḍita-māninā*—thinking himself to be very learned; *bhagnāyām*—being broken; *bhavya*—auspicious; *yācñāyām*—their request; *tasmai*—at him; *vidura*—O Vidura; *cukrudhuḥ*—became very angry.

TRANSLATION

My dear Vidura, all good fortune unto you. The foolish King, who thought himself to be very learned, thus insulted the great sages, and the sages, being brokenhearted by the King's words, became very angry at him.

4.14.31

hanyatāṁ hanyatām eṣa
pāpaḥ prakṛti-dāruṇaḥ
jīvañ jagad asāv āśu
kurute bhasmasād dhruvam

SYNONYMS

hanyatām—kill him; *hanyatām*—kill him; *eṣaḥ*—this king; *pāpaḥ*—representative of sin; *prakṛti*—by nature; *dāruṇaḥ*—most dreadful; *jīvan*—while living; *jagat*—the whole world; *asau*—he; *āśu*—very soon; *kurute*—will make; *bhasmasāt*—into ashes; *dhruvam*—certainly.

TRANSLATION

All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.

PURPORT

Saintly persons are generally very kind to all kinds of living entities, but they are not unhappy when a serpent or a scorpion is killed. It is not good for saintly persons to kill, but they are encouraged to kill demons who are exactly like serpents and scorpions. Therefore all the saintly sages decided to kill King Vena, who was so dreadful and dangerous to all human society. We can appreciate the extent to which the saintly sages actually controlled the king. If the king or government becomes demonic, it is the duty of a saintly person to upset the government and replace it with deserving persons who follow the orders and instructions of saintly persons.

4.14.32

nāyam arhaty asad-vṛtto
naradeva-varāsanam
yo 'dhiyajña-patiṁ viṣṇuṁ
vinindaty anapatrapaḥ

SYNONYMS

na—never; *ayam*—this man; *arhati*—deserves; *asat-vṛttaḥ*—full of impious activities; *nara-deva*—of the worldly king or worldly god; *vara-āsanam*—the exalted throne; *yaḥ*—he who; *adhiyajña-patim*—the master of all sacrifices; *viṣṇum*—Lord Viṣṇu; *vinindati*—insults; *anapatrapaḥ*—shameless.

TRANSLATION

The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Viṣṇu.

PURPORT

One should not at any time tolerate blasphemy and insults against Lord Viṣṇu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Viṣṇu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.

4.14.33

ko vainaṁ paricakṣīta
venam ekam ṛte 'śubham
prāpta īdṛśam aiśvaryaṁ
yad-anugraha-bhājanaḥ

SYNONYMS

kaḥ—who; *vā*—indeed; *enam*—the Lord; *paricakṣīta*—would blaspheme; *venam*—King Vena; *ekam*—alone; *ṛte*—but for; *aśubham*—inauspicious; *prāptaḥ*—having obtained; *īdṛśam*—like this; *aiśvaryam*—opulence; *yat*—whose; *anugraha*—mercy; *bhājanaḥ*—receiving.

TRANSLATION

But for King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead, by whose mercy one is awarded all kinds of fortune and opulence?

PURPORT

When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination. Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord.

4.14.34

> *itthaṁ vyavasitā hantum*
> *ṛṣayo rūḍha-manyavaḥ*
> *nijaghnur huṅkṛtair venaṁ*
> *hatam acyuta-nindayā*

SYNONYMS

ittham—thus; *vyavasitāḥ*—decided; *hantum*—to kill; *ṛṣayaḥ*—the sages; *rūḍha*—manifested; *manyavaḥ*—their anger; *nijaghnuḥ*—they killed; *hum-kṛtaiḥ*—by angry words or by sounds of *hum*; *venam*—King Vena; *hatam*—dead; *acyuta*—against the Supreme Personality of Godhead; *nindayā*—by blasphemy.

TRANSLATION

The great sages, thus manifesting their covert anger, immediately decided to kill the King. King Vena was already as good as dead due to his blasphemy against the Supreme Personality of Godhead. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.

4.14.35

ṛṣibhiḥ svāśrama-padaṁ
gate putra-kalevaram
sunīthā pālayām āsa
vidyā-yogena śocatī

SYNONYMS

ṛṣibhiḥ—by the sages; *sva-āśrama-padam*—to their own respective hermitages; *gate*—having returned; *putra*—of her son; *kalevaram*—the body; *sunīthā*—Sunīthā, the mother of King Vena; *pālayām āsa*

—preserved; *vidyā-yogena*—by *mantra* and ingredients; *śocatī*—while lamenting.

TRANSLATION

After all the sages returned to their respective hermitages, the mother of King Vena, Sunīthā, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras [mantra-yogena].

4.14.36

ekadā munayas te tu
sarasvat-salilāplutāḥ
hutvāgnīn sat-kathāś cakrur
upaviṣṭāḥ sarit-taṭe

SYNONYMS

ekadā—once upon a time; *munayaḥ*—all those great saintly persons; *te*—they; *tu*—then; *sarasvat*—of the River Sarasvatī; *salila*—in the water; *āplutāḥ*—bathed; *hutvā*—offering oblations; *agnīn*—into the fires; *sat-kathāḥ*—discussions about transcendental subject matters; *cakruḥ*—began to do; *upaviṣṭāḥ*—sitting; *sarit-taṭe*—by the side of the river.

TRANSLATION

Once upon a time, the same saintly persons, after taking their bath in the River Sarasvatī, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.

4.14.37

vīkṣyotthitāṁs tadotpātān
āhur loka-bhayaṅkarān
apy abhadram anāthāyā
dasyubhyo na bhaved bhuvaḥ

SYNONYMS

vīkṣya—having seen; *utthitān*—developed; *tadā*—then; *utpātān*—disturbances; *āhuḥ*—they began to say; *loka*—in society; *bhayam-karān*—causing panic; *api*—whether; *abhadram*—misfortune; *anāthāyāḥ*—having no ruler; *dasyubhyaḥ*—from thieves and rogues; *na*—not; *bhavet*—may happen; *bhuvaḥ*—of the world.

TRANSLATION

In those days there were various disturbances in the country that were creating a panic in society. Therefore all the sages began to talk amongst themselves: Since

the King is dead and there is no protector in the world, misfortune may befall the people in general on account of rogues and thieves.

PURPORT

Whenever there is a disturbance in the state, or a panic situation, the property and lives of the citizens become unsafe. This is caused by the uprising of various thieves and rogues. At such a time it is to be understood that the ruler, or the government, is dead. All of these misfortunes happened due to the death of King Vena. Thus the saintly persons became very anxious for the safety of the people in general. The conclusion is that even though saintly persons have no business in political affairs, they are always compassionate upon the people in general. Thus even though they are always aloof from society, still out of mercy and compassion they consider how the citizens can peacefully execute their rituals and follow the rules and regulations of varṇāśrama-dharma. That was the concern of these sages. In this age of Kali, everything is disturbed. Therefore saintly persons should take to the chanting of the Hare Kṛṣṇa mantra, as recommended in the śāstras. Harer nāma harer nāma harer nāmaiva kevalaṁ/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Both for spiritual and material prosperity, everyone should devotedly chant the Hare Kṛṣṇa mantra.

4.14.38

evaṁ mṛśanta ṛṣayo
dhāvatāṁ sarvato-diśam
pāṁsuḥ samutthito bhūriś
corāṇām abhilumpatām

SYNONYMS

evam—thus; *mṛśantaḥ*—while considering; *ṛṣayaḥ*—the great saintly persons; *dhāvatām*—running; *sarvataḥ-diśam*—from all directions; *pāṁsuḥ*—dust; *samutthitaḥ*—arose; *bhūriḥ*—much; *corāṇām*—from thieves and rogues; *abhilumpatām*—engaged in plundering.

TRANSLATION

When the great sages were carrying on their discussion in this way, they saw a dust storm arising from all directions. This storm was caused by the running of thieves and rogues who were engaged in plundering the citizens.

PURPORT

Thieves and rogues simply await some political upset in order to take the opportunity to plunder the people in general. To keep thieves and rogues inactive in their profession, a strong government is always required.

4.14.39-40

tad upadravam ājñāya
lokasya vasu lumpatām
bhartary uparate tasminn
anyonyaṁ ca jighāṁsatām

cora-prāyaṁ jana-padaṁ
hīna-sattvam arājakam
lokān nāvārayañ chaktā
api tad-doṣa-darśinaḥ

SYNONYMS

tat—at that time; *upadravam*—the disturbance; *ājñāya*—understanding; *lokasya*—of the people in general; *vasu*—riches; *lumpatām*—by those who were plundering; *bhartari*—the protector; *uparate*—being dead; *tasmin*—King Vena; *anyonyam*—one another; *ca*—also; *jighāṁ-satām*—desiring to kill; *cora-prāyam*—full of thieves; *jana-padam*—the state; *hīna*—bereft of; *sattvam*—regulation; *arājakam*—without a king; *lokān*—the thieves and rogues; *na*—not; *avārayan*—they subdued; *śaktāḥ*—able to do so; *api*—although; *tat-doṣa*—the fault of that; *darśinaḥ*—considering.

TRANSLATION

Upon seeing the dust storm, the saintly persons could understand that there were a great deal of irregularities

due to the death of King Vena. Without government, the state was devoid of law and order, and consequently there was a great uprising of murderous thieves and rogues who were plundering the riches of the people in general. Although the great sages could subdue the disturbance by their powers—just as they could kill the King—they nonetheless considered it improper on their part to do so. Thus they did not attempt to stop the disturbance.

PURPORT

The saintly persons and great sages killed King Vena out of emergency, but they did not choose to take part in the government in order to subdue the uprising of thieves and rogues, which took place after the death of King Vena. It is not the duty of brāhmaṇas and saintly persons to kill, although they may sometimes do so in the case of an emergency. They could kill all the thieves and rogues by the prowess of their mantras, but they thought it the duty of kṣatriya kings to do so. Thus they reluctantly did not take part in the killing business.

4.14.41

> *brāhmaṇaḥ sama-dṛk śānto*
> *dīnānāṁ samupekṣakaḥ*
> *sravate brahma tasyāpi*
> *bhinna-bhāṇḍāt payo yathā*

SYNONYMS

brāhmaṇaḥ—a *brāhmaṇa*; *sama-dṛk*—equipoised; *śāntaḥ*—peaceful; *dīnānām*—the poor; *samupekṣakaḥ*—grossly neglecting; *sravate*—diminishes; *brahma*—spiritual power; *tasya*—his; *api*—certainly; *bhinna-bhāṇḍāt*—from a cracked pot; *payaḥ*—water; *yathā*—just as.

TRANSLATION

The great sages began to think that although a brāhmaṇa is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brāhmaṇa's spiritual power diminishes, just as water kept in a cracked pot leaks out.

PURPORT

Brāhmaṇas, the topmost section of human society, are mostly devotees. They are generally not aware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes. Almost all the sages go to the Himalayas for their personal benefit, but Prahlāda Mahārāja said that he did not want liberation alone. He decided to wait until he was able to deliver all the fallen souls of the world.

In their elevated condition, the brāhmaṇas are called Vaiṣṇavas. There are two types of brāhmaṇas—namely, brāhmaṇa-paṇḍita and brāhmaṇa-vaiṣṇava. A qualified brāhmaṇa is naturally very learned, but when his learning is advanced in understanding the Supreme Personality of Godhead, he becomes a brāhmaṇa-vaiṣṇava. Unless one becomes a Vaiṣṇava, one's perfection of brahminical culture is incomplete.

The saintly persons considered very wisely that although King Vena was very sinful, he was nonetheless born in a family descending from Dhruva Mahārāja. Therefore the semina in the family must be protected by the Supreme Personality of Godhead, Keśava. As such, the sages wanted to take some steps to relieve the situation. For want of a king, everything was being disturbed and turned topsy-turvy.

4.14.42

nāṅgasya vaṁśo rājarṣer
eṣa saṁsthātum arhati
amogha-vīryā hi nṛpā
vaṁśe 'smin keśavāśrayāḥ

SYNONYMS

na—not; *aṅgasya*—of King Aṅga; *vaṁśaḥ*—family line; *rāja-ṛṣeḥ*—of the saintly King; *eṣaḥ*—this; *saṁsthātum*—to be stopped; *arhati*—ought; *amogha*—without sin, powerful; *vīryāḥ*—their semen; *hi*—

because; *nṛpāḥ*—kings; *vaṁśe*—in the family; *asmin*—this; *keśava*—of the Supreme Personality of Godhead; *āśrayāḥ*—under the shelter.

TRANSLATION

The sages decided that the descendants of the family of the saintly King Aṅga should not be stopped because in this family the semina was very powerful and the children were prone to become devotees of the Lord.

PURPORT

The purity of hereditary succession is called amogha-vīrya. The pious seminal succession in the twice-born families of the brāhmaṇas and kṣatriyas especially, as well as in the families of vaiśyas also, must be kept very pure by the observation of the purificatory processes beginning with garbhādhāna-saṁskāra, which is observed before giving birth to a child. Unless this purificatory process is strictly observed, especially by the brāhmaṇas, the family descendants become impure, and gradually sinful activities become visible in the family. Mahārāja Aṅga was very pure because of the purification of semina in the family of Mahārāja Dhruva. However, his semina became contaminated in association with his wife, Sunīthā, who happened to be the daughter of death personified. Because of this polluted semina, King Vena was produced. This was a catastrophe in the family of Dhruva Mahārāja. All the saintly

persons and sages considered this point, and they decided to take action in this matter, as described in the following verses.

4.14.43

viniścityaivam ṛṣayo
vipannasya mahīpateḥ
mamanthur ūruṁ tarasā
tatrāsīd bāhuko naraḥ

SYNONYMS

viniścitya—deciding; *evam*—thus; *ṛṣayaḥ*—the great sages; *vipannasya*—dead; *mahī-pateḥ*—of the King; *mamanthuḥ*—churned; *ūrum*—the thighs; *tarasā*—with specific power; *tatra*—thereupon; *āsīt*—was born; *bāhukaḥ*—of the name Bāhuka (dwarf); *naraḥ*—a person.

TRANSLATION

After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarf-like person was born from King Vena's body.

PURPORT

That a person was born by the churning of the thighs of King Vena proves that the spirit soul is individual and separate from

the body. The great sages and saintly persons could beget another person from the body of the dead King Vena, but it was not possible for them to bring King Vena back to life. King Vena was gone, and certainly he had taken another body. The saintly persons and sages were only concerned with the body of Vena because it was a result of the seminal succession in the family of Mahārāja Dhruva. Consequently the ingredients by which another body could be produced were there in the body of King Vena. By a certain process, when the thighs of the dead body were churned, another body came out. Although dead, the body of King Vena was preserved by drugs, and mantras chanted by King Vena's mother. In this way the ingredients for the production of another body were there. When the body of the person named Bāhuka came out of the dead body of King Vena, it was really not very astonishing. It was simply a question of knowing how to do it. From the semina of one body, another body is produced, and the life symptoms are visible due to the soul's taking shelter of this body. One should not think that it was impossible for another body to come out of the dead body of Mahārāja Vena. This was performed by the skillful action of the sages.

4.14.44

kāka-kṛṣṇo 'tihrasvāṅgo
hrasva-bāhur mahā-hanuḥ

hrasva-pān nimna-nāsāgro
raktākṣas tāmra-mūrdhajaḥ

SYNONYMS

kāka-kṛṣṇaḥ—as black as a crow; *ati-hrasva*—very short; *aṅgaḥ*—his limbs; *hrasva*—short; *bāhuḥ*—his arms; *mahā*—big; *hanuḥ*—his jaws; *hrasva*—short; *pāt*—his legs; *nimna*—flat; *nāsa-agraḥ*—the tip of his nose; *rakta*—reddish; *akṣaḥ*—his eyes; *tāmra*—copperlike; *mūrdha-jaḥ*—his hair.

TRANSLATION

This person born from King Vena's thighs was named Bāhuka, and his complexion was as black as a crow's. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.

4.14.45

taṁ tu te 'vanataṁ dīnaṁ
kiṁ karomīti vādinam
niṣīdety abruvaṁs tāta
sa niṣādas tato 'bhavat

SYNONYMS

tam—unto him; *tu*—then; *te*—the sages; *avanatam*—bowed down; *dīnam*—meek; *kim*—what; *karomi*—shall I do; *iti*—thus; *vādinam*—inquiring; *niṣīda*—just sit down; *iti*—thus; *abruvan*—they replied; *tāta*—my dear Vidura; *saḥ*—he; *niṣādaḥ*—of the name Niṣāda; *tataḥ*—thereafter; *abhavat*—became.

TRANSLATION

He was very submissive and meek, and immediately after his birth he bowed down and inquired, "Sirs, what shall I do?" The great sages replied, "Please sit down [niṣīda]." Thus Niṣāda, the father of the Naiṣāda race, was born.

PURPORT

It is said in the śāstras that the head of the body represents the brāhmaṇas, the arms represent the kṣatriyas, the abdomen represents the vaiśyas, and the legs, beginning with the thighs, represent the śūdras. The śūdras are sometimes called black, or kṛṣṇa. The brāhmaṇas are called śukla, or white, and the kṣatriyas and the vaiśyas are a mixture of black and white. However, those who are extraordinarily white are said to have skin produced out of white leprosy. It may be concluded that white or a golden hue is the color of the higher caste, and black is the complexion of the śūdras.

4.14.46

tasya vaṁśyās tu naiṣādā
giri-kānana-gocarāḥ
yenāharaj jāyamāno
vena-kalmaṣam ulbaṇam

SYNONYMS

tasya—his (Niṣāda's); *vaṁśyāḥ*—descendants; *tu*—then; *naiṣādāḥ*—called Naiṣādas; *giri-kānana*—the hills and forests; *gocarāḥ*—inhabiting; *yena*—because; *aharat*—he took upon himself; *jāyamānaḥ*—being born; *vena*—of King Vena; *kalmaṣam*—all kinds of sin; *ulbaṇam*—very fearful.

TRANSLATION

After his [Niṣāda's] birth, he immediately took charge of all the resultant actions of King Vena's sinful activities. As such, this Naiṣāda class are always engaged in sinful activities like stealing, plundering and hunting. Consequently they are only allowed to live in the hills and forests.

PURPORT

The Naiṣādas are not allowed to live in cities and towns because they are sinful by nature. As such, their bodies are very ugly, and their occupations are also sinful. We should, however, know that

even these sinful men (who are sometimes called kirātas) can be delivered from their sinful condition to the topmost Vaiṣṇava platform by the mercy of a pure devotee. Engagement in the transcendental loving devotional service of the Lord can make anyone, however sinful he may be, fit to return home, back to Godhead. One has only to become free from all contamination by the process of devotional service. In this way everyone can become fit to return home, back to Godhead. This is confirmed by the Lord Himself in Bhagavad-gītā:

māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter of Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination." (Bg. 9.32)

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Story of King Vena."

15. King Pṛthu's Appearance and Coronation

Chapter 15

4.15.1

maitreya uvāca
atha tasya punar viprair
aputrasya mahīpateḥ
bāhubhyāṁ mathyamānābhyāṁ
mithunaṁ samapadyata

SYNONYMS

maitreyaḥ uvāca—Maitreya continued to speak; *atha*—thus; *tasya*—his; *punaḥ*—again; *vipraiḥ*—by the *brāhmaṇas*; *aputrasya*—without a son; *mahīpateḥ*—of the King; *bāhubhyām*—from the arms; *mathyamānābhyām*—being churned; *mithunam*—a couple; *samapadyata*—took birth.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, thus the brāhmaṇas and the great sages churned the two arms of King Vena's dead body. As a result a male and female couple came out of his arms.

4.15.2

tad dṛṣṭvā mithunaṁ jātam
ṛṣayo brahma-vādinaḥ
ūcuḥ parama-santuṣṭā
viditvā bhagavat-kalām

SYNONYMS

tat—that; *dṛṣṭvā*—seeing; *mithunam*—couple; *jātam*—born; *ṛṣayaḥ*—the great sages; *brahma-vādinaḥ*—very learned in Vedic knowledge; *ūcuḥ*—said; *parama*—very much; *santuṣṭāḥ*—being pleased; *viditvā*—knowing; *bhagavat*—of the Supreme Personality of Godhead; *kalām*—expansion.

TRANSLATION

The great sages were highly learned in Vedic knowledge. When they saw the male and female born of the arms of Vena's body, they were very pleased, for they could understand that the couple was an expansion of the plenary portion of Viṣṇu, the Supreme Personality of Godhead.

PURPORT

The method adopted by the great sages and scholars, who were learned in Vedic knowledge, was perfect. They removed all the reactions of King Vena's sinful activities by seeing that King Vena

first gave birth to Bāhuka, described in the previous chapter. After King Vena's body was thus purified, a male and female came out of it, and the great sages could understand that this was an expansion of Lord Viṣṇu. This expansion, of course, was not viṣṇu-tattva but a specifically empowered expansion of Lord Viṣṇu known as āveśa.

4.15.3

ṛṣaya ūcuḥ
eṣa viṣṇor bhagavataḥ
kalā bhuvana-pālinī
iyaṁ ca lakṣmyāḥ sambhūtiḥ
puruṣasyānapāyinī

SYNONYMS

ṛṣayaḥ ūcuḥ—the sages said; *eṣaḥ*—this male; *viṣṇoḥ*—of Lord Viṣṇu; *bhagavataḥ*—of the Supreme Personality of Godhead; *kalā*—expansion; *bhuvana-pālinī*—who maintains the world; *iyam*—this female; *ca*—also; *lakṣmyāḥ*—of the goddess of fortune; *sambhūtiḥ*—expansion; *puruṣasya*—of the Lord; *anapāyinī*—inseparable.

TRANSLATION

The great sages said: The male is a plenary expansion of the power of Lord Viṣṇu, who maintains the entire universe, and the female is a plenary expansion of the

goddess of fortune, who is never separated from the Lord.

PURPORT

The significance of the goddess of fortune's never being separated from the Lord is clearly mentioned herein. People in the material world are very fond of the goddess of fortune, and they want her favor in the form of riches. They should know, however, that the goddess of fortune is inseparable from Lord Viṣṇu. Materialists should understand that the goddess of fortune should be worshiped along with Lord Viṣṇu and should not be regarded separately. Materialists seeking the favor of the goddess of fortune must worship Lord Viṣṇu and Lakṣmī together to maintain material opulence. If a materialist follows the policy of Rāvaṇa, who wanted to separate Sītā from Lord Rāmacandra, the process of separation will vanquish him. Those who are very rich and have taken favor of the goddess of fortune in this world must engage their money in the service of the Lord. In this way they can continue in their opulent position without disturbance.

4.15.4

ayaṁ tu prathamo rājñāṁ
pumān prathayitā yaśaḥ
pṛthur nāma mahārājo
bhaviṣyati pṛthu-śravāḥ

SYNONYMS

ayam—this; *tu*—then; *prathamaḥ*—the first; *rājñām*—of kings; *pumān*—the male; *prathayitā*—will expand; *yaśaḥ*—reputation; *pṛthuḥ*—Mahārāja Pṛthu; *nāma*—by name; *mahā-rājaḥ*—the great king; *bhaviṣyati*—will become; *pṛthu-śravāḥ*—of wide renown.

TRANSLATION

Of the two, the male will be able to expand his reputation throughout the world. His name will be Pṛthu. Indeed, he will be the first among kings.

PURPORT

There are different types of incarnations of the Supreme Personality of Godhead. In the śāstras it is said that Garuḍa, the carrier of Lord Viṣṇu, and Lord Śiva and Ananta are all very powerful incarnations of the Brahman feature of the Lord. Similarly, Śacīpati, or Indra, the King of heaven, is an incarnation of the lusty feature of the Lord. Aniruddha is an incarnation of the Lord's mind. Similarly, King Pṛthu is an incarnation of the ruling force of the Lord. Thus the saintly persons and great sages predicted the future activities of King Pṛthu, who was already explained as a partial incarnation of the plenary expansion of the Lord.

4.15.5

iyaṁ ca sudatī devī
guṇa-bhūṣaṇa-bhūṣaṇā
arcir nāma varārohā
pṛthum evāvarundhatī

SYNONYMS

iyam—this female child; *ca*—and; *su-datī*—who has very nice teeth; *devī*—the goddess of fortune; *guṇa*—by good qualities; *bhūṣaṇa*—ornaments; *bhūṣaṇā*—who beautifies; *arciḥ*—Arci; *nāma*—by name; *vara-ārohā*—very beautiful; *pṛthum*—unto King Pṛthu; *eva*—certainly; *avarundhatī*—being very much attached.

TRANSLATION

The female has such beautiful teeth and beautiful qualities that she will actually beautify the ornaments she wears. Her name will be Arci. In the future she will accept King Pṛthu as her husband.

4.15.6

eṣa sākṣād dharer aṁśo
jāto loka-rirakṣayā
iyaṁ ca tat-parā hi śrīr
anujajñe 'napāyinī

SYNONYMS

eṣaḥ—this male; *sākṣāt*—directly; *hareḥ*—of the Supreme Personality of Godhead; *aṁśaḥ*—partial representative; *jātaḥ*—born; *loka*—the entire world; *rirakṣayā*—with a desire to protect; *iyam*—this female; *ca*—also; *tat-parā*—very much attached to him; *hi*—certainly; *śrīḥ*—the goddess of fortune; *anujajñe*—took birth; *anapāyinī*—inseparable.

TRANSLATION

In the form of King Pṛthu, the Supreme Personality of Godhead has appeared through a part of His potency to protect the people of the world. The goddess of fortune is the constant companion of the Lord, and therefore she has incarnated partially as Arci to become King Pṛthu's queen.

PURPORT

In Bhagavad-gītā the Lord says that whenever one sees an extraordinary power, he should conclude that a specific partial representation of the Supreme Personality of Godhead is present. There are innumerable such personalities, but not all of them are direct viṣṇu-tattva plenary expansions of the Lord. Many living entities are classified among the śakti-tattvas. Such incarnations, empowered for specific purposes, are known as śaktyāveśa-avatāras. King Pṛthu was a śaktyāveśa-avatāra of the Lord. Similarly, Arci, King Pṛthu's wife, was a śaktyāveśa-avatāra of the goddess of fortune.

4.15.7

maitreya uvāca
praśaṁsanti sma taṁ viprā
gandharva-pravarā jaguḥ
mumucuḥ sumano-dhārāḥ
siddhā nṛtyanti svaḥ-striyaḥ

SYNONYMS

maitreyaḥ uvāca—the great saint Maitreya said; *praśaṁsanti sma*—praised, glorified; *tam*—him (Pṛthu); *viprāḥ*—all the *brāhmaṇas*; *gandharva-pravarāḥ*—the best of the Gandharvas; *jaguḥ*—chanted; *mumucuḥ*—released; *sumanaḥ-dhārāḥ*—showers of flowers; *siddhāḥ*—the personalities from Siddhaloka; *nṛtyanti*—were dancing; *svaḥ*—of the heavenly planets; *striyaḥ*—women (the Apsarās).

TRANSLATION

The great sage Maitreya continued: My dear Vidurajī, at that time all the brāhmaṇas highly praised and glorified King Pṛthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.

4.15.8

śaṅkha-tūrya-mṛdaṅgādyā
nedur dundubhayo divi
tatra sarva upājagmur
devarṣi-pitṝṇāṁ gaṇāḥ

SYNONYMS

śaṅkha—conches; *tūrya*—bugles; *mṛdaṅga*—drums; *ādyāḥ*—and so on; *neduḥ*—vibrated; *dundubhayaḥ*—kettledrums; *divi*—in outer space; *tatra*—there; *sarve*—all; *upājagmuḥ*—came; *deva-ṛṣi*—demigods and sages; *pitṝṇām*—of forefathers; *gaṇāḥ*—groups.

TRANSLATION

Conchshells, bugles, drums and kettledrums vibrated in outer space. Great sages, forefathers and personalities from the heavenly planets all came to earth from various planetary systems.

4.15.9-10

brahmā jagad-gurur devaiḥ
sahāsṛtya sureśvaraiḥ
vainyasya dakṣiṇe haste
dṛṣṭvā cihnaṁ gadābhṛtaḥ

pādayor aravindaṁ ca
taṁ vai mene hareḥ kalām
yasyāpratihataṁ cakram
aṁśaḥ sa parameṣṭhinaḥ

SYNONYMS

brahmā—Lord Brahmā; *jagat-guruḥ*—the master of the universe; *devaiḥ*—by the demigods; *saha*—accompanied; *āsṛtya*—arriving; *sura-īśvaraiḥ*—with the chiefs of all the heavenly planets; *vainyasya*—of Mahārāja Pṛthu, the son of Vena; *dakṣiṇe*—right; *haste*—on the hand; *dṛṣṭvā*—seeing; *cihnam*—mark; *gadā-bhṛtaḥ*—of Lord Viṣṇu, who carries a club; *pādayoḥ*—on the two feet; *aravindam*—lotus flower; *ca*—also; *tam*—him; *vai*—certainly; *mene*—he understood; *hareḥ*—of the Supreme Personality of Godhead; *kalām*—part of a plenary expansion; *yasya*—whose; *apratihatam*—invincible; *cakram*—disc; *aṁśaḥ*—partial representation; *saḥ*—he; *parameṣṭhinaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign

of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.

PURPORT

There is a system by which one can detect an incarnation of the Supreme Personality of Godhead. Nowadays it has become a cheap fashion to accept any rascal as an incarnation of God, but from this incident we can see that Lord Brahmā personally examined the hands and feet of King Pṛthu for specific signs. In their prophecies the learned sages and brāhmaṇas accepted Pṛthu Mahārāja as a plenary partial expansion of the Lord. During the presence of Lord Kṛṣṇa, however, a king declared himself Vāsudeva, and Lord Kṛṣṇa killed him. Before accepting someone as an incarnation of God, one should verify his identity according to the symptoms mentioned in the śāstras. Without these symptoms the pretender is subject to be killed by the authorities for pretending to be an incarnation of God.

4.15.11

> *tasyābhiṣeka ārabdho*
> *brāhmaṇair brahma-vādibhiḥ*
> *ābhiṣecanikāny asmai*
> *ājahruḥ sarvato janāḥ*

SYNONYMS

tasya—his; *abhiṣekaḥ*—coronation; *ārabdhaḥ*—was arranged; *brāhmaṇaiḥ*—by the learned *brāhmaṇas*; *brahma-vādibhiḥ*—attached to the Vedic rituals; *ābhiṣecanikāni*—various paraphernalia for performing the ceremony; *asmai*—unto him; *ājahruḥ*—collected; *sarvataḥ*—from all directions; *janāḥ*—people.

TRANSLATION

The learned brāhmaṇas, who were very attached to the Vedic ritualistic ceremonies, then arranged for the King's coronation. People from all directions collected all the different paraphernalia for the ceremony. Thus everything was complete.

4.15.12

sarit-samudrā girayo
nāgā gāvaḥ khagā mṛgāḥ
dyauḥ kṣitiḥ sarva-bhūtāni
samājahrur upāyanam

SYNONYMS

sarit—the rivers; *samudrāḥ*—the seas; *girayaḥ*—the mountains; *nāgāḥ*—the serpents; *gāvaḥ*—the cows; *khagāḥ*—the birds; *mṛgāḥ*—the animals; *dyauḥ*—the sky; *kṣitiḥ*—the earth; *sarva-bhūtāni*—all

living entities; *samājahruḥ*—collected; *upāyanam*—different kinds of presentations.

TRANSLATION

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

4.15.13

so 'bhiṣikto mahārājaḥ
suvāsāḥ sādhv-alaṅkṛtaḥ
patnyārciṣālaṅkṛtayā
vireje 'gnir ivāparaḥ

SYNONYMS

saḥ—the King; *abhiṣiktaḥ*—being coronated; *mahārājaḥ*—Mahārāja Pṛthu; *su-vāsāḥ*—exquisitely dressed; *sādhu-alaṅkṛtaḥ*—highly decorated with ornaments; *patnyā*—along with his wife; *arciṣā*—named Arci; *alaṅkṛtayā*—nicely ornamented; *vireje*—appeared; *agniḥ*—fire; *iva*—like; *aparaḥ*—another.

TRANSLATION

Thus the great King Pṛthu, exquisitely dressed with garments and ornaments, was coronated and placed on

the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

4.15.14

tasmai jahāra dhanado
haimaṁ vīra varāsanam
varuṇaḥ salila-srāvam
ātapatraṁ śaśi-prabham

SYNONYMS

tasmai—unto him; *jahāra*—presented; *dhana-daḥ*—the treasurer of the demigods (Kuvera); *haimam*—made of gold; *vīra*—O Vidura; *vara-āsanam*—royal throne; *varuṇaḥ*—the demigod Varuṇa; *salila-srāvam*—dropping particles of water; *ātapatram*—umbrella; *śaśi-prabham*—as brilliant as the moon.

TRANSLATION

The great sage continued: My dear Vidura, Kuvera presented the great King Pṛthu with a golden throne. The demigod Varuṇa presented him an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

4.15.15

vāyuś ca vāla-vyajane
dharmaḥ kīrtimayīṁ srajam
indraḥ kirīṭam utkṛṣṭaṁ
daṇḍaṁ saṁyamanaṁ yamaḥ

SYNONYMS

vāyuḥ—the demigod of air; *ca*—also; *vāla-vyajane*—two *cāmaras* made of hair; *dharmaḥ*—the King of religion; *kīrti-mayīm*—expanding one's name and fame; *srajam*—garland; *indraḥ*—the King of heaven; *kirīṭam*—helmet; *utkṛṣṭam*—very valuable; *daṇḍam*—scepter; *saṁyamanam*—for ruling the world; *yamaḥ*—the superintendent of death.

TRANSLATION

The demigod of air, Vāyu, presented King Pṛthu with two whisks [cāmaras] of hair; the King of religion, Dharma, presented him with a flower garland which would expand his fame; the King of heaven, Indra, presented him with a valuable helmet; and the superintendent of death, Yamarāja, presented him a scepter with which to rule the world.

4.15.16

brahmā brahmamayaṁ varma
bhāratī hāram uttamam
hariḥ sudarśanaṁ cakraṁ
tat-patny avyāhatāṁ śriyam

SYNONYMS

brahmā—Lord Brahmā; *brahma-mayam*—made of spiritual knowledge; *varma*—armor; *bhāratī*—the goddess of learning; *hāram*—necklace; *uttamam*—transcendental; *hariḥ*—the Supreme Personality of Godhead; *sudarśanam cakram*—Sudarśana disc; *tat-patnī*—His wife (Lakṣmī); *avyāhatām*—imperishable; *śriyam*—beauty and opulence.

TRANSLATION

Lord Brahmā presented King Pṛthu a protective garment made of spiritual knowledge. Bhāratī [Sarasvatī], the wife of Brahmā, gave him a transcendental necklace. Lord Viṣṇu presented him a Sudarśana disc, and Lord Viṣṇu's wife, the goddess of fortune, gave him imperishable opulences.

PURPORT

All the demigods presented various gifts to King Pṛthu. Hari, an incarnation of the Supreme Personality of Godhead known as

Upendra in the heavenly planet, presented the King with a Sudarśana disc. It should be understood that this Sudarśana disc is not exactly the same type of Sudarśana disc used by the Personality of Godhead, Kṛṣṇa or Viṣṇu. Since Mahārāja Pṛthu was a partial representation of the Supreme Personality of Godhead's power, the Sudarśana disc given to him represented the partial power of the original Sudarśana disc.

4.15.17

daśa-candram asiṁ rudraḥ
śata-candraṁ tathāmbikā
somo 'mṛtamayān aśvāṁs
tvaṣṭā rūpāśrayaṁ ratham

SYNONYMS

daśa-candram—decorated with ten moons; *asim*—sword; *rudraḥ*—Lord Śiva; *śata-candram*—decorated with one hundred moons; *tathā*—in that manner; *ambikā*—the goddess Durgā; *somaḥ*—the moon-demigod; *amṛta-mayān*—made of nectar; *aśvān*—horses; *tvaṣṭā*—the demigod Viśvakarmā; *rūpa-āśrayam*—very beautiful; *ratham*—a chariot.

TRANSLATION

Lord Śiva presented him with a sword within a sheath marked with ten moons, and his wife, the goddess Durgā, presented him with a shield marked with one

hundred moons. The moon demigod presented him horses made of nectar, and the demigod Viśvakarmā presented him a very beautiful chariot.

4.15.18

agnir āja-gavaṁ cāpaṁ
sūryo raśmimayān iṣūn
bhūḥ pāduke yogamayyau
dyauḥ puṣpāvalim anvaham

SYNONYMS

agniḥ—the demigod of fire; *āja-gavam*—made of the horns of goats and cows; *cāpam*—a bow; *sūryaḥ*—the sun-god; *raśmi-mayān*—brilliant as sunshine; *iṣūn*—arrows; *bhūḥ*—Bhūmi, the predominating goddess of the earth; *pāduke*—two slippers; *yoga-mayyau*—full of mystic power; *dyauḥ*—the demigods in outer space; *puṣpa*—of flowers; *āvalim*—presentation; *anu-aham*—day after day.

TRANSLATION

The demigod of fire, Agni, presented him with a bow made of the horns of goats and cows. The sun-god presented him arrows as brilliant as sunshine. The predominating deity of Bhūloka presented him with slippers full of mystic power. The demigods from outer

space brought him presentations of flowers again and again.

PURPORT

This verse describes that the King's slippers were invested with mystic powers (pāduke yogamayyau). Thus as soon as the King placed his feet in the slippers they would immediately carry him wherever he desired. Mystic yogīs can transfer themselves from one place to another whenever they desire. A similar power was invested in the slippers of King Pṛthu.

4.15.19

> *nāṭyaṁ sugītaṁ vāditram*
> *antardhānaṁ ca khecarāḥ*
> *ṛṣayaś cāśiṣaḥ satyāḥ*
> *samudraḥ śaṅkham ātmajam*

SYNONYMS

nāṭyam—the art of drama; *su-gītam*—the art of singing sweet songs; *vāditram*—the art of playing musical instruments; *antardhānam*—the art of disappearing; *ca*—also; *khe-carāḥ*—demigods traveling in outer space; *ṛṣayaḥ*—the great sages; *ca*—also; *āśiṣaḥ*—blessings; *satyāḥ*—infallible; *samudraḥ*—the demigod of the ocean; *śaṅkham*—conchshell; *ātma-jam*—produced from himself.

TRANSLATION

The demigods who always travel in outer space gave King Pṛthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

4.15.20

sindhavaḥ parvatā nadyo
ratha-vīthīr mahātmanaḥ
sūto 'tha māgadho vandī
taṁ stotum upatasthire

SYNONYMS

sindhavaḥ—the seas; *parvatāḥ*—the mountains; *nadyaḥ*—the rivers; *ratha-vīthīḥ*—the paths for the chariot to pass; *mahā-ātmanaḥ*—of the great soul; *sūtaḥ*—a professional who offers praises; *atha*—then; *māgadhaḥ*—a professional bard; *vandī*—a professional who offers prayers; *tam*—him; *stotum*—to praise; *upatasthire*—presented themselves.

TRANSLATION

The seas, mountains and rivers gave him room to drive his chariot without impediments, and a sūta, a māgadha

and a vandī offered prayers and praises. They all presented themselves before him to perform their respective duties.

4.15.21

stāvakāṁs tān abhipretya
pṛthur vainyaḥ pratāpavān
megha-nirhrādayā vācā
prahasann idam abravīt

SYNONYMS

stāvakān—engaged in offering prayers; *tān*—those persons; *abhipretya*—seeing, understanding; *pṛthuḥ*—King Pṛthu; *vainyaḥ*—son of Vena; *pratāpa-vān*—greatly powerful; *megha-nirhrādayā*—as grave as the thundering of clouds; *vācā*—with a voice; *prahasan*—smiling; *idam*—this; *abravīt*—he spoke.

TRANSLATION

Thus when the greatly powerful King Pṛthu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.

4.15.22

pṛthur uvāca
bhoḥ sūta he māgadha saumya vandiḻ
loke 'dhunāspaṣṭa-guṇasya me syāt
kim āśrayo me stava eṣa yojyatāṁ
mā mayy abhūvan vitathā giro vaḥ

SYNONYMS

pṛthuḥ uvāca—King Pṛthu said; *bhoḥ sūta*—O *sūta*; *he māgadha*—O *māgadha*; *saumya*—gentle; *vandin*—O devotee offering prayers; *loke*—in this world; *adhunā*—just now; *aspaṣṭa*—not distinct; *guṇasya*—whose qualities; *me*—of me; *syāt*—there may be; *kim*—why; *āśrayaḥ*—shelter; *me*—of me; *stavaḥ*—praise; *eṣaḥ*—this; *yojyatām*—may be applied; *mā*—never; *mayi*—unto me; *abhūvan*—were; *vitathāḥ*—in vain; *giraḥ*—words; *vaḥ*—your.

TRANSLATION

King Pṛthu said: O gentle sūta, māgadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

PURPORT

The prayers and praises by the sūta, māgadha and vandī all explain the godly qualities of Mahārāja Pṛthu, for he was a śaktyāveśa incarnation of the Supreme Personality of Godhead. Because the qualities were not yet manifest, however, King Pṛthu very humbly asked why the devotees should praise him with such exalted words. He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke. The offering of prayers was certainly appropriate, for he was an incarnation of Godhead, but he warned that one should not be accepted as an incarnation of the Personality of Godhead without having the godly qualities. At the present moment there are many so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities. King Pṛthu desired that his real characteristics in the future might justify such words of praise. Although there was no fault in the prayers offered, Pṛthu Mahārāja indicated that such prayers should not be offered to an unfit person who pretends to be an incarnation of the Supreme Personality of Godhead.

4.15.23

> *tasmāt parokṣe 'smad-upaśrutāny alaṁ*
> *kariṣyatha stotram apīcya-vācaḥ*

saty uttamaśloka-guṇānuvāde
jugupsitaṁ na stavayanti sabhyāḥ

SYNONYMS

tasmāt—therefore; *parokṣe*—in some future time; *asmat*—my; *upaśrutāni*—about the qualities spoken of; *alam*—sufficiently; *kariṣyatha*—you will be able to offer; *stotram*—prayers; *apīcya-vācaḥ*—O gentle reciters; *sati*—being the proper engagement; *uttama-śloka*—of the Supreme Personality of Godhead; *guṇa*—of the qualities; *anuvāde*—discussion; *jugupsitam*—to an abominable person; *na*—never; *stavayanti*—offer prayers; *sabhyāḥ*—persons who are gentle.

TRANSLATION

O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being who does not actually have them.

PURPORT

Gentle devotees of the Supreme Personality of Godhead know perfectly well who is God and who is not. Nondevotee impersonalists, however, who have no idea what God is and who never offer prayers to the Supreme Personality of Godhead, are always interested in accepting a human being as God and

offering such prayers to him. This is the difference between a devotee and a demon. Demons manufacture their own gods, or a demon himself claims to be God, following in the footsteps of Rāvaṇa and Hiraṇyakaśipu. Although Pṛthu Mahārāja was factually an incarnation of the Supreme Personality of Godhead, he nonetheless rejected those praises because the qualities of the Supreme Person were not yet manifest in him. He wanted to stress that one who does not actually possess these qualities should not try to engage his followers and devotees in offering him glory for them, even though these qualities might be manifest in the future. If a man who does not factually possess the attributes of a great personality engages his followers in praising him with the expectation that such attributes will develop in the future, that sort of praise is actually an insult.

4.15.24

mahad-guṇān ātmani kartum īśaḥ
kaḥ stāvakaiḥ stāvayate 'sato 'pi
te 'syābhaviṣyann iti vipralabdho
janāvahāsaṁ kumatir na veda

SYNONYMS

mahat—exalted; *guṇān*—the qualities; *ātmani*—in himself; *kartum*—to manifest; *īśaḥ*—competent; *kaḥ*—who; *stāvakaiḥ*—by followers; *stāvayate*—causes to be praised; *asataḥ*—not existing; *api*—although; *te*—they; *asya*—of him; *abhaviṣyan*—might have

been; *iti*—thus; *vipralabdhaḥ*—cheated; *jana*—of people; *avahāsam*—insult; *kumatiḥ*—a fool; *na*—does not; *veda*—know.

TRANSLATION

How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.

PURPORT

Pṛthu Mahārāja was an incarnation of the Supreme Personality of Godhead, as Lord Brahmā and other demigods had already testified when they had presented the King with many heavenly gifts. Because he had just been coronated, however, he could not manifest his godly qualities in action. Therefore he was not willing to accept the praise of the devotees. So-called incarnations of Godhead should therefore take lessons from the behavior of King Pṛthu. Demons without godly qualities should not accept false praise from their followers.

4.15.25

prabhavo hy ātmanaḥ stotraṁ
jugupsanty api viśrutāḥ
hrīmantaḥ paramodārāḥ
pauruṣaṁ vā vigarhitam

SYNONYMS

prabhavaḥ—very powerful persons; *hi*—certainly; *ātmanaḥ*—of themselves; *stotram*—praise; *jugupsanti*—do not like; *api*—although; *viśrutāḥ*—very famous; *hrī-mantaḥ*—modest; *parama-udārāḥ*—very magnanimous persons; *pauruṣam*—powerful actions; *vā*—also; *vigarhitam*—abominable.

TRANSLATION

As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

4.15.26

vayaṁ tv aviditā loke
sūtādyāpi varīmabhiḥ
karmabhiḥ katham ātmānaṁ
gāpayiṣyāma bālavat

SYNONYMS

vayam—we; *tu*—then; *aviditāḥ*—not famous; *loke*—in the world; *sūta-ādya*—O persons headed by the *sūta*; *api*—just now; *varīmabhiḥ*—great, praiseworthy; *karmabhiḥ*—by actions; *katham*—how; *ātmānam*—unto myself; *gāpayiṣyāma*—I shall engage you in offering; *bālavat*—like children.

TRANSLATION

King Pṛthu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children? Thus end the Bhaktivedanta purports of the Fourth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Pṛthu's Appearance and Coronation." SB 4.16: Praise of King Pṛthu by the Professional Reciters 16. Praise of King Pṛthu by the Professional Reciters

Chapter 16

4.16.1

maitreya uvāca
iti bruvāṇaṁ nṛpatiṁ
gāyakā muni-coditāḥ
tuṣṭuvus tuṣṭa-manasas
tad-vāg-amṛta-sevayā

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *iti*—thus; *bruvāṇam*—speaking; *nṛpatim*—the King; *gāyakāḥ*—the reciters; *muni*—by the sages; *coditāḥ*—having been instructed; *tuṣṭuvuḥ*—praised, satisfied; *tuṣṭa*—being pleased; *manasaḥ*—their minds; *tat*—his; *vāk*—words; *amṛta*—nectarean; *sevayā*—by hearing.

TRANSLATION

The great sage Maitreya continued: While King Pṛthu thus spoke, the humility of his nectarean speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.

PURPORT

Here the word muni-coditāḥ indicates instructions received from great sages and saintly persons. Although Mahārāja Pṛthu was simply enthroned on the royal seat and was not at that time exhibiting his godly powers, the reciters like the sūta, the māgadha and the vandī understood that King Pṛthu was an incarnation of God. They could understand this by the instructions given by the great sages and learned brāhmaṇas. We have to understand the incarnations of God by the instructions of authorized persons. We cannot manufacture a God by our own concoctions. As stated by Narottama dāsa Ṭhākura, sādhu-śāstra-guru: one has to test all spiritual matters according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the sādhus, or saintly persons. A bona fide spiritual master does not mention anything not mentioned in the authorized scriptures. Ordinary people have to follow the instructions of sādhu, śāstra and guru. Those statements made in the śāstras and those made by the bona fide sādhu or guru cannot differ from one another.

Reciters like the sūta and the māgadha were confidentially aware that King Pṛthu was an incarnation of the Personality of Godhead. Although the King denied such praise because he was not at that time exhibiting his godly qualities, the reciters nonetheless did not stop praising him. Rather, they were very pleased with the King, who, although actually an incarnation of God, was so humble and delightful in his dealings with devotees.

In this connection we may note that previously (4.15.21) it was mentioned that King Pṛthu was smiling and was in a pleasant mood while speaking to the reciters. Thus we have to learn from the Lord or His incarnation how to become gentle and humble. The King's behavior was very pleasing to the reciters, and consequently the reciters continued their praise and even foretold the King's future activities, as they had been instructed by the sādhus and sages.

4.16.2

> *nālaṁ vayaṁ te mahimānuvarṇane*
> *yo deva-varyo 'vatatāra māyayā*
> *venāṅga-jātasya ca pauruṣāṇi te*
> *vācas-patīnām api babhramur dhiyaḥ*

SYNONYMS

na alam—not able; *vayam*—we; *te*—your; *mahima*—glories; *anuvarṇane*—in describing; *yaḥ*—you who; *deva*—the Personality of Godhead; *varyaḥ*—foremost; *avatatāra*—descended; *māyayā*—by His internal potencies or causeless mercy; *vena-aṅga*—from the body of King Vena; *jātasya*—who have appeared; *ca*—and; *pauruṣāṇi*—glorious activities; *te*—of you; *vācaḥ-patīnām*—of great orators; *api*—although; *babhramuḥ*—became bewildered; *dhiyaḥ*—the minds.

TRANSLATION

The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Viṣṇu, and by His causeless mercy you have descended on this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahmā and other demigods cannot exactly describe the glorious activities of Your Lordship.

PURPORT

In this verse the word māyayā means "by your causeless mercy." The Māyāvādī philosophers explain the word māyā as meaning "illusion" or "falseness." However, there is another meaning of māyā—that is, "causeless mercy." There are two kinds of māyā-yogamāyā and mahāmāyā. Mahāmāyā is an expansion of yogamāyā, and both these māyās are different expressions of the Lord's internal potencies. As stated in Bhagavad-gītā, the Lord appears through His internal potencies (ātma-māyayā). We should therefore reject the Māyāvāda explanation that the Lord appears in a body given by the external potency, the material energy. The Lord and His incarnation are fully independent and can appear anywhere and everywhere by virtue of the internal potency. Although born out of the so-called dead body of King Vena, King Pṛthu was still an incarnation of the Supreme Personality of Godhead by the Lord's internal potency. The Lord

can appear in any family. Sometimes He appears as a fish incarnation (matsya-avatāra), or a boar incarnation (varāha-avatāra). Thus the Lord is completely free and independent to appear anywhere and everywhere by His internal potency. It is stated that Ananta, an incarnation of the Lord who has unlimited mouths, cannot reach the end of His glorification of the Lord, although Ananta has been describing the Lord since time immemorial. So what to speak of demigods like Lord Brahmā, Lord Śiva and others? It is said that the Lord is śiva-viriñci-nutam—always worshiped by demigods like Lord Śiva and Lord Brahmā. If the demigods cannot find adequate language to express the glories of the Lord, then what to speak of others? Consequently reciters like the sūta and māgadha felt inadequate to speak about King Pṛthu.

By glorifying the Lord with exalted verses, one becomes purified. Although we are unable to offer prayers to the Lord in an adequate fashion, our duty is to make the attempt in order to purify ourselves. It is not that we should stop our glorification because demigods like Lord Brahmā and Lord Śiva cannot adequately glorify the Lord. Rather, as stated by Prahlāda Mahārāja, everyone should glorify the Lord according to his own ability. If we are serious and sincere devotees, the Lord will give us the intelligence to offer prayers properly.

4.16.3

athāpy udāra-śravasaḥ pṛthor hareḥ
kalāvatārasya kathāmṛtādṛtāḥ
yathopadeśaṁ munibhiḥ pracoditāḥ
ślāghyāni karmāṇi vayaṁ vitanmahi

SYNONYMS

atha api—nevertheless; *udāra*—liberal; *śravasaḥ*—whose fame; *pṛthoḥ*—of King Pṛthu; *hareḥ*—of Lord Viṣṇu; *kalā*—part of a plenary expansion; *avatārasya*—incarnation; *kathā*—words; *amṛta*—nectarean; *ādṛtāḥ*—attentive to; *yathā*—according to; *upadeśam*—instruction; *munibhiḥ*—by the great sages; *pracoditāḥ*—being encouraged; *ślāghyāni*—laudable; *karmāṇi*—activities; *vayam*—we; *vitanmahi*—shall try to spread.

TRANSLATION

Although we are unable to glorify you adequately, we nonetheless have a transcendental taste to glorify your activities. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.

PURPORT

However expert one may be, he can never describe the glories of the Lord adequately. Nonetheless, those engaged in glorifying the activities of the Lord should try to do so as far as possible. Such an attempt will please the Supreme Personality of Godhead. Lord Caitanya has advised all His followers to go everywhere and preach the message of Lord Kṛṣṇa. Since this message is essentially Bhagavad-gītā, the preacher's duty is to study Bhagavad-gītā as it is understood by disciplic succession and explained by great sages and learned devotees. One should speak to the general populace in accordance with one's predecessors—sādhu, guru and śāstras. This simple process is the easiest method by which one can glorify the Lord. Devotional service, however, is the real method, for by devotional service one can satisfy the Supreme Personality of Godhead with just a few words. Without devotional service, volumes of books cannot satisfy the Lord. Even though preachers of the Kṛṣṇa consciousness movement may be unable to describe the glories of the Lord, they can nonetheless go everywhere and request people to chant Hare Kṛṣṇa.

4.16.4

eṣa dharma-bhṛtāṁ śreṣṭho
lokaṁ dharme 'nuvartayan

goptā ca dharma-setūnāṁ
śāstā tat-paripanthināṁ

SYNONYMS

eṣaḥ—this King Pṛthu; *dharma-bhṛtām*—of persons executing religious activities; *śreṣṭhaḥ*—the best; *lokam*—the whole world; *dharme*—in religious activities; *anuvartayan*—engaging them properly; *goptā*—the protector; *ca*—also; *dharma-setūnām*—of the principles of religion; *śāstā*—the chastiser; *tat-paripanthinām*—of those who are against religious principles.

TRANSLATION

This King, Mahārāja Pṛthu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and give them all protection. He will also be a great chastiser to the irreligious and atheistic.

PURPORT

The duty of the king or the head of the government is described very nicely in this verse. It is the duty of the governmental head to see that people strictly follow a religious life. A king should also be strict in chastising the atheists. In other words, an atheistic or godless government should never be supported by a king or governmental chief. That is the test of good government. In the name of secular government, the king or governmental head remains neutral and allows people to engage in all sorts of

irreligious activities. In such a state people cannot be happy despite all economic development. However, in this age of Kali there are no pious kings. Instead, rogues and thieves are elected to head the government. But how can the people be happy without religion and God consciousness? The rogues exact taxes from the citizens for their own sense enjoyment, and in the future the people will be so much harassed that according to Śrīmad-Bhāgavatam they will flee from their homes and country and take shelter in the forest. However, in Kali-yuga, democratic government can be captured by Kṛṣṇa conscious people. If this can be done, the general populace can be made very happy.

4.16.5

> *eṣa vai loka-pālānāṁ*
> *bibharty ekas tanau tanūḥ*
> *kāle kāle yathā-bhāgaṁ*
> *lokayor ubhayor hitam*

SYNONYMS

eṣaḥ—this King; *vai*—certainly; *loka-pālānām*—of all the demigods; *bibharti*—bears; *ekaḥ*—alone; *tanau*—in his body; *tanūḥ*—the bodies; *kāle kāle*—in due course of time; *yathā*—according to; *bhāgam*—proper share; *lokayoḥ*—of planetary systems; *ubhayoḥ*—both; *hitam*—welfare.

TRANSLATION

This King alone, in his own body, will be able in due course of time to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods to perform various departmental activities. Thus he will maintain the upper planetary system by inducing the populace to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.

PURPORT

The demigods in charge of the various departmental activities that maintain this world are but assistants to the Supreme Personality of Godhead. When an incarnation of Godhead descends on this planet, demigods like the sun-god, the moon-god, or the King of heaven, Indra, all join Him. Consequently the incarnation of Godhead is able to act for the departmental demigods to keep the planetary systems in order. The protection of the earthly planet is dependent on proper rainfall, and as stated in Bhagavad-gītā and other scriptures, sacrifices are performed to please those demigods who are in charge of rainfall.

annād bhavanti bhūtāni parjanyād anna-sambhavaḥ yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties." (Bg. 3.14)

Thus the proper execution of yajña, sacrifice, is required. As indicated herein, King Pṛthu alone would induce all the citizens to engage in such sacrificial activities so that there would not be scarcity or distress. In Kali-yuga, however, in the so-called secular state, the executive branch of government is in the charge of so-called kings and presidents who are all fools and rascals ignorant of the intricacies of nature's causes and ignorant of the principles of sacrifice. Such rascals simply make various plans, which always fail, and the people subsequently suffer disturbances. To counteract this situation, the śāstras advise: harer nāma harer nāma harer nāmaiva kevalam/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Thus in order to counteract this unfortunate situation in government, the general populace is advised to chant the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

4.16.6

vasu kāla upādatte
kāle cāyaṁ vimuñcati
samaḥ sarveṣu bhūteṣu
pratapan sūryavad vibhuḥ

SYNONYMS

vasu—riches; *kāle*—in due course of time; *upādatte*—exacts; *kāle*—in due course of time; *ca*—also; *ayam*—this King Pṛthu; *vimuñcati*—returns; *samaḥ*—equal; *sarveṣu*—to all; *bhūteṣu*—living entities; *pratapan*—shining; *sūrya-vat*—like the sun-god; *vibhuḥ*—powerful.

TRANSLATION

This King Pṛthu will be as powerful as the sun-god, and just as the sun-god equally distributes his sunshine to everyone, King Pṛthu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, similarly this King will also exact taxes from the citizens and return these monies in times of need.

PURPORT

The process of tax exaction is very nicely explained in this verse. Tax exaction is not meant for the sense gratification of the so-called administrative heads. Tax revenues should be distributed to the citizens in times of need, during emergencies such as famine or flood. Tax revenues should never be distributed amongst governmental servants in the form of high salaries and various other allowances. In Kali-yuga, however, the position of the citizens is very horrible because taxes are exacted in so many forms and are spent for the personal comforts of the administrators.

The example of the sun in this verse is very appropriate. The sun is many millions of miles away from the earth, and although the sun does not actually touch the earth, it manages to distribute land all over the planet by exacting water from the oceans and seas, and it also manages to make that land fertile by distributing water during the rainy season. As an ideal king, King Pṛthu would execute all this business in the village and state as expertly as the sun.

4.16.7

> *titikṣaty akramaṁ vainya*
> *upary ākramatām api*
> *bhūtānāṁ karuṇaḥ śaśvad*
> *ārtānāṁ kṣiti-vṛttimān*

SYNONYMS

titikṣati—tolerates; *akramam*—offense; *vainyaḥ*—the son of King Vena; *upari*—on his head; *ākramatām*—of those who are trampling; *api*—also; *bhūtānām*—to all living entities; *karuṇaḥ*—very kindhearted; *śaśvat*—always; *ārtānām*—to the aggrieved; *kṣiti-vṛtti-mān*—accepting the profession of the earth.

TRANSLATION

This King Pṛthu will be very, very kind to all citizens. Even though a poor person may trample over the King's head by violating the rules and regulations, the King,

out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself.

PURPORT

King Pṛthu is herein compared to the earthly planet as far as his tolerance is concerned. Although the earth is always trampled upon by men and animals, it still gives food to them by producing grains, fruits and vegetables. As an ideal king, Mahārāja Pṛthu is compared to the earthly planet, for even though some citizens might violate the rules and regulations of the state, he would still be tolerant and maintain them with fruits and grains. In other words, it is the duty of the king to look after the comforts of the citizens, even at the cost of his own personal convenience. This is not the case, however, in Kali-yuga, for in Kali-yuga the kings and heads of state enjoy life at the cost of taxes exacted from the citizens. Such unfair taxation makes the people dishonest, and the people try to hide their income in so many ways. Eventually the state will not be able to collect taxes and consequently will not be able to meet its huge military and administrative expenses. Everything will collapse, and there will be chaos and disturbance all over the state.

4.16.8

> *deve 'varṣaty asau devo*
> *naradeva-vapur hariḥ*

kṛcchra-prāṇāḥ prajā hy eṣa
rakṣiṣyaty añjasendravat

SYNONYMS

deve—when the demigod (Indra); *avarṣati*—does not supply rains; *asau*—that; *devaḥ*—Mahārāja Pṛthu; *nara-deva*—of the king; *vapuḥ*—having the body; *hariḥ*—the Supreme Personality of Godhead; *kṛcchra-prāṇāḥ*—suffering living entities; *prajāḥ*—the citizens; *hi*—certainly; *eṣaḥ*—this; *rakṣiṣyati*—will protect; *añjasā*—very easily; *indra-vat*—like King Indra.

TRANSLATION

When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal Personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.

PURPORT

King Pṛthu is very appropriately compared to the sun and the demigod Indra. King Indra of the heavenly planets is in charge of distributing water over the earth and other planetary systems. It is indicated that King Pṛthu would arrange for the distribution of rainfall personally if Indra failed to discharge his duty properly. It is, however, indicated that sometimes the King of heaven, Indra, would become angry at the inhabitants of the earth if they did not offer sacrifices to appease him. However, being an

incarnation of the Supreme Personality of Godhead, King Pṛthu did not depend on the mercy of the heavenly King. It is foretold herein that if there would be a scarcity of rain, King Pṛthu would manage to counteract the deficiency by virtue of his godly powers. Such powers were also exhibited by Lord Kṛṣṇa when He was present in Vṛndāvana. Indeed, when Indra poured incessant water on Vṛndāvana for seven days, the inhabitants were protected by Kṛṣṇa, who raised Govardhana Hill over their heads as a great umbrella. Thus Lord Kṛṣṇa is also known as govardhana-dhārī.

4.16.9

āpyāyayaty asau lokaṁ
vadanāmṛta-mūrtinā
sānurāgāvalokena
viśada-smita-cāruṇā

SYNONYMS

āpyāyayati—enhances; *asau*—he; *lokam*—the whole world; *vadana*—by his face; *amṛta-mūrtinā*—moonlike; *sa-anurāga*—affectionate; *avalokena*—with glances; *viśada*—bright; *smita*—smiling; *cāruṇā*—beautiful.

TRANSLATION

This King, Pṛthu Mahārāja, by virtue of his affectionate glances and beautiful full face, which is always smiling

with great affection for the citizens, will enhance everyone's peaceful life.

4.16.10

avyakta-vartmaiṣa nigūḍha-kāryo
gambhīra-vedhā upagupta-vittaḥ
ananta-māhātmya-guṇaika-dhāmā
pṛthuḥ pracetā iva saṁvṛtātmā

SYNONYMS

avyakta—unmanifested; *vartmā*—his policies; *eṣaḥ*—this King; *nigūḍha*—confidential; *kāryaḥ*—his activities; *gambhīra*—grave, secret; *vedhāḥ*—his accomplishing; *upagupta*—secretly kept; *vittaḥ*—his treasury; *ananta*—unlimited; *māhātmya*—of glories; *guṇa*—of good qualities; *eka-dhāmā*—the only reservoir; *pṛthuḥ*—King Pṛthu; *pracetāḥ*—Varuṇa, the King of the seas; *iva*—like; *saṁvṛta*—covered; *ātmā*—self.

TRANSLATION

The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position

will be maintained and covered just as Varuṇa, the deity of the seas, is covered all around by water.

PURPORT

There is a predominating deity for all the material elements, and Varuṇa, or Pracetā, is the predominating deity of the seas and the oceans. From outward appearances the seas and oceans appear devoid of life, but a person acquainted with the sea knows that within the water exist many varieties of life. The king of that underwater kingdom is Varuṇa. Just as no one can understand what is going on beneath the sea, no one could understand what policy King Pṛthu was following to make everything successful. Indeed, King Pṛthu's path of diplomacy was very grave. His success was made possible because he was a reservoir of unlimited glorified qualities.

The word upagupta-vittaḥ is very significant in this verse. It indicates that no one would know the extent of the riches King Pṛthu would confidentially keep. The idea is that not only the king but everyone should keep his hard-earned money confidentially and secretly so that in due course of time the money can be spent for good, practical purposes. In Kali-yuga, however, the king or government has no well-protected treasury, and the only means of circulation is currency notes made of paper. Thus in times of distress the government will artificially inflate the currency by simply printing papers, and this artificially raises the price of commodities, and the general condition of the citizens becomes very precarious. Thus keeping

one's money very secretly is an old practice, for we find this practice present even during the reign of Mahārāja Pṛthu. Just as the king has the right to keep his treasury confidential and secret, the people should also keep their individual earnings a secret. There is no fault in such dealings. The main point is that everyone should be trained in the system of varṇāśrama-dharma so that the money is spent only for good causes and nothing else.

4.16.11

durāsado durviṣaha
āsanno 'pi vidūravat
naivābhibhavituṁ śakyo
venāraṇy-utthito 'nalaḥ

SYNONYMS

durāsadaḥ—unapproachable; *durviṣahaḥ*—unbearable; *āsannaḥ*—being approached; *api*—although; *vidūra-vat*—as if far away; *na*—never; *eva*—certainly; *abhibhavitum*—to be overcome; *śakyaḥ*—able; *vena*—King Vena; *araṇi*—the wood that produces fire; *utthitaḥ*—being born of; *analaḥ*—fire.

TRANSLATION

King Pṛthu was born of the dead body of King Vena as fire is produced from araṇi wood. Thus King Pṛthu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to

his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Pṛthu.

PURPORT

Araṇi wood is a kind of fuel used to ignite fire by friction. At the time of performing sacrifices, one can ignite a fire from araṇi wood. Although born of his dead father, King Pṛthu would still remain just like fire. Just as fire is not easily approached, similarly King Pṛthu would be unapproachable by his enemies, even though they would appear to be very near him.

4.16.12

> *antar bahiś ca bhūtānāṁ*
> *paśyan karmāṇi cāraṇaiḥ*
> *udāsīna ivādhyakṣo*
> *vāyur ātmeva dehinām*

SYNONYMS

antaḥ—internally; *bahiḥ*—externally; *ca*—and; *bhūtānām*—of living entities; *paśyan*—seeing; *karmāṇi*—activities; *cāraṇaiḥ*—by spies; *udāsīnaḥ*—neutral; *iva*—like; *adhyakṣaḥ*—the witness; *vāyuḥ*—the air of life; *ātmā*—the living force; *iva*—like; *dehinām*—of all the embodied.

TRANSLATION

King Pṛthu will be able to see all the internal and external activities of every one of his citizens. Still no one will be able to know his system of espionage, and he himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like air, the life force within the body, which is exhibited internally and externally but is always neutral to all affairs.

4.16.13

nādaṇḍyaṁ daṇḍayaty eṣa
sutam ātma-dviṣām api
daṇḍayaty ātmajam api
daṇḍyaṁ dharma-pathe sthitaḥ

SYNONYMS

na—not; *adaṇḍyam*—not punishable; *daṇḍayati*—punishes; *eṣaḥ*—this King; *sutam*—the son; *ātma-dviṣām*—of his enemies; *api*—even; *daṇḍayati*—he punishes; *ātma-jam*—his own son; *api*—even; *daṇḍyam*—punishable; *dharma-pathe*—on the path of piety; *sthitaḥ*—being situated.

TRANSLATION

Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his own son is punishable, he will immediately punish him.

PURPORT

These are the characteristics of an impartial ruler. It is the duty of a ruler to punish the criminal and give protection to the innocent. King Pṛthu was so neutral that if his own son were punishable, he would not hesitate to punish him. On the other hand, if the son of his enemy were innocent, he would not engage in some intrigue in order to punish him.

4.16.14

asyāpratihataṁ cakraṁ
pṛthor āmānasācalāt
vartate bhagavān arko
yāvat tapati go-gaṇaiḥ

SYNONYMS

asya—of this King; *apratihatam*—not being impeded; *cakram*—the circle of influence; *pṛthoḥ*—of King Pṛthu; *ā-mānasa-acalāt*—up to Mānasa Mountain; *vartate*—remains; *bhagavān*—the most

powerful; *arkaḥ*—sun-god; *yāvat*—just as; *tapati*—shines; *go-gaṇaiḥ*—with rays of light.

TRANSLATION

Just as the sun-god expands his shining rays up to the Arctic region without impedance, the influence of King Pṛthu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

PURPORT

Although the Arctic region is not visible to ordinary persons, the sun nonetheless shines there without impediment. Just as no one can check the sunshine from spreading all over the universe, no one could check the influence and reign of King Pṛthu, which would remain undisturbed as long as he lived. The conclusion is that the sunshine and the sun-god cannot be separated, nor can King Pṛthu and his ruling strength be separated. His rule over everyone would continue without disturbance. Thus the King could not be separated from his ruling power.

4.16.15

rañjayiṣyati yal lokam
ayam ātma-viceṣṭitaiḥ
athāmum āhū rājānaṁ
mano-rañjanakaiḥ prajāḥ

SYNONYMS

rañjayiṣyati—will please; *yat*—because; *lokam*—the entire world; *ayam*—this King; *ātma*—personal; *viceṣṭitaiḥ*—by activities; *atha*—therefore; *amum*—him; *āhuḥ*—they call; *rājānam*—the King; *manaḥ-rañjanakaiḥ*—very pleasing to the mind; *prajāḥ*—the citizens.

TRANSLATION

This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.

4.16.16

dṛḍha-vrataḥ satya-sandho
brahmaṇyo vṛddha-sevakaḥ
śaraṇyaḥ sarva-bhūtānāṁ
mānado dīna-vatsalaḥ

SYNONYMS

dṛḍha-vrataḥ—firmly determined; *satya-sandhaḥ*—always situated in truth; *brahmaṇyaḥ*—a lover of the brahminical culture; *vṛddha-sevakaḥ*—a servitor of the old men; *śaraṇyaḥ*—to be taken shelter of; *sarva-bhūtānām*—of all living entities; *māna-daḥ*—one who

gives respect to all; *dīna-vatsalaḥ*—very kind to the poor and helpless.

TRANSLATION

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

PURPORT

The word vṛddha-sevakaḥ is very significant. Vṛddha means "old men." There are two kinds of old men: one is old by age, and another is old by knowledge. This Sanskrit word indicates that one can be older by the advancement of knowledge. King Pṛthu was very respectful to the brāhmaṇas, and he protected them. He also protected persons advanced in age. Whatever the King would decide to do, no one would be able to stop. That is called dṛḍha-saṅkalpa, or dṛḍha-vrata.

4.16.17

mātṛ-bhaktiḥ para-strīṣu
patnyām ardha ivātmanaḥ
prajāsu pitṛvat snigdhaḥ
kiṅkaro brahma-vādinām

SYNONYMS

mātṛ-bhaktiḥ—as respectful as one is to his mother; *para-strīṣu*—to other women; *patnyām*—to his own wife; *ardhaḥ*—half; *iva*—like; *ātmanaḥ*—of his body; *prajāsu*—unto the citizens; *pitṛ-vat*—like a father; *snigdhaḥ*—affectionate; *kiṅkaraḥ*—servant; *brahma-vādinām*—of the devotees who preach the glories of the Lord.

TRANSLATION

The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees who always preach the glories of the Lord.

PURPORT

A learned man treats all women except his wife as his mother, looks on others' property as garbage in the street, and treats others as he would treat his own self. These are the symptoms of a learned person as described by Cāṇakya Paṇḍita. This should be the standard for education. Education does not mean having academic degrees only. One should execute what he has learned in his personal life. These learned characteristics were verily manifest in the life of King Pṛthu. Although he was the king, he treated himself as a servant of the Lord's devotees. According to Vedic etiquette, if a devotee came to a king's palace, the king would immediately offer his own seat to him. The word brahma-

vādinām is very significant. Brahma-vādī refers to the devotees of the Lord. Brahman, Paramātmā and Bhagavān are different terms for the Supreme Brahman, and the Supreme Brahman is Lord Kṛṣṇa. This is accepted in Bhagavad-gītā by Arjuna (paraṁ brahma paraṁ dhāma, Bg. 10.12). Thus the word brahma-vādinām refers to the devotees of the Lord. The state should always serve the devotees of the Lord, and the ideal state should conduct itself according to the instructions of the devotee. Because King Pṛthu followed this principle, he is highly praised.

4.16.18

dehinām ātmavat-preṣṭhaḥ
suhṛdāṁ nandi-vardhanaḥ
mukta-saṅga-prasaṅgo 'yaṁ
daṇḍa-pāṇir asādhuṣu

SYNONYMS

dehinām—to all living entities having a body; *ātma-vat*—as himself; *preṣṭhaḥ*—considering dear; *suhṛdām*—of his friends; *nandi-vardhanaḥ*—increasing pleasures; *mukta-saṅga*—with persons devoid of all material contamination; *prasaṅgaḥ*—intimately associated; *ayam*—this King; *daṇḍa-pāṇiḥ*—a chastising hand; *asādhuṣu*—to the criminals.

TRANSLATION

The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

PURPORT

The word dehinām refers to those who are embodied. The living entities are embodied in different forms, which number 8,400,000 species. All of these were treated by the King in the same way he would treat himself. In this age, however, so-called kings and presidents do not treat all other living entities as their own self. Most of them are meat-eaters, and even though they may not be meat-eaters and may pose themselves to be very religious and pious, they still allow cow slaughter within their state. Such sinful heads of state cannot actually be popular at any time. Another significant word in this verse is mukta-saṅga-prasaṅgaḥ, which indicates that the King was always associating with liberated persons.

4.16.19

ayaṁ tu sākṣād bhagavāṁs try-adhīśaḥ
kūṭa-stha ātmā kalayāvatīrṇaḥ

yasminn avidyā-racitaṁ nirarthakaṁ
paśyanti nānātvam api pratītam

SYNONYMS

ayam—this King; *tu*—then; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *tri-adhīśaḥ*—the master of the three planetary systems; *kūṭa-sthaḥ*—without any change; *ātmā*—the Supersoul; *kalayā*—by a partial plenary expansion; *avatīrṇaḥ*—descended; *yasmin*—in whom; *avidyā-racitam*—created by nescience; *nirarthakam*—without meaning; *paśyanti*—they see; *nānātvam*—material variegatedness; *api*—certainly; *pratītam*—understood.

TRANSLATION

This King is the master of the three worlds, and he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme known as a śaktyāveśa-avatāra. Being a liberated soul and completely learned, he understands that all material varieties are without meaning because their basic principle is nescience.

PURPORT

The reciters of these prayers are describing the transcendental qualities of Pṛthu Mahārāja. These qualities are summarized in the words sākṣād bhagavān. This indicates that Mahārāja Pṛthu is directly the Supreme Personality of Godhead and therefore

possesses unlimited good qualities. Being an incarnation of the Supreme Personality of Godhead, Mahārāja Pṛthu could not be equaled in his excellent qualities. The Supreme Personality of Godhead is fully equipped with six kinds of opulences, and King Pṛthu was also empowered in such a way that he could display these six opulences of the Supreme Personality of Godhead in full.

The word kūṭastha, meaning "without change," is also very significant. There are two kinds of living entities—nitya-mukta and nitya-baddha. A nitya-mukta never forgets his position as the eternal servant of the Supreme Personality of Godhead. One who does not forget this position and knows that he is part and parcel of the Supreme Lord is nitya-mukta. Such a nitya-mukta living entity represents the Supersoul as His expansion. As stated in the Vedas, nityo nityānām. Thus the nitya-mukta living entity knows that he is an expansion of the supreme nitya, or the eternal Supreme Personality of Godhead. Being in such a position, he sees the material world with a different vision. The living entity who is nitya-baddha, or eternally conditioned, sees the material varieties as being actually different from one another. In this connection we should remember that the embodiment of the conditioned soul is considered to be like a dress. One may dress in different ways, but a really learned man does not take dresses into consideration. As stated in Bhagavad-gītā:

vidyā-vinaya-sampanne brāhmaṇe gavi hastini śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18)

Thus a learned man does not look upon the dresses that externally cover the living entity, but sees the pure soul within the varieties of dress and knows very well that the varieties of dress are the creation of nescience (avidyā-racitam). Being a śaktyāveśa-avatāra empowered by the Supreme Personality of Godhead, Pṛthu Mahārāja did not change his spiritual position, and consequently there was no possibility of his viewing the material world as reality.

4.16.20

> *ayaṁ bhuvo maṇḍalam odayādrer*
> *goptaika-vīro naradeva-nāthaḥ*
> *āsthāya jaitraṁ ratham ātta-cāpaḥ*
> *paryasyate dakṣiṇato yathārkaḥ*

SYNONYMS

ayam—this King; *bhuvaḥ*—of the world; *maṇḍalam*—the globe; *ā-udaya-adreḥ*—from the mountain where the first appearance of the sun is visible; *goptā*—will protect; *eka*—uniquely; *vīraḥ*—powerful, heroic; *nara-deva*—of all kings, gods in human society; *nāthaḥ*—the

master; *āsthāya*—being situated on; *jaitram*—victorious; *ratham*—his chariot; *ātta-cāpaḥ*—holding the bow; *paryasyate*—he will circumambulate; *dakṣiṇataḥ*—from the southern side; *yathā*—like; *arkaḥ*—the sun.

TRANSLATION

This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south.

PURPORT

In this verse the word yathārkaḥ indicates that the sun is not fixed but is rotating in its orbit, which is set by the Supreme Personality of Godhead. This is confirmed in the Brahma-saṁhitā and also in other parts of Śrīmad-Bhāgavatam. In the Fifth Canto of Śrīmad-Bhāgavatam it is stated that the sun rotates in its own orbit at the rate of 16,000 miles per second. Similarly, Brahma-saṁhitā states: yasyājñayā bhramati sambhṛta-kāla-cakraḥ. The sun rotates in its own orbit according to the order of the Supreme Personality of Godhead. The conclusion is that the sun is not fixed in one place. As far as Pṛthu Mahārāja is concerned, it is indicated that his ruling power would extend all over the world. The Himalaya Mountains, from which the sunrise is first seen, are called udayācala or udayādri. It is herein indicated that Pṛthu Mahārāja's reign over the world

would cover even the Himalaya Mountains and extend to the borders of all oceans and seas. In other words, his reign would cover the entire planet.

Another significant word in this verse is naradeva. As described in previous verses, the qualified king—be he King Pṛthu or any other king who rules over the state as an ideal king—should be understood to be God in human form. According to Vedic culture, the king is honored as the Supreme Personality of Godhead because he represents Nārāyaṇa, who also gives protection to the citizens. He is therefore nātha, or the proprietor. Even Sanātana Gosvāmī gave respect to the Nawab Hussain Shah as naradeva, although the Nawab was Muhammadan. A king or governmental head must therefore be so competent to rule over the state that the citizens will worship him as God in human form. That is the perfectional stage for the head of any government or state.

4.16.21

asmai nṛ-pālāḥ kila tatra tatra
baliṁ hariṣyanti saloka-pālāḥ
maṁsyanta eṣāṁ striya ādi-rājaṁ
cakrāyudhaṁ tad-yaśa uddharantyaḥ

SYNONYMS

asmai—unto him; *nṛ-pālāḥ*—all the kings; *kila*—certainly; *tatra tatra*—here and there; *balim*—presentations; *hariṣyanti*—will offer; *sa*—with; *loka-pālāḥ*—the demigods; *maṁsyante*—will consider; *eṣām*—of these kings; *striyaḥ*—wives; *ādi-rājam*—the original king; *cakra-āyudham*—bearing the disc weapon; *tat*—his; *yaśaḥ*—reputation; *uddharantyaḥ*—carrying on.

TRANSLATION

When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in His hands the emblems of club and disc, and will sing of his fame, for he will be as reputable as the Supreme Personality of Godhead.

PURPORT

As far as reputation is concerned, King Pṛthu is already known as the incarnation of the Supreme Personality of Godhead. The word ādi-rājam means "the original king." The original king is Nārāyaṇa, or Lord Viṣṇu. People do not know that the original king, or Nārāyaṇa, is actually the protector of all living entities. As confirmed in the Vedas: eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Up. 2.2.13). Actually the Supreme Personality of Godhead is maintaining all living entities. The king, or naradeva, is His representative. As such, the king's duty is to personally supervise the distribution of wealth for the maintenance of all living

entities. If he does so, he will be as reputable as Nārāyaṇa. As mentioned in this verse (tad-yaśaḥ), Pṛthu Mahārāja was actually carrying with him the reputation of the Supreme Personality of Godhead because he was actually reigning over the world in that capacity.

4.16.22

> *ayaṁ mahīṁ gāṁ duduhe 'dhirājaḥ*
> *prajāpatir vṛtti-karaḥ prajānām*
> *yo līlayādrīn sva-śarāsa-koṭyā*
> *bhindan samāṁ gām akarod yathendraḥ*

SYNONYMS

ayam—this King; *mahīm*—the earth; *gām*—in the form of a cow; *duduhe*—will milk; *adhirājaḥ*—extraordinary king; *prajā-patiḥ*—progenitor of mankind; *vṛtti-karaḥ*—providing living facility; *prajānām*—of the citizens; *yaḥ*—one who; *līlayā*—simply by pastimes; *adrīn*—mountains and hills; *sva-śarāsa*—of his bow; *koṭyā*—by the pointed end; *bhindan*—breaking; *samām*—level; *gām*—the earth; *akarot*—will make; *yathā*—as; *indraḥ*—the King of heaven, Indra.

TRANSLATION

This King, this protector of the citizens, is an extraordinary king and is equal to the prajāpati demigods. For the living facility of all citizens, he will

milk the earth, which is like a cow. Not only that, but he will level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt.

4.16.23

> *visphūrjayann āja-gavaṁ dhanuḥ svayaṁ*
> *yadācarat kṣmām aviṣahyam ājau*
> *tadā nililyur diśi diśy asanto*
> *lāṅgūlam udyamya yathā mṛgendraḥ*

SYNONYMS

visphūrjayan—vibrating; *āja-gavam*—made of the horns of goats and bulls; *dhanuḥ*—his bow; *svayam*—personally; *yadā*—when; *acarat*—will travel; *kṣmām*—on the earth; *aviṣahyam*—irresistible; *ājau*—in battle; *tadā*—at that time; *nililyuḥ*—will hide themselves; *diśi diśi*—in all directions; *asantaḥ*—demoniac men; *lāṅgūlam*—tail; *udyamya*—keeping high; *yathā*—as; *mṛgendraḥ*—the lion.

TRANSLATION

When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Pṛthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all

demoniac rogues and thieves will hide themselves in all directions.

PURPORT

It is very appropriate to compare a powerful king like Pṛthu to a lion. In India, kṣatriya kings are still called siṁha, which means "lion." Unless rogues, thieves and other demoniac people in a state are afraid of the executive head, who rules the kingdom with a strong hand, there cannot be peace or prosperity in the state. Thus it is most regrettable when a woman becomes the executive head instead of a lion-like king. In such a situation the people are considered very unfortunate.

4.16.24

> *eṣo 'śvamedhāñ śatam ājahāra*
> *sarasvatī prādurabhāvi yatra*
> *ahārṣīd yasya hayaṁ purandaraḥ*
> *śata-kratuś carame vartamāne*

SYNONYMS

eṣaḥ—this King; *aśvamedhān*—sacrifices known as *aśvamedha*; *śatam*—one hundred; *ājahāra*—will perform; *sarasvatī*—the river of the name Sarasvatī; *prādurabhāvi*—became manifest; *yatra*—where; *ahārṣīt*—will steal; *yasya*—whose; *hayam*—horse; *purandaraḥ*—the Lord Indra; *śata-kratuḥ*—who performed one

hundred sacrifices; *carame*—while the last sacrifice; *vartamāne*—is occurring.

TRANSLATION

At the source of the River Sarasvatī, this King will perform one hundred sacrifices known as aśvamedha. In the course of the last sacrifice, the heavenly King Indra will steal the sacrificial horse.

4.16.25

> *eṣa sva-sadmopavane sametya*
> *sanat-kumāraṁ bhagavantam ekam*
> *ārādhya bhaktyālabhatāmalaṁ taj*
> *jñānaṁ yato brahma paraṁ vidanti*

SYNONYMS

eṣaḥ—this King; *sva-sadma*—of his palace; *upavane*—in the garden; *sametya*—meeting; *sanat-kumāram*—Sanat-kumāra; *bhagavantam*—the worshipable; *ekam*—alone; *ārādhya*—worshiping; *bhaktyā*—with devotion; *alabhata*—he will achieve; *amalam*—without contamination; *tat*—that; *jñānam*—transcendental knowledge; *yataḥ*—by which; *brahma*—spirit; *param*—supreme, transcendental; *vidanti*—they enjoy, they know.

TRANSLATION

This King Pṛthu will meet Sanat-kumāra, one of the four Kumāras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss.

PURPORT

The word vidanti refers to one who knows something or enjoys something. When a person is properly instructed by a spiritual master and understands transcendental bliss, he enjoys life. As stated in Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā

na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu

mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

When one attains to the Brahman platform, he neither hankers nor laments. He actually partakes of transcendental blissful enjoyment. Although King Pṛthu was an incarnation of

Viṣṇu, he nonetheless taught the people in his kingdom to take instructions from a spiritual master who represents the disciplic succession. Thus one can become fortunate and enjoy a blissful life even within this material world. In this verse the verb vidanti is sometimes taken to mean "understanding." Thus when a person understands Brahman, or the supreme source of everything, he enjoys a blissful life.

4.16.26

> *tatra tatra giras tās tā*
> *iti viśruta-vikramaḥ*
> *śroṣyaty ātmāśritā gāthāḥ*
> *pṛthuḥ pṛthu-parākramaḥ*

SYNONYMS

tatra tatra—here and there; *giraḥ*—words; *tāḥ tāḥ*—many, various; *iti*—thus; *viśruta-vikramaḥ*—he whose chivalrous activities are widely reputed; *śroṣyati*—will hear; *ātma-āśritāḥ*—about himself; *gāthāḥ*—songs, narrations; *pṛthuḥ*—King Pṛthu; *pṛthu-parākramaḥ*—distinctly powerful.

TRANSLATION

In this way when the chivalrous activities of King Pṛthu come to be known to the people in general, King Pṛthu will always hear about himself and his activities.

PURPORT

To artificially advertise oneself and thus enjoy a so-called reputation is a kind of conceit. Pṛthu Mahārāja was famous amongst the people because of his chivalrous activities. He did not have to advertise himself artificially. One's factual reputation cannot be covered.

4.16.27

> *diśo vijityāpratiruddha-cakraḥ*
> *sva-tejasotpāṭita-loka-śalyaḥ*
> *surāsurendrair upagīyamāna-*
> *mahānubhāvo bhavitā patir bhuvaḥ*

SYNONYMS

diśaḥ—all directions; *vijitya*—conquering; *apratiruddha*—without check; *cakraḥ*—his influence or power; *sva-tejasā*—by his own prowess; *utpāṭita*—uprooted; *loka-śalyaḥ*—the miseries of the citizens; *sura*—of demigods; *asura*—of demons; *indraiḥ*—by the chiefs; *upagīyamāna*—being glorified; *mahā-anubhāvaḥ*—the great soul; *bhavitā*—he will become; *patiḥ*—the lord; *bhuvaḥ*—of the world.

TRANSLATION

No one will be able to disobey the orders of Pṛthu Mahārāja. After conquering the world, he will

completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the suras and the asuras will undoubtedly glorify his magnanimous activities.

PURPORT

At the time of Mahārāja Pṛthu, the world was ruled by one emperor, although there were many subordinate states. Just as there are many united states in various parts of the world, in olden days the entire world was ruled through many states, but there was a supreme emperor who ruled over all subsidiary states. As soon as there were some discrepancies in the maintenance of the varṇāśrama system, the emperor would immediately take charge of the small states.

The word utpāṭita-loka-śalyaḥ indicates that Mahārāja Pṛthu completely uprooted all the miseries of his citizens. The word śalya means "piercing thorns." There are many kinds of miserable thorns that pierce the citizens of a state, but all competent rulers, even up to the reign of Mahārāja Yudhiṣṭhira, uprooted all the miserable conditions of the citizens. It is stated that during the reign of Mahārāja Yudhiṣṭhira there did not even exist severe cold or scorching heat, nor did the citizens suffer from any kind of mental anxiety. This is the standard of good government. Such a peaceful and prosperous government, devoid of anxiety, was established by Pṛthu Mahārāja. Thus the inhabitants of both saintly and demoniac planets were all engaged in glorifying the activities of Mahārāja Pṛthu. Persons or

nations anxious to spread their influence all over the world should consider this point. If one is able to eradicate completely the threefold miseries of the citizens, he should aspire to rule the world. One should not aspire to rule for any political or diplomatic consideration.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Praise of King Pṛthu by the Professional Reciters."

SB 4.17: Mahārāja Pṛthu Becomes Angry at the Earth

17. Mahārāja Pṛthu Becomes Angry at the Earth

Chapter 17

4.17.1

maitreya uvāca
evaṁ sa bhagavān vainyaḥ
khyāpito guṇa-karmabhiḥ
chandayām āsa tān kāmaiḥ
pratipūjyābhinandya ca

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *evam*—thus; *saḥ*—he; *bhagavān*—the Personality of Godhead; *vainyaḥ*—in the form of the son of King Vena; *khyāpitaḥ*—being glorified; *guṇa-karmabhiḥ*—by qualities and factual activities; *chandayām āsa*—pacified; *tān*—those reciters; *kāmaiḥ*—by various presentations; *pratipūjya*—offering all respects; *abhinandya*—offering prayers; *ca*—also.

TRANSLATION

The great sage Maitreya continued: In this way the reciters who were glorifying Mahārāja Pṛthu readily described his qualities and chivalrous activities. At the end, Mahārāja Pṛthu offered them various

presentations with all due respect and worshiped them adequately.

4.17.2

brāhmaṇa-pramukhān varṇān
bhṛtyāmātya-purodhasaḥ
paurāñ jāna-padān śreṇīḥ
prakṛtīḥ samapūjayat

SYNONYMS

brāhmaṇa-pramukhān—unto the leaders of the *brāhmaṇa* community; *varṇān*—to the other castes; *bhṛtya*—servants; *amātya*—ministers; *purodhasaḥ*—to the priests; *paurān*—to the citizens; *jāna-padān*—to his countrymen; *śreṇīḥ*—to different communities; *prakṛtīḥ*—to the admirers; *samapūjayat*—he gave proper respects.

TRANSLATION

King Pṛthu thus satisfied and offered all respect to all the leaders of the brāhmaṇas and other castes, to his servants, to his ministers, to the priests, citizens, general countrymen, people from other communities, admirers, as well as others, and thus they all became happy.

4.17.3

vidura uvāca
kasmād dadhāra go-rūpaṁ
dharitrī bahu-rūpiṇī
yāṁ dudoha pṛthus tatra
ko vatso dohanaṁ ca kim

SYNONYMS

viduraḥ uvāca—Vidura inquired; *kasmāt*—why; *dadhāra*—took; *go-rūpam*—the shape of a cow; *dharitrī*—the earth; *bahu-rūpiṇī*—who has many other forms; *yām*—whom; *dudoha*—milked; *pṛthuḥ*—King Pṛthu; *tatra*—there; *kaḥ*—who; *vatsaḥ*—the calf; *dohanam*—the milking pot; *ca*—also; *kim*—what.

TRANSLATION

Vidura inquired from the great sage Maitreya: My dear brāhmaṇa, since mother earth can appear in different shapes, why did she take the shape of a cow? And when King Pṛthu milked her, who became the calf, and what was the milking pot?

4.17.4

prakṛtyā viṣamā devī
kṛtā tena samā katham

tasya medhyaṁ hayaṁ devaḥ
kasya hetor apāharat

SYNONYMS

prakṛtyā—by nature; *viṣamā*—not level; *devī*—the earth; *kṛtā*—was made; *tena*—by him; *samā*—level; *katham*—how; *tasya*—his; *medhyam*—meant for offering in the sacrifice; *hayam*—horse; *devaḥ*—the demigod Indra; *kasya*—for what; *hetoḥ*—reason; *apāharat*—stole.

TRANSLATION

The surface of the earth is by nature low in some places and high in others. How did King Pṛthu level the surface of the earth, and why did the King of heaven, Indra, steal the horse meant for the sacrifice?

4.17.5

sanat-kumārād bhagavato
brahman brahma-vid-uttamāt
labdhvā jñānaṁ sa-vijñānaṁ
rājarṣiḥ kāṁ gatiṁ gataḥ

SYNONYMS

sanat-kumārāt—from Sanat-kumāra; *bhagavataḥ*—the most powerful; *brahman*—my dear *brāhmaṇa*; *brahma-vit-uttamāt*—

well versed in the Vedic knowledge; *labdhvā*—after achieving; *jñānam*—knowledge; *sa-vijñānam*—for practical application; *rāja-ṛṣiḥ*—the great saintly King; *kām*—which; *gatim*—destination; *gataḥ*—achieved.

TRANSLATION

The great saintly King, Mahārāja Pṛthu, received knowledge from Sanat-kumāra, who was the greatest Vedic scholar. After receiving knowledge to be applied practically in his life, how did the saintly King attain his desired destination?

PURPORT

There are four Vaiṣṇava sampradāyas (systems) of disciplic succession. One sampradāya comes from Lord Brahmā, one from the goddess of fortune, one from the Kumāras, headed by Sanat-kumāra, and one from Lord Śiva. These four systems of disciplic succession are still going on. As King Pṛthu has illustrated, one who is serious about receiving transcendental Vedic knowledge must accept a guru, or spiritual master, in one of these four disciplic successions. It is said that unless one accepts a mantra from one of these sampradāyas, the so-called mantra will not act in Kali-yuga. Many sampradāyas have sprung up without authority, and they are misleading the people by giving unauthorized mantras. The rascals of these so-called sampradāyas do not observe the Vedic rules and regulations. Although they are addicted to all kinds of sinful activities, they

still offer the people mantras and thus mislead them. Intelligent persons, however, know that such mantras will never be successful, and as such they never patronize such upstart spiritual groups. People should be very careful of these nonsensical sampradāyas. To get some facility for sense gratification, unfortunate people in this age receive mantras from these so-called sampradāyas. Pṛthu Mahārāja, however, showed by his example that one should receive knowledge from a bona fide sampradāya. Therefore Mahārāja Pṛthu accepted Sanat-kumāra as his spiritual master.

4.17.6-7

yac cānyad api kṛṣṇasya
bhavān bhagavataḥ prabhoḥ
śravaḥ suśravasaḥ puṇyaṁ
pūrva-deha-kathāśrayam

bhaktāya me 'nuraktāya
tava cādhokṣajasya ca
vaktum arhasi yo 'duhyad
vainya-rūpeṇa gām imām

SYNONYMS

yat—which; *ca*—and; *anyat*—other; *api*—certainly; *kṛṣṇasya*—of Kṛṣṇa; *bhavān*—your good self; *bhagavataḥ*—of the Supreme Personality of Godhead; *prabhoḥ*—powerful; *śravaḥ*—glorious

activities; *su-śravasaḥ*—who is very pleasing to hear about; *puṇyam*—pious; *pūrva-deha*—of His previous incarnation; *kathā-āśrayam*—connected with the narration; *bhaktāya*—unto the devotee; *me*—to me; *anuraktāya*—very much attentive; *tava*—of you; *ca*—and; *adhokṣajasya*—of the Lord, who is known as Adhokṣaja; *ca*—also; *vaktum arhasi*—please narrate; *yaḥ*—one who; *aduhyat*—milked; *vainya-rūpeṇa*—in the form of the son of King Vena; *gām*—cow, earth; *imām*—this.

TRANSLATION

Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please therefore narrate all the stories of King Pṛthu, who, in the form of the son of King Vena, milked the cow-shaped earth.

PURPORT

Lord Kṛṣṇa is also known as avatārī, which means, "one from whom all the incarnations emanate." In Bhagavad-gītā Lord Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." (Bg. 10.8) Thus Lord Kṛṣṇa is the origin of everyone's appearance. As far as this material world is

concerned, Lord Brahmā, Lord Viṣṇu and Lord Śiva are all emanations from Kṛṣṇa. These three incarnations of Kṛṣṇa are called guṇa-avatāras. The material world is governed by three material modes of nature, and Lord Viṣṇu, Lord Brahmā and Lord Śiva respectively take charge of the modes of goodness, passion and ignorance. Mahārāja Pṛthu is also an incarnation of those qualities of Lord Kṛṣṇa by which one rules over conditioned souls.

In this verse the word adhokṣaja, meaning "beyond the perception of the material senses," is very significant. No one can perceive the Supreme Personality of Godhead by mental speculation; therefore a person with a poor fund of knowledge cannot understand the Supreme Personality of Godhead. Since one can form only an impersonal idea on the strength of one's material senses, the Lord is known as Adhokṣaja.

4.17.8

sūta uvāca
codito vidureṇaivaṁ
vāsudeva-kathāṁ prati
praśasya taṁ prīta-manā
maitreyaḥ pratyabhāṣata

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *coditaḥ*—inspired; *vidureṇa*—by Vidura; *evam*—thus; *vāsudeva*—of Lord Kṛṣṇa; *kathām*—narration; *prati*—about; *praśasya*—praising; *tam*—him; *prīta-manāḥ*—being very pleased; *maitreyaḥ*—the saint Maitreya; *pratyabhāṣata*—replied.

TRANSLATION

Sūta Gosvāmī continued: When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.

PURPORT

Talk of kṛṣṇa-kathā, or topics about Lord Kṛṣṇa or His incarnations, is so spiritually inspiring that the reciter and hearer are never exhausted. That is the nature of spiritual talks. We have actually seen that one can never become satiated by hearing the conversations between Vidura and Maitreya. Both of them are devotees, and the more Vidura inquires, the more Maitreya is encouraged to speak. A symptom of spiritual talks is that no one feels tired. Thus upon hearing the questions of Vidura, the great sage Maitreya did not feel disgusted but rather felt encouraged to speak at greater length.

4.17.9

maitreya uvāca
yadābhiṣiktaḥ pṛthur aṅga viprair
āmantrito janatāyāś ca pālaḥ
prajā niranne kṣiti-pṛṣṭha etya
kṣut-kṣāma-dehāḥ patim abhyavocan

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *yadā*—when; *abhiṣiktaḥ*—was enthroned; *pṛthuḥ*—King Pṛthu; *aṅga*—my dear Vidura; *vipraiḥ*—by the *brāhmaṇas*; *āmantritaḥ*—was declared; *janatāyāḥ*—of the people; *ca*—also; *pālaḥ*—the protector; *prajāḥ*—the citizens; *niranne*—being without food grains; *kṣiti-pṛṣṭhe*—the surface of the globe; *etya*—coming near; *kṣut*—by hunger; *kṣāma*—skinny; *dehāḥ*—their bodies; *patim*—to the protector; *abhyavocan*—they said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, at the time King Pṛthu was enthroned by the great sages and brāhmaṇas and declared to be the protector of the citizens, there was a scarcity of food grains. The citizens actually became skinny due to starvation. Therefore they came before the King and informed him of their real situation.

PURPORT

Information is given herein concerning the selection of the king by the brāhmaṇas. According to the varṇāśrama system, the brāhmaṇas are considered to be the heads of the society and therefore to be situated in the topmost social position. The varṇāśrama-dharma, the institution of four varṇas and four āśramas, is very scientifically designed. As stated in Bhagavad-gītā, varṇāśrama-dharma is not a man-made institution, but is God-made. In this narration it is clearly indicated that the brāhmaṇas used to control the royal power. When an evil king like Vena ruled, the brāhmaṇas would kill him through their brahminical powers and would select a proper ruler by testing his qualifications. In other words, the brāhmaṇas, the intelligent men or great sages, would control the monarchical powers. Here we have an indication of how the brāhmaṇas elected King Pṛthu to the throne as the protector of the citizens. The citizens, being skinny due to hunger, approached the King and informed him that necessary action should be taken. The structure of the varṇāśrama-dharma was so nice that the brāhmaṇas would guide the head of state. The head of state would then give protection to the citizens. The kṣatriyas would take charge of protecting the people in general, and under the protection of the kṣatriyas, the vaiśyas would protect the cows, produce food grains and distribute them. Śūdras, the working class, would help the higher three classes by manual labor. This is the perfect social system.

4.17.10-11

vayaṁ rājañ jāṭhareṇābhitaptā
yathāgninā koṭara-sthena vṛkṣāḥ
tvām adya yātāḥ śaraṇaṁ śaraṇyaṁ
yaḥ sādhito vṛtti-karaḥ patir naḥ

tan no bhavān īhatu rātave 'nnaṁ
kṣudhārditānāṁ naradeva-deva
yāvan na naṅkṣyāmaha ujjhitorjā
vārtā-patis tvaṁ kila loka-pālaḥ

SYNONYMS

vayam—we; *rājan*—O King; *jāṭhareṇa*—by the fire of hunger; *abhitaptāḥ*—very much aggrieved; *yathā*—just as; *agninā*—by the fire; *koṭara-sthena*—in the hollow of a tree; *vṛkṣāḥ*—trees; *tvām*—unto you; *adya*—today; *yātāḥ*—we have come; *śaraṇam*—shelter; *śaraṇyam*—worth taking shelter of; *yaḥ*—who; *sādhitaḥ*—appointed; *vṛtti-karaḥ*—one who gives employment; *patiḥ*—master; *naḥ*—our; *tat*—therefore; *naḥ*—to us; *bhavān*—Your Majesty; *īhatu*—please try; *rātave*—to give; *annam*—food grains; *kṣudhā*—with hunger; *arditānām*—suffering; *nara-deva-deva*—O supreme master of all kings; *yāvat na*—lest; *naṅkṣyāmahe*—we will perish; *ujjhita*—being bereft of; *ūrjāḥ*—food grains; *vārtā*—of occupational engagements; *patiḥ*—bestower; *tvam*—you; *kila*—indeed; *loka-pālaḥ*—the protector of the citizens.

TRANSLATION

Dear King, just as a tree with a fire burning in the hollow of the trunk gradually dries up, we are drying up due to the fire of hunger in our stomachs. You are the protector of surrendered souls, and you have been appointed to give employment to us. Therefore we have all come to you for protection. You are not only a king, but the incarnation of God as well. Indeed, you are the King of all kings. You can give us all kinds of occupational engagements, for you are the master of our livelihood. Therefore, O King of all kings, please arrange to satisfy our hunger by the proper distribution of food grains. Please take care of us, lest we soon die for want of food.

PURPORT

It is the duty of the king to see that everyone in the social orders—brāhmaṇa, kṣatriya, vaiśyas and śūdras—is fully employed in the state. Just as it is the duty of the brāhmaṇas to elect a proper king, it is the duty of the king to see that all the varṇas-the brāhmaṇas, kṣatriyas, vaiśyas and śūdras—are fully engaged in their respective occupational duties. It is here indicated that although the people were allowed to perform their duties, they were still unemployed. Although they were not lazy, they still could not produce sufficient food to satisfy their hunger. When the people are perplexed in this way, they should approach the

head of government, and the president or king should take immediate action to mitigate the distress of the people.

4.17.12

maitreya uvāca
pṛthuḥ prajānāṁ karuṇaṁ
niśamya paridevitam
dīrghaṁ dadhyau kuruśreṣṭha
nimittaṁ so 'nvapadyata

SYNONYMS

maitreyaḥ uvāca—the great saint Maitreya said; *pṛthuḥ*—King Pṛthu; *prajānām*—of the citizens; *karuṇam*—pitiable condition; *niśamya*—hearing; *paridevitam*—lamentation; *dīrgham*—for a long time; *dadhyau*—contemplated; *kuru-śreṣṭha*—O Vidura; *nimittam*—the cause; *saḥ*—he; *anvapadyata*—found out.

TRANSLATION

After hearing this lamentation and seeing the pitiable condition of the citizens, King Pṛthu contemplated this matter for a long time to see if he could find out the underlying causes.

4.17.13

iti vyavasito buddhyā
pragṛhīta-śarāsanaḥ
sandadhe viśikhaṁ bhūmeḥ
kruddhas tripura-hā yathā

SYNONYMS

iti—thus; *vyavasitaḥ*—having arrived at the conclusion; *buddhyā*—by intelligence; *pragṛhīta*—having taken up; *śarāsanaḥ*—the bow; *sandadhe*—fixed; *viśikham*—an arrow; *bhūmeḥ*—at the earth; *kruddhaḥ*—angry; *tri-pura-hā*—Lord Śiva; *yathā*—like.

TRANSLATION

Having arrived at a conclusion, the King took up his bow and arrow and aimed them at the earth, exactly as Lord Śiva destroyed the whole world out of anger.

PURPORT

King Pṛthu found out the cause for the scarcity of food grains. He could understand that it was not the people's fault, for they were not lazy in executing their duties. Rather, the earth was not producing sufficient food grains. This indicates that the earth can produce sufficiently if everything is properly arranged, but sometimes the earth can refuse to produce food grains for various reasons. The theory that there is a scarcity of food grains

due to an increase of population is not a very sound theory. There are other causes that enable the earth to produce profusely or to stop producing. King Pṛthu found out the proper causes and took the necessary steps immediately.

4.17.14

pravepamānā dharaṇī
niśāmyodāyudhaṁ ca tam
gauḥ saty apādravad bhītā
mṛgīva mṛgayu-drutā

SYNONYMS

pravepamānā—trembling; *dharaṇī*—the earth; *niśāmya*—seeing; *udāyudham*—having taken his bow and arrow; *ca*—also; *tam*—the King; *gauḥ*—a cow; *satī*—becoming; *apādravat*—began to flee; *bhītā*—very much afraid; *mṛgī iva*—like a deer; *mṛgayu*—by a hunter; *drutā*—being followed.

TRANSLATION

When the earth saw that King Pṛthu was taking his bow and arrow to kill her, she became very much afraid and began to tremble. She then began to flee, exactly as a deer, which runs very swiftly when followed by a hunter. Being afraid of King Pṛthu, she took the shape of a cow and began to run.

PURPORT

Just as a mother produces various children, both male and female, the womb of mother earth produces all kinds of living entities in various shapes. Thus it is possible for mother earth to take on innumerable shapes. At this time, in order to avoid the wrath of King Pṛthu, she took the shape of a cow. Since a cow is never to be killed, mother earth thought it wise to take the shape of a cow in order to avoid King Pṛthu's arrows. King Pṛthu, however, could understand this fact, and therefore he did not stop chasing the cow-shaped earth.

4.17.15

tām anvadhāvat tad vainyaḥ
kupito 'tyaruṇekṣaṇaḥ
śaraṁ dhanuṣi sandhāya
yatra yatra palāyate

SYNONYMS

tām—the cow-shaped earth; *anvadhāvat*—he chased; *tat*—then; *vainyaḥ*—the son of King Vena; *kupitaḥ*—being very much angry; *ati-aruṇa*—very red; *īkṣaṇaḥ*—his eyes; *śaram*—an arrow; *dhanuṣi*—on the bow; *sandhāya*—placing; *yatra yatra*—wherever; *palāyate*—she flees.

TRANSLATION

Seeing this, Mahārāja Pṛthu became very angry, and his eyes became as red as the early-morning sun. Placing an arrow on his bow, he chased the cow-shaped earth wherever she would run.

4.17.16

sā diśo vidiśo devī
rodasī cāntaraṁ tayoḥ
dhāvantī tatra tatrainaṁ
dadarśānūdyatāyudham

SYNONYMS

sā—the cow-shaped earth; *diśaḥ*—in the four directions; *vidiśaḥ*—randomly in other directions; *devī*—the goddess; *rodasī*—towards heaven and earth; *ca*—also; *antaram*—between; *tayoḥ*—them; *dhāvantī*—fleeing; *tatra tatra*—here and there; *enam*—the King; *dadarśa*—she saw; *anu*—behind; *udyata*—taken up; *āyudham*—his weapons.

TRANSLATION

The cow-shaped earth ran here and there in outer space between the heavenly planets and the earth, and wherever she ran, the King chased her with his bow and arrows.

4.17.17

loke nāvindata trāṇaṁ
vainyān mṛtyor iva prajāḥ
trastā tadā nivavṛte
hṛdayena vidūyatā

SYNONYMS

loke—within the three worlds; *na*—not; *avindata*—could obtain; *trāṇam*—release; *vainyāt*—from the hand of the son of King Vena; *mṛtyoḥ*—from death; *iva*—like; *prajāḥ*—men; *trastā*—being very much afraid; *tadā*—at that time; *nivavṛte*—turned back; *hṛdayena*—within her heart; *vidūyatā*—very much aggrieved.

TRANSLATION

Just as a man cannot escape the cruel hands of death, the cow-shaped earth could not escape the hands of the son of Vena. At length the earth, fearful, her heart aggrieved, turned back in helplessness.

4.17.18

uvāca ca mahā-bhāgaṁ
dharma-jñāpanna-vatsala
trāhi mām api bhūtānāṁ
pālane 'vasthito bhavān

SYNONYMS

uvāca—she said; *ca*—and; *mahā-bhāgam*—unto the great, fortunate King; *dharma-jña*—O knower of the principles of religion; *āpanna-vatsala*—O shelter of the surrendered; *trāhi*—save; *mām*—me; *api*—indeed; *bhūtānām*—of living entities; *pālane*—in protection; *avasthitaḥ*—situated; *bhavān*—Your Majesty.

TRANSLATION

Addressing the great opulent King Pṛthu as the knower of religious principles and shelter of the surrendered, she said: Please save me. You are the protector of all living entities. Now you are situated as the King of this planet.

PURPORT

The cow-shaped earth addressed King Pṛthu as dharma jña, which refers to one who knows the principles of religion. The principles of religion dictate that a woman, a cow, a child, a brāhmaṇa and an old man must be given all protection by the king or anyone else. Consequently mother earth took the shape of a cow. She was also a woman. Thus she appealed to the King as one who knows the principles of religion. Religious principles also dictate that one is not to be killed if he surrenders. She reminded King Pṛthu that not only was he an incarnation of God, but he was situated as the King of the earth as well. Therefore his duty was to excuse her.

4.17.19

sa tvaṁ jighāṁsase kasmād
dīnām akṛta-kilbiṣām
ahaniṣyat kathaṁ yoṣāṁ
dharma-jña iti yo mataḥ

SYNONYMS

saḥ—that very person; *tvam*—you; *jighāṁsase*—want to kill; *kasmāt*—why; *dīnām*—poor; *akṛta*—without having done; *kilbiṣām*—any sinful activities; *ahaniṣyat*—would kill; *katham*—how; *yoṣām*—a woman; *dharma-jñaḥ*—the knower of religious principles; *iti*—thus; *yaḥ*—one who; *mataḥ*—is considered.

TRANSLATION

The cow-shaped earth continued to appeal to the King: I am very poor and have not committed any sinful activities. I do not know why you want to kill me. Since you are supposed to be the knower of all religious principles, why are you so envious of me, and why are you so anxious to kill a woman?

PURPORT

The earth appealed to the King in two ways. A king who knows religious principles cannot kill anyone who has not committed sinful activities. Apart from this, a woman is not to be killed,

even if she does commit some sinful activities. Since the earth was innocent and was also a woman, the King should not kill her.

4.17.20

praharanti na vai strīṣu
kṛtāgaḥsv api jantavaḥ
kim uta tvad-vidhā rājan
karuṇā dīna-vatsalāḥ

SYNONYMS

praharanti—strike; *na*—never; *vai*—certainly; *strīṣu*—women; *kṛta-āgaḥsu*—having committed sinful activities; *api*—although; *jantavaḥ*—human beings; *kim uta*—then what to speak of; *tvat-vidhāḥ*—personalities like you; *rājan*—O King; *karuṇāḥ*—merciful; *dīna-vatsalāḥ*—affectionate to the poor.

TRANSLATION

Even if a woman does commit some sinful activity, no one should place his hand upon her. And what to speak of you, dear King, who are so merciful. You are a protector, and you are affectionate to the poor.

4.17.21

māṁ vipāṭyājarāṁ nāvaṁ
yatra viśvaṁ pratiṣṭhitam

ātmānaṁ ca prajāś cemāḥ
katham ambhasi dhāsyasi

SYNONYMS

mām—me; *vipāṭya*—breaking to pieces; *ajarām*—very strong; *nāvam*—boat; *yatra*—where; *viśvam*—all worldly paraphernalia; *pratiṣṭhitam*—standing; *ātmānam*—yourself; *ca*—and; *prajāḥ*—your subjects; *ca*—also; *imāḥ*—all these; *katham*—how; *ambhasi*—in the water; *dhāsyasi*—you will hold.

TRANSLATION

The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

PURPORT

Beneath the entire planetary system is the garbha water. Lord Viṣṇu lies on this garbha water, and from His abdomen a lotus stem grows, and all the planets within the universe are floating in the air being supported by this lotus stem. If a planet is destroyed, it must fall into the water of garbha. The earth therefore warned King Pṛthu that he could gain nothing by destroying her. Indeed, how would he protect himself and his citizens from drowning in the garbha water? In other words, outer space may be compared to an ocean of air, and each and

every planet is floating on it just as a boat or island floats on the ocean. Sometimes planets are called dvīpa, or islands, and sometimes they are called boats. Thus the cosmic manifestation is partially explained in this reference by the cow-shaped earth.

4.17.22

pṛthur uvāca
vasudhe tvāṁ vadhiṣyāmi
mac-chāsana-parāṅ-mukhīm
bhāgaṁ barhiṣi yā vṛṅkte
na tanoti ca no vasu

SYNONYMS

pṛthuḥ uvāca—King Pṛthu replied; *vasu-dhe*—my dear earthly planet; *tvām*—you; *vadhiṣyāmi*—I shall kill; *mat*—my; *śāsana*—rulings; *parāk-mukhīm*—disobedient to; *bhāgam*—your share; *barhiṣi*—in the *yajña*; *yā*—who; *vṛṅkte*—accepts; *na*—not; *tanoti*—does deliver; *ca*—and; *naḥ*—to us; *vasu*—produce.

TRANSLATION

King Pṛthu replied to the earthly Planet: My dear earth, you have disobeyed my orders and rulings. In the form of a demigod you accepted your share of the yajñas we performed, but in return you have not produced sufficient food grains. For this reason I must kill you.

PURPORT

The cow-shaped earthly planet submitted that she not only was a woman, but was innocent and sinless as well. Thus she argued that she should not be killed. Besides, she pointed out that being perfectly religious-minded, the King could not violate the religious principles that forbade killing a woman. In reply, Mahārāja Pṛthu informed her that first of all she had disobeyed his orders. This was her first sinful activity. Secondly he accused her of taking her share of the yajñas (sacrifices) but not producing sufficient food grains in return.

4.17.23

yavasaṁ jagdhy anudinaṁ
naiva dogdhy audhasaṁ payaḥ
tasyām evaṁ hi duṣṭāyāṁ
daṇḍo nātra na śasyate

SYNONYMS

yavasam—green grass; *jagdhi*—you eat; *anudinam*—daily; *na*—never; *eva*—certainly; *dogdhi*—you yield; *audhasam*—in the milk bag; *payaḥ*—milk; *tasyām*—when a cow; *evam*—thus; *hi*—certainly; *duṣṭāyām*—being offensive; *daṇḍaḥ*—punishment; *na*—not; *atra*—here; *na*—not; *śasyate*—is advisable.

TRANSLATION

Although you are eating green grass every day, you are not filling your milk bag so we can utilize your milk. Since you are willfully committing offenses, it cannot be said that you are not punishable due to your assuming the form of a cow.

PURPORT

A cow eats green grasses in the pasture and fills her milk bag with sufficient milk so that the cowherdsmen can milk her. Yajñas (sacrifices) are performed to produce sufficient clouds that will pour water over the earth. The word payaḥ can refer both to milk and to water. As one of the demigods, the earthly planet was taking her share in the yajñas—that is, she was eating green grass—but in return she was not producing sufficient food grains—that is, she was not filling her milk bag. Pṛthu Mahārāja was therefore justified in threatening to punish her for her offense.

4.17.24

tvaṁ khalv oṣadhi-bījāni
prāk sṛṣṭāni svayambhuvā
na muñcasy ātma-ruddhāni
mām avajñāya manda-dhīḥ

SYNONYMS

tvam—you; *khalu*—certainly; *oṣadhi*—of herbs, plants and grains; *bījāni*—the seeds; *prāk*—formerly; *sṛṣṭāni*—created; *svayambhuvā*—by Lord Brahmā; *na*—do not; *muñcasi*—deliver; *ātma-ruddhāni*—hidden within yourself; *mām*—me; *avajñāya*—disobeying; *manda-dhīḥ*—less intelligent.

TRANSLATION

You have so lost your intelligence that, despite my orders, you do not deliver the seeds of herbs and grains — formerly created by Brahmā—now hidden within yourself.

PURPORT

While creating all the planets in the universe, Lord Brahmā also created the seeds of various grains, herbs, plants and trees. When sufficient water falls from the clouds, the seeds fructify and produce fruits, grains, vegetables, etc. By his example, Pṛthu Mahārāja indicates that whenever there is a scarcity in food production, the head of the government should take steps to see why production is being held up and what should be done to rectify the situation.

4.17.25

amūṣāṁ kṣut-parītānām
ārtānāṁ paridevitam

śamayiṣyāmi mad-bāṇair
bhinnāyās tava medasā

SYNONYMS

amūṣām—of all of them; *kṣut-parītānām*—suffering from hunger; *ārtānām*—of the distressed; *paridevitam*—the lamentation; *śamayiṣyāmi*—I shall pacify; *mat-bāṇaiḥ*—by my arrows; *bhinnāyāḥ*—being cut to pieces; *tava*—of you; *medasā*—by the flesh.

TRANSLATION

Now, with the help of my arrows, I shall cut you to pieces and with your flesh satisfy the hunger-stricken citizens who are now crying for want of grains. Thus I shall satisfy the crying citizens of my kingdom.

PURPORT

Here we find some indication how the government can arrange for the eating of cow flesh. It is here indicated that in a rare circumstance when there is no supply of grains, the government may sanction the eating of meat. However, when there is sufficient food, the government should not allow the eating of cow's flesh just to satisfy the fastidious tongue. In other words, in rare circumstances, when people are suffering for want of grains, meat-eating or flesh-eating can be allowed, but not otherwise. The maintenance of slaughterhouses for the satisfaction of the

tongue and the killing of animals unnecessarily should never be sanctioned by a government.

As described in the previous verse, animals or cows should be given sufficient grass to eat. If, despite a sufficient supply of grass, a cow does not supply milk, and there is an acute shortage of food, the dried-up cow may be utilized to feed the hungry masses of people. According to the law of necessity, first of all human society must try to produce food grains and vegetables, but if they fail in this, they can indulge in flesh-eating. Otherwise not. As human society is presently structured, there is sufficient production of grains all over the world. Therefore the opening of slaughterhouses cannot be supported. In some nations there is so much surplus grain that sometimes extra grain is thrown into the sea, and sometimes the government forbids further production of grain. The conclusion is that the earth produces sufficient grain to feed the entire population, but the distribution of this grain is restricted due to trade regulations and a desire for profit. Consequently in some places there is scarcity of grain and in others profuse production. If there were one government on the surface of the earth to handle the distribution of grain, there would be no question of scarcity, no necessity to open slaughterhouses, and no need to present false theories about over-population.

4.17.26

pumān yoṣid uta klība
ātma-sambhāvano 'dhamaḥ
bhūteṣu niranukrośo
nṛpāṇāṁ tad-vadho 'vadhaḥ

SYNONYMS

pumān—a man; *yoṣit*—a woman; *uta*—also; *klībaḥ*—a eunuch; *ātma-sambhāvanaḥ*—interested in self -maintenance; *adhamaḥ*—lowest of humankind; *bhūteṣu*—to other living entities; *niranukrośaḥ*—without compassion; *nṛpāṇām*—for the kings; *tat*—of him; *vadhaḥ*—killing; *avadhaḥ*—not killing.

TRANSLATION

Any cruel person—be he a man, woman or impotent eunuch—who is only interested in his personal maintenance and has no compassion for other living entities, may be killed by the king. Such killing can never be considered actual killing.

PURPORT

The planet earth is actually a woman in her constitutional form, and as such she needs to be protected by the king. Pṛthu Mahārāja argues, however, that if a citizen within the state—be he man, woman or eunuch—is not compassionate upon his

fellow men, he or she may be killed by the king, and such killing is never to be considered actual killing. As far as the field of spiritual activities is concerned, when a devotee is self-satisfied and does not preach the glories of Kṛṣṇa, he is not considered a first-class devotee. A devotee who tries to preach, who has compassion upon innocent persons who have no knowledge of Kṛṣṇa, is a superior devotee. In his prayer to the Lord, Prahlāda Mahārāja said that he was not personally interested in liberation from this material world; rather, he did not wish to be liberated from this material condition until all fallen souls are delivered. Even in the material field, if a person is not interested in others' welfare, he should be considered to be condemned by the Personality of Godhead or His incarnation like Pṛthu Mahārāja.

4.17.27

tvāṁ stabdhāṁ durmadāṁ nītvā
māyā-gāṁ tilaśaḥ śaraiḥ
ātma-yoga-balenemā
dhārayiṣyāmy ahaṁ prajāḥ

SYNONYMS

tvām—you; *stabdhām*—very much puffed up; *durmadām*—mad; *nītvā*—bringing into such a condition; *māyā-gām*—false cow; *tilaśaḥ*—into small particles like grains; *śaraiḥ*—by my arrows; *ātma*—personal; *yoga-balena*—by mystic power; *imāḥ*—all these;

dhārayiṣyāmi—shall uphold; *aham*—I; *prajāḥ*—all the citizens, or all the living entities.

TRANSLATION

You are very much puffed up with pride and have become almost insane. Presently you have assumed the form of a cow by your mystic powers. Nonetheless I shall cut you into small pieces like grain, and I will uphold the entire population by my personal mystic powers.

PURPORT

The earth informed King Pṛthu that if he destroyed her, he and his subjects would all fall down into the waters of the garbha ocean. King Pṛthu now replies to that point. Although the earth assumed the shape of a cow by her mystic powers in order to be saved from being killed by the King, the King was nonetheless aware of this fact and would not hesitate to cut her to pieces, just like small bits of grain. As far as the destruction of the citizens is concerned, Mahārāja Pṛthu maintained that he could uphold everyone by his own mystic powers. He did not need the help of the earthly planet. Being the incarnation of Lord Viṣṇu, Pṛthu Mahārāja possessed the power of Saṅkarṣaṇa, which is explained by the scientists as the power of gravitation. The Supreme Personality of Godhead is holding millions of planets in space without any support; similarly, Pṛthu Mahārāja would not have had any difficulty supporting all his citizens and himself in space

without the help of the planet earth. The Lord is known as Yogeśvara, master of all mystic powers. Consequently the planet earth was informed by the King that she need not worry about his standing without her help.

4.17.28

evaṁ manyumayīṁ mūrtiṁ
kṛtāntam iva bibhratam
praṇatā prāñjaliḥ prāha
mahī sañjāta-vepathuḥ

SYNONYMS

evam—thus; *manyu-mayīm*—very much angry; *mūrtim*—form; *kṛta-antam*—death personified, Yamarāja; *iva*—like; *bibhratam*—possessing; *praṇatā*—surrendered; *prāñjaliḥ*—with folded hands; *prāha*—said; *mahī*—the planet earth; *sañjāta*—arisen; *vepathuḥ*—trembling in her body.

TRANSLATION

At this time Pṛthu Mahārāja became exactly like Yamarāja, and his whole body appeared very angry. In other words, he was anger personified. After hearing him, the planet earth began to tremble. She surrendered, and with folded hands began to speak as follows.

PURPORT

The Supreme Personality of Godhead is death personified to miscreants and the supreme beloved Lord to the devotees. In Bhagavad-gītā the Lord says, mṛtyuḥ sarva-haraś cāham: "I am all-devouring death." (Bg. 10.34) Faithless unbelievers who challenge the appearance of God will be delivered by the Supreme Personality of Godhead when He appears before them as death. Hiraṇyakaśipu, for example, challenged the authority of the Supreme Personality of Godhead, and the Lord met him in the form of Nṛsiṁhadeva and killed him. Similarly, the planet earth saw Mahārāja Pṛthu as death personified, and she also saw him in the mood of anger personified. Therefore she began to tremble. One cannot challenge the authority of the Supreme Personality of Godhead in any circumstance. It is better to surrender unto Him and take His protection at all times.

4.17.29

dharovāca
namaḥ parasmai puruṣāya māyayā
vinyasta-nānā-tanave guṇātmane
namaḥ svarūpānubhavena nirdhuta-
dravya-kriyā-kāraka-vibhramormaye

SYNONYMS

dharā—the planet earth; *uvāca*—said; *namaḥ*—I offer my obeisances; *parasmai*—unto the Transcendence; *puruṣāya*—unto the person; *māyayā*—by the material energy; *vinyasta*—expanded; *nānā*—various; *tanave*—whose forms; *guṇa-ātmane*—unto the source of the three modes of material nature; *namaḥ*—I offer my obeisances; *svarūpa*—of the real form; *anubhavena*—by understanding; *nirdhuta*—not affected by; *dravya*—matter; *kriyā*—action; *kāraka*—doer; *vibhrama*—bewilderment; *ūrmaye*—the waves of material existence.

TRANSLATION

The planet earth spoke: My dear Lord, O Supreme Personality of Godhead, You are transcendental in Your position, and by Your material energy You have expanded Yourself in various forms and species of life through the interaction of the three modes of material nature. Unlike some other masters, You always remain in Your transcendental position and are not affected by the material creation, which is subject to different material interactions. Consequently You are not bewildered by material activities.

PURPORT

After King Pṛthu gave his royal command, the planet earth in the shape of a cow could understand that the King was a directly empowered incarnation of the Supreme Personality of Godhead.

Consequently the King knew everything past, present and future. Thus there was no possibility of the earth's cheating him. The earth was accused of hiding the seeds of all herbs and grains, and therefore she is preparing to explain how the seeds of these herbs and grains can be again exposed. The earth knew that the King was very angry with her, and she realized that unless she pacified his anger, there was no possibility of placing a positive program before him. Therefore in the beginning of her speech she very humbly presents herself as a part and parcel of the Supreme Personality of Godhead's body. She submits that the various bodily forms manifest in the physical world are but different parts and parcels of the supreme gigantic body. It is said that the lower planetary systems are parts and parcels of the legs of the Lord, whereas the upper planetary systems are parts and parcels of the Lord's head. The Lord creates this material world by His external energy, but this external energy is in one sense not different from Him. Yet at the same time the Lord is not directly manifest in the external energy but is always situated in the spiritual energy. As stated in Bhagavad-gītā (9.10), mayādhyakṣeṇa prakṛtiḥ: material nature is working under the direction of the Lord. Therefore the Lord is not unattached to the external energy, and He is addressed in this verse as guṇa-ātmā, the source of the three modes of material nature. As stated in Bhagavad-gītā:

sarvendriya-guṇābhāsaṁ

sarvendriya-vivarjitam

asaktaṁ sarva-bhṛc caiva

nirguṇam guṇa-bhoktṛ ca

"The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature." (Bg. 13.15)

Although the Lord is not attached to the external energy, He is nonetheless the master of it. The philosophy of Lord Caitanya, upholding that the Lord is simultaneously one with and different from His creation (acintya-bhedābheda-tattva), is very easily understandable in this connection. The planet earth explains that although the Lord is attached to the external energy, He is nirdhuta; He is completely free from the activities of the external energy. The Lord is always situated in His internal energy. Therefore in this verse it is stated: svarūpānubhavena. The Lord remains completely in His internal potency and yet has full knowledge of the external energy as well as the internal energy, just as His devotee remains always in a transcendental position, keeping himself in the service of the Lord without becoming attached to the material body. Śrīla Rūpa Gosvāmī says that the devotee who is always engaged in the devotional service of the Lord is always liberated, regardless of his material situation. If it is possible for a devotee to remain transcendental, it is certainly possible for the Supreme Personality of Godhead to remain in His internal potency without being attached to the external

potency. There should be no difficulty in understanding this situation. Just as a devotee is never bewildered by his material body, the Lord is never bewildered by the external energy of this material world. A devotee is not hampered by the material body, although he is situated in a physical body that runs according to so many material conditions, just as there are five kinds of air functioning within the body, and so many organs—the hands, legs, the tongue, genitals, rectum, etc.—all working differently. The spirit soul, the living entity who is in full knowledge of his position, is always engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and is not concerned with the bodily functions. Although the Lord is connected with the material world, He is always situated in His spiritual energy and is always unattached to the functions of the material world. As far as the material body is concerned, there are six "waves" or symptomatic material conditions: hunger, thirst, lamentation, bewilderment, old age and death. The liberated soul is never concerned with these six physical interactions. The Supreme Personality of Godhead, being the all-powerful master of all energies, has some connection with the external energy, but He is always free from the interactions of the external energy in the material world.

4.17.30

> *yenāham ātmāyatanaṁ vinirmitā*
> *dhātrā yato 'yaṁ guṇa-sarga-saṅgrahaḥ*

sa eva māṁ hantum udāyudhaḥ svarāḍ
upasthito 'nyaṁ śaraṇaṁ kam āśraye

SYNONYMS

yena—by whom; *aham*—I; *ātma-āyatanam*—resting place of all living entities; *vinirmitā*—was created; *dhātrā*—by the Supreme Lord; *yataḥ*—on account of whom; *ayam*—this; *guṇa-sarga-saṅgrahaḥ*—combination of different material elements; *saḥ*—He; *eva*—certainly; *mām*—me; *hantum*—to kill; *udāyudhaḥ*—prepared with weapons; *svarāṭ*—completely independent; *upasthitaḥ*—now present before me; *anyam*—other; *śaraṇam*—shelter; *kam*—unto whom; *āśraye*—I shall resort to.

TRANSLATION

The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.

PURPORT

The planet earth herein exhibits the symptoms of full surrender before the Lord. As stated, no one can protect the person whom

Kṛṣṇa is prepared to kill, and no one can kill the person whom Kṛṣṇa protects. Because the Lord was prepared to kill the planet earth, there was no one to give protection to her. We are all receiving protection from the Lord, and it is therefore proper that every one of us surrender unto Him. In Bhagavad-gītā the Lord instructs:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Śrīla Bhaktivinoda Ṭhākura sings: "My dear Lord, whatever I have—even my mind, the center of all material necessities, namely my home, my body and whatever I have in connection with this body—I now surrender unto You. You are now completely independent to act however You like. If You like, You can kill me, and if You like, You can save me. In any case, I am Your eternal servant, and You have every right to do whatever You like."

4.17.31

ya etad ādāv asṛjac carācaraṁ
sva-māyayātmāśrayayāvitarkyayā

tayaiva so 'yaṁ kila goptum udyataḥ
kathaṁ nu māṁ dharma-paro jighāṁsati

SYNONYMS

yaḥ—one who; *etat*—these; *ādau*—in the beginning of creation; *asṛjat*—created; *cara-acaram*—moving and nonmoving living entities; *sva-māyayā*—by His own potency; *ātma-āśrayayā*—sheltered under His own protection; *avitarkyayā*—inconceivable; *tayā*—by that same *māyā*; *eva*—certainly; *saḥ*—he; *ayam*—this King; *kila*—certainly; *goptum udyataḥ*—prepared to give protection; *katham*—how; *nu*—then; *mām*—me; *dharma-paraḥ*—one who is strictly following religious principles; *jighāṁsati*—desires to kill.

TRANSLATION

In the beginning of creation You created all these moving and nonmoving living entities by Your inconceivable energy. Through this very same energy You are now prepared to protect the living entities. Indeed, You are the supreme protector of religious principles. Why are You so anxious to kill me, even though I am in the form of a cow?

PURPORT

The planet earth argues that there is no doubt that one who creates can also annihilate by his sweet will. The planet earth questions why she should be killed when the Lord is prepared to

give protection to everyone. After all, it is the earth that is the resting place for all other living entities, and it is the earth that produces grains for them.

4.17.32

> *nūnaṁ bateśasya samīhitaṁ janais*
> *tan-māyayā durjayayākṛtātmabhiḥ*
> *na lakṣyate yas tv akarod akārayad*
> *yo 'neka ekaḥ parataś ca īśvaraḥ*

SYNONYMS

nūnam—surely; *bata*—certainly; *īśasya*—of the Supreme Personality of Godhead; *samīhitam*—activities, plan; *janaiḥ*—by people; *tat-māyayā*—by His potency; *durjayayā*—which is unconquerable; *akṛta-ātmabhiḥ*—who are not sufficiently experienced; *na*—never; *lakṣyate*—are seen; *yaḥ*—he who; *tu*—then; *akarot*—created; *akārayat*—caused to create; *yaḥ*—one who; *anekaḥ*—many; *ekaḥ*—one; *parataḥ*—by His inconceivable potencies; *ca*—and; *īśvaraḥ*—controller.

TRANSLATION

My dear Lord, although You are one, by Your inconceivable potencies You have expanded Yourself in many forms. Through the agency of Brahmā, You have created this universe. You are therefore directly the Supreme Personality of Godhead. Those who are not

sufficiently experienced cannot understand Your transcendental activities because they are covered by Your illusory energy.

PURPORT

God is one, but He expands Himself in a variety of energies—the material energy, the spiritual energy, the marginal energy and so forth. Unless one is favored and especially endowed with grace, he cannot understand how the one Supreme Personality of Godhead acts through His different energies. The living entities are also the marginal energy of the Supreme Personality of Godhead. Brahmā is also one of these living entities, but he is especially empowered by the Supreme Personality of Godhead. Although Brahmā is supposed to be the creator of this universe, actually the Supreme Personality of Godhead is its ultimate creator. In this verse the word māyayā is significant. Māyā means "energy." Lord Brahmā is not the energetic but is one of the manifestations of the Lord's marginal energy. In other words, Lord Brahmā is only an instrument. Although sometimes plans appear contradictory, there is a definite plan behind all action. One who is experienced and is favored by the Lord can understand that everything is being done according to the Lord's supreme plan.

4.17.33

sargādi yo 'syānuruṇaddhi śaktibhir
dravya-kriyā-kāraka-cetanātmabhiḥ
tasmai samunnaddha-niruddha-śaktaye
namaḥ parasmai puruṣāya vedhase

SYNONYMS

sarga-ādi—creation, maintenance and dissolution; *yaḥ*—one who; *asya*—of this material world; *anuruṇaddhi*—causes; *śaktibhiḥ*—by His own potencies; *dravya*—physical elements; *kriyā*—senses; *kāraka*—controlling demigods; *cetanā*—intelligence; *ātmabhiḥ*—consisting of false ego; *tasmai*—unto Him; *samunnaddha*—manifest; *niruddha*—potential; *śaktaye*—one who possesses these energies; *namaḥ*—obeisances; *parasmai*—unto the transcendental; *puruṣāya*—Supreme Personality of Godhead; *vedhase*—unto the cause of all causes.

TRANSLATION

My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything

is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.

PURPORT

All activities begin with the creation of the total energy, the mahat-tattva. Then, by the agitation of the three guṇas, the physical elements are created, as well as the mind, ego and the controllers of the senses. All of these are created one after another by the inconceivable energy of the Lord. In modern electronics, a mechanic may, by pushing only one button, set off an electronic chain-reaction by which so many actions are carried out one after another. Similarly, the Supreme Personality of Godhead pushes the button of creation, and different energies create the material elements and various controllers of the physical elements, and their subsequent interactions follow the inconceivable plan of the Supreme Personality of Godhead.

4.17.34

sa vai bhavān ātma-vinirmitaṁ jagad
bhūtendriyāntaḥ-karaṇātmakaṁ vibho
saṁsthāpayiṣyann aja māṁ rasātalād
abhyujjahārāmbhasa ādi-sūkaraḥ

SYNONYMS

saḥ—He; *vai*—certainly; *bhavān*—Yourself; *ātma*—by Yourself; *vinirmitam*—manufactured; *jagat*—this world; *bhūta*—the physical elements; *indriya*—senses; *antaḥ-karaṇa*—mind, heart; *ātmakam*—consisting of; *vibho*—O Lord; *saṁsthāpayiṣyan*—maintaining; *aja*—O unborn; *mām*—me; *rasātalāt*—from the plutonic region; *abhyujjahāra*—took out; *ambhasaḥ*—from the water; *ādi*—original; *sūkaraḥ*—the boar.

TRANSLATION

My dear Lord, You are always unborn. Once, in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

PURPORT

This refers to the time when Lord Kṛṣṇa appeared as the supreme boar, Varāha, and rescued the earth, which had been merged in water. The asura Hiraṇyākṣa had dislocated the earth from its orbit and thrown it beneath the waters of the Garbhodaka Ocean. Then the Lord, in the shape of the original boar, rescued the earth.

4.17.35

apām upasthe mayi nāvy avasthitāḥ
prajā bhavān adya rirakṣiṣuḥ kila
sa vīra-mūrtiḥ samabhūd dharā-dharo
yo māṁ payasy ugra-śaro jighāṁsasi

SYNONYMS

apām—of the water; *upasthe*—situated on the surface; *mayi*—in me; *nāvi*—in a boat; *avasthitāḥ*—standing; *prajāḥ*—living entities; *bhavān*—Yourself; *adya*—now; *rirakṣiṣuḥ*—desiring to protect; *kila*—indeed; *saḥ*—He; *vīra-mūrtiḥ*—in the form of a great hero; *samabhūt*—became; *dharā-dharaḥ*—the protector of the planet earth; *yaḥ*—one who; *mām*—me; *payasi*—for the sake of milk; *ugra-śaraḥ*—with sharpened arrows; *jighāṁsasi*—you desire to kill.

TRANSLATION

My dear Lord, in this way You once protected me by rescuing me from the water, and consequently Your name has been famous as Dharādhara—He who holds the planet earth. Yet at the present moment, in the form of a great hero, You are about to kill me with sharpened arrows. I am, however, just like a boat on the water, keeping everything afloat.

PURPORT

The Lord is known as Dharādhara, meaning, "He who keeps the planet earth on His tusks as the boar incarnation." Thus the planet earth in the shape of a cow is accounting the contradictory acts of the Lord. Although He once saved the earth, He now wants to upset the earth, which is like a boat on water. No one can understand the activities of the Lord. Due to a poor fund of knowledge, human beings sometimes think the Lord's activities contradictory.

4.17.36

> *nūnaṁ janair īhitam īśvarāṇām*
> *asmad-vidhais tad-guṇa-sarga-māyayā*
> *na jñāyate mohita-citta-vartmabhis*
> *tebhyo namo vīra-yaśas-karebhyaḥ*

SYNONYMS

nūnam—surely; *janaiḥ*—by the people in general; *īhitam*—activities; *īśvarāṇām*—of the controllers; *asmat-vidhaiḥ*—like me; *tat*—of the Personality of Godhead; *guṇa*—of the modes of material nature; *sarga*—which brings forth creation; *māyayā*—by Your energy; *na*—never; *jñāyate*—are understood; *mohita*—bewildered; *citta*—whose minds; *vartmabhiḥ*—way; *tebhyaḥ*—unto them; *namaḥ*—obeisances; *vīra-yaśaḥ-karebhyaḥ*—who bring renown to heroes themselves.

TRANSLATION

My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.

PURPORT

The activities of the Supreme Personality of Godhead in His various forms and incarnations are always uncommon and wonderful. It is not possible for a tiny human being to estimate the purpose and plans of such activities; therefore Śrīla Jīva Gosvāmī has said that unless the Lord's activities are accepted as inconceivable, they cannot be explained. The Lord is eternally existing as Kṛṣṇa, the Supreme Personality of Godhead, in Goloka Vṛndāvana. He has also simultaneously expanded Himself in innumerable forms, beginning with Lord Rāma, Lord Nṛsiṁha, Lord Varāha and all the incarnations coming directly from Saṅkarṣaṇa. Saṅkarṣaṇa is the expansion of Baladeva, and Baladeva is the first manifestation of Kṛṣṇa. Therefore all these incarnations are known as kalā.

The word īśvarāṇām refers to all the Personalities of Godhead. As stated in Brahma-saṁhitā: (5.39) rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan. In the Śrīmad-Bhāgavatam it is

confirmed that all the incarnations are partial expansions or kalā of the Supreme Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. One should not take the plural number of the word īśvarāṇām to mean that there are many Godheads. The fact is that God is one, but He exists eternally and expands Himself in innumerable forms and acts in various ways. Sometimes the common man is bewildered by all this and considers such activities contradictory, but they are not contradictory. There is a great plan behind all the Lord's activities.

For our understanding it is sometimes said that the Lord is situated in the heart of the thief as well as in the heart of the householder, but the Supersoul in the heart of the thief dictates, "Go and steal things from that particular house," and at the same time the Lord tells the householder, "Now be careful of thieves and burglars." These instructions to different persons appear contradictory, yet we should know that the Supersoul, the Supreme Personality of Godhead, has some plan, and we should not consider such activities contradictory. The best course is to surrender unto the Supreme Personality of Godhead wholeheartedly, and, being protected by Him, remain peaceful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Mahārāja Pṛthu Becomes Angry at the Earth."

SB 4.18: Pṛthu Mahārāja Milks the Earth Planet

18. Pṛthu Mahārāja Milks the Earth Planet

Chapter 18

4.18.1

maitreya uvāca
itthaṁ pṛthum abhiṣṭūya
ruṣā prasphuritādharam
punar āhāvanir bhītā
saṁstabhyātmānam ātmanā

SYNONYMS

maitreyaḥ uvāca—the great saint Maitreya continued to speak; *ittham*—thus; *pṛthum*—unto King Pṛthu; *abhiṣṭūya*—after offering prayers; *ruṣā*—in anger; *prasphurita*—trembling; *adharam*—his lips; *punaḥ*—again; *āha*—she said; *avaniḥ*—the planet earth; *bhītā*—in fear; *saṁstabhya*—after settling; *ātmānam*—the mind; *ātmanā*—by the intelligence.

TRANSLATION

The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King Pṛthu was still not pacified, and his lips trembled in great anger. Although the

planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.

4.18.2

sanniyacchābhibho manyuṁ
nibodha śrāvitaṁ ca me
sarvataḥ sāram ādatte
yathā madhu-karo budhaḥ

SYNONYMS

sanniyaccha—please pacify; *abhibho*—O King; *manyum*—anger; *nibodha*—try to understand; *śrāvitam*—what is said; *ca*—also; *me*—by me; *sarvataḥ*—from everywhere; *sāram*—the essence; *ādatte*—takes; *yathā*—as; *madhu-karaḥ*—the bumblebee; *budhaḥ*—an intelligent person.

TRANSLATION

My dear Lord, please pacify your anger completely and patiently hear whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.

4.18.3

asmiḹ loke 'thavāmuṣmin
munibhis tattva-darśibhiḥ
dṛṣṭā yogāḥ prayuktāś ca
puṁsāṁ śreyaḥ-prasiddhaye

SYNONYMS

asmin—in this; *loke*—duration of life; *atha vā*—or; *amuṣmin*—in the next life; *munibhiḥ*—by the great sages; *tattva*—the truth; *darśibhiḥ*—by those who have seen it; *dṛṣṭāḥ*—prescribed; *yogāḥ*—methods; *prayuktāḥ*—applied; *ca*—also; *puṁsām*—of the people in general; *śreyaḥ*—benefit; *prasiddhaye*—in the matter of obtaining.

TRANSLATION

To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.

PURPORT

Vedic civilization takes advantage of the perfect knowledge presented in the Vedas and presented by great sages and brāhmaṇas for the benefit of human society. Vedic injunctions are known as śruti, and the additional supplementary presentations of these principles, as given by the great sages, are

known as smṛti. They follow the principles of Vedic instruction. Human society should take advantage of the instructions from both śruti and smṛti. If one wants to advance in spiritual life, he must take these instructions and follow the principles. In Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī says that if one poses himself as advanced in spiritual life but does not refer to the śrutis and smṛtis he is simply a disturbance in society. One should follow the principles laid down in śrutis and smṛtis not only in one's spiritual life but in material life as well. As far as human society is concerned, it should follow the Manu-smṛti as well, for these laws are given by Manu, the father of mankind.

In the Manu-smṛti it is stated that a woman should not be given independence, but should be given protection by her father, husband and elderly sons. In all circumstances a woman should remain dependent upon some guardian. Presently women are given full independence like men, but actually we can see that such independent women are no happier than those women who are placed under guardians. If people follow the injunctions given by the great sages, śrutis and smṛtis, they can actually be happy in both this life and the next. Unfortunately rascals are manufacturing so many ways and means to be happy. Everyone is inventing so many methods. Consequently human society has lost the standard ways of life, both materially and spiritually, and as a result people are bewildered, and there is no peace or happiness in the world. Although they are trying to solve the problems of human society in the United Nations, they are still

baffled. Because they do not follow the liberated instructions of the Vedas, they are unhappy.

Two significant words used in this verse are asmin and amuṣmin. Asmin means "in this life," and amuṣmin means "in the next life." Unfortunately in this age, even exalted professors and learned men believe that there is no next life and that everything is finished in this life. Since they are rascals and fools, what advice can they give? Still they are passing as learned scholars and professors. In this verse the word amuṣmin is very explicit. It is the duty of everyone to mold his life in such a way that he will have a profitable next life. Just as a boy is educated in order to become happy later, one should be educated in this life in order to attain an eternal and prosperous life after death. It is therefore essential that people follow what is given in the śrutis and smṛtis to make sure that the human mission is successful.

4.18.4

tān ātiṣṭhati yaḥ samyag
upāyān pūrva-darśitān
avaraḥ śraddhayopeta
upeyān vindate 'ñjasā

SYNONYMS

tān—those; *ātiṣṭhati*—follows; *yaḥ*—anyone who; *samyak*—completely; *upāyān*—principles; *pūrva*—formerly; *darśitān*—

instructed; *avaraḥ*—inexperienced; *śraddhayā*—with faith; *upetaḥ*—being situated; *upeyān*—the fruits of activities; *vindate*—enjoys; *añjasā*—very easily.

TRANSLATION

One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.

PURPORT

The Vedic principles (mahājano yena gataḥ sa panthāḥ) urge us to follow in the footsteps of great liberated souls. In this way we can receive benefit in both this life and the next, and we can also improve our material life. By following the principles laid down by great sages and saints of the past, we can very easily understand the aim of all life. The word avaraḥ, meaning "inexperienced," is very significant in this verse. Every conditioned soul is inexperienced. Everyone is abodha jāta—born a fool and rascal. In democratic government at the present moment all kinds of fools and rascals are making decisions. But what can they do? What is the result of their legislation? They enact something today just to whimsically repeal it tomorrow. One political party utilizes a country for one purpose, and the next moment another political party forms a different type of government and nullifies all the laws and regulations. This process of chewing the chewed (punaḥ punaś carvita-

carvaṇānām) will never make human society happy. In order to make all human society happy and prosperous, we should accept the standard methods given by liberated persons.

4.18.5

> *tān anādṛtya yo 'vidvān*
> *arthān ārabhate svayam*
> *tasya vyabhicaranty arthā*
> *ārabdhāś ca punaḥ punaḥ*

SYNONYMS

tān—those; *anādṛtya*—neglecting; *yaḥ*—anyone who; *avidvān*—rascal; *arthān*—schemes; *ārabhate*—begins; *svayam*—personally; *tasya*—his; *vyabhicaranti*—do not become successful; *arthāḥ*—purposes; *ārabdhāḥ*—attempted; *ca*—and; *punaḥ punaḥ*—again and again.

TRANSLATION

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

PURPORT

At the present moment it has become fashionable to disobey the unimpeachable directions given by the ācāryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kṛṣṇa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

4.18.6

purā sṛṣṭā hy oṣadhayo
brahmaṇā yā viśāmpate
bhujyamānā mayā dṛṣṭā
asadbhir adhṛta-vrataiḥ

SYNONYMS

purā—in the past; *sṛṣṭāḥ*—created; *hi*—certainly; *oṣadhayaḥ*—herbs and food grains; *brahmaṇā*—by Lord Brahmā; *yāḥ*—all those which; *viśām-pate*—O King; *bhujyamānāḥ*—being enjoyed; *mayā*—by me; *dṛṣṭāḥ*—seen; *asadbhiḥ*—by nondevotees; *adhṛta-vrataiḥ*—devoid of all spiritual activities.

TRANSLATION

My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.

PURPORT

Lord Brahmā created this material world for the use of the living entities, but it was created according to a plan that all living entities who might come into it to dominate it for sense gratification would be given directions by Lord Brahmā in the Vedas in order that they might ultimately leave it and return

home, back to Godhead. All necessities grown on earth—namely fruits, flowers, trees, grains, animals and animal by-products—were created for use in sacrifice for the satisfaction of the Supreme Personality of Godhead, Viṣṇu. However, the planet earth in the shape of a cow herein submits that all these utilities are being used by nondevotees who have no plans for spiritual understanding. Although there are immense potencies within the earth for the production of grains, fruits and flowers, this production is checked by the earth itself when it is misused by nondevotees who have no spiritual goals. Everything belongs to the Supreme Personality of Godhead, and everything can be used for His satisfaction. Things should not be used for the sense gratification of the living entities. This is the whole plan of material nature according to the directions of this material nature.

In this verse the words asadbhiḥ and adhṛta-vrataiḥ are important. The word asadbhiḥ refers to the nondevotees. The nondevotees have been described in Bhagavad-gītā as duṣkṛtinaḥ (miscreants), mūḍhāḥ (asses or rascals), narādhamāḥ (lowest of mankind) and māyayāpahṛta-jñānāḥ (those who have lost their knowledge to the power of the illusory energy). All these persons are asat, nondevotees. Nondevotees are also called gṛha-vrata, whereas the devotee is called dhṛta-vrata. According to plans, the misguided conditioned souls who have come to lord it over material nature should be trained to become dhṛta-vrata. This means that they should take a vow to satisfy their senses or enjoy material life only by satisfying the senses of the Supreme Lord.

Activities intended to satisfy the senses of the Supreme Lord, Kṛṣṇa, are called kṛṣṇārthe 'khila-ceṣṭāḥ. This indicates that one can attempt all kinds of work, but one should do so to satisfy Kṛṣṇa. This is described in Bhagavad-gītā as yajñārthāt karma. The word yajña indicates Lord Viṣṇu. We should work only for His satisfaction. In modern times (Kali-yuga), however, people have forgotten Viṣṇu altogether, and they conduct their activities for sense gratification. Such people will gradually become poverty-stricken, for they cannot use things which are to be enjoyed by the Supreme Lord for their own sense gratification. If they continue like this, there will ultimately be a state of poverty, and no grains, fruits or flowers will be produced. Indeed, it is stated in the Twelfth Canto of Bhāgavatam that at the end of Kali-yuga people will be so polluted that there will no longer be any grains, wheat, sugar cane or milk.

4.18.7

apālitānādṛtā ca
bhavadbhir loka-pālakaiḥ
corī-bhūte 'tha loke 'haṁ
yajñārthe 'grasam oṣadhīḥ

SYNONYMS

apālitā—without being taken care of; *anādṛtā*—being neglected; *ca*—also; *bhavadbhiḥ*—like your good self; *loka-pālakaiḥ*—by the governors or kings; *corī-bhūte*—being beset by thieves; *atha*—

therefore; *loke*—this world; *aham*—I; *yajña-arthe*—for the purpose of performing sacrifices; *agrasam*—have hidden; *oṣadhīḥ*—all the herbs and grains.

TRANSLATION

My dear King, not only are grains and herbs being used by nondevotees, but, as far as I am concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.

PURPORT

That which happened during the time of Pṛthu Mahārāja and his father, King Vena, is also happening at this present moment. A huge arrangement exists for the production of large-scale industrial and agricultural products, but all these products are meant for sense gratification. Therefore despite such productive capacities there is scarcity because the world's population is full of thieves. The word corībhūte indicates that the population has turned to thievery. According to Vedic understanding, men are transformed into thieves when they plan economic development for sense gratification. It is also explained in Bhagavad-gītā that if one eats food grains without offering them to the Supreme Personality of Godhead, Yajña, he is a thief and liable to be

punished. According to spiritual communism, all properties on the surface of the globe belong to the Supreme Personality of Godhead. The population has a right to use goods only after offering them to the Supreme Personality of Godhead. This is the process of accepting prasāda. Unless one eats prasāda, he is certainly a thief. It is the duty of governors and kings to punish such thieves and maintain the world nicely. If this is not done, grains will no longer be produced, and people will simply starve. Indeed, not only will people be obliged to eat less, but they will kill one another and eat their own flesh. They are already killing animals for flesh, so when there will no longer be grains, vegetables and fruits, they will kill their own sons and fathers and eat their flesh for sustenance.

4.18.8

nūnaṁ tā vīrudhaḥ kṣīṇā
mayi kālena bhūyasā
tatra yogena dṛṣṭena
bhavān ādātum arhati

SYNONYMS

nūnam—therefore; *tāḥ*—those; *vīrudhaḥ*—herbs and grains; *kṣīṇāḥ*—deteriorated; *mayi*—within me; *kālena*—in course of time; *bhūyasā*—very much; *tatra*—therefore; *yogena*—by proper means; *dṛṣṭena*—acknowledged; *bhavān*—Your Majesty; *ādātum*—to take; *arhati*—ought.

TRANSLATION

Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.

PURPORT

When there is a scarcity of grain, the government should follow the methods prescribed in the śāstra and approved by the ācāryas; thus there will be a sufficient production of grains, and food scarcity and famine can be checked. Bhagavad-gītā recommends that we perform yajña, sacrifices. By the performance of yajña, sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the śāstras, and if they do so there will no longer be food scarcity. In Kali-yuga, the only sacrifice recommended is saṅkīrtana-yajña.

In this verse there are two significant words: yogena, "by the approved method," and dṛṣṭena, "as exemplified by the former ācāryas." One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. If one goes to

a desert and uses a tractor, there is still no possibility of producing grains. We may adopt various means, but it is essential to know that the planet earth will stop producing grains if sacrifices are not performed. The earth has already explained that because nondevotees are enjoying the production of food, she has reserved food seeds for the performance of sacrifice. Now, of course, atheists will not believe in this spiritual method of producing grains, but whether they believe or not, the fact remains that we are not independent to produce grain by mechanical means. As far as the approved method is concerned, it is enjoined in the śāstras that intelligent men in this age will take to the saṅkīrtana movement, and by so doing they shall worship the Supreme Personality of Godhead Lord Caitanya, whose bodily complexion is golden, and who is always accompanied by His confidential devotees to preach this Kṛṣṇa consciousness movement all over the world. In its present condition, the world can only be saved by introducing this saṅkīrtana, this Kṛṣṇa consciousness movement. As we have learned from the previous verse, one who is not in Kṛṣṇa consciousness is considered a thief. Even though he may be very materially advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable. Because people are without Kṛṣṇa consciousness, they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Kṛṣṇa consciousness, there will be a scarcity of food and much suffering.

4.18.9-10

vatsaṁ kalpaya me vīra
yenāhaṁ vatsalā tava
dhokṣye kṣīramayān kāmān
anurūpaṁ ca dohanam

dogdhāraṁ ca mahā-bāho
bhūtānāṁ bhūta-bhāvana
annam īpsitam ūrjasvad
bhagavān vāñchate yadi

SYNONYMS

vatsam—a calf; *kalpaya*—arrange; *me*—for me; *vīra*—O hero; *yena*—by which; *aham*—I; *vatsalā*—affectionate; *tava*—your; *dhokṣye*—shall fulfill; *kṣīra-mayān*—in the form of milk; *kāmān*—desired necessities; *anurūpam*—according to different living entities; *ca*—also; *dohanam*—milking pot; *dogdhāram*—milkman; *ca*—also; *mahā-bāho*—O mighty-armed one; *bhūtānām*—of all living entities; *bhūta-bhāvana*—O protector of the living entities; *annam*—food grains; *īpsitam*—desired; *ūrjaḥ-vat*—nourishing; *bhagavān*—your worshipable self; *vāñchate*—desires; *yadi*—if.

TRANSLATION

O great hero, protector of living entities, if you desire to relieve the living entities by supplying them sufficient

grain, and if you desire to nourish them by taking milk from me, you should make arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work. Since I will be very much affectionate towards my calf, your desire to take milk from me will be fulfilled.

PURPORT

These are nice instructions for milking a cow. The cow must first have a calf so that out of affection for the calf she will voluntarily give sufficient milk. There must also be an expert milkman and a suitable pot in which to keep the milk. Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Kṛṣṇa conscious. Even though the earth's being in the shape of a cow may be taken figuratively, the meaning herein is very explicit. Just as a calf can derive milk from a cow, all living entities—including animals, birds, bees, reptiles, aquatics, etc.—can receive their respective foods from the planet earth provided that human beings are not asat, or adhṛta-vrata, as we have previously discussed. When human society becomes asat, or ungodly, or devoid of Kṛṣṇa consciousness, the entire world suffers. If human beings are well-behaved, animals will also receive sufficient food and be happy. The ungodly human being, ignorant of his duty to give protection and food to the animals, kills them to compensate for the insufficient production of grains. Thus no one is satisfied, and that is the cause for the present condition in today's world.

4.18.11

samāṁ ca kuru māṁ rājan
deva-vṛṣṭaṁ yathā payaḥ
apartāv api bhadraṁ te
upāvarteta me vibho

SYNONYMS

samām—equally level; *ca*—also; *kuru*—make; *mām*—me; *rājan*—O King; *deva-vṛṣṭam*—fallen as rain by the mercy of King Indra; *yathā*—so that; *payaḥ*—water; *apa-ṛtau*—when the rainy season has ceased; *api*—even; *bhadram*—auspiciousness; *te*—unto you; *upāvarteta*—it can remain; *me*—on me; *vibho*—O Lord.

TRANSLATION

My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe always keeping the earth moistened, and thus it will be auspicious for all kinds of production.

PURPORT

King Indra of the heavenly planets is in charge of throwing thunderbolts and giving rainfall. Generally thunderbolts are

thrown on the tops of hills in order to break them to pieces. As these pieces are spread asunder in due course of time, the surface of the globe gradually becomes fit for agriculture. Level land is especially conducive to the production of grain. Thus the planet earth requested Mahārāja Pṛthu to level the surface of the earth, breaking up the high land and mountains.

4.18.12

iti priyaṁ hitaṁ vākyaṁ
bhuva ādāya bhūpatiḥ
vatsaṁ kṛtvā manuṁ pāṇāv
aduhat sakalauṣadhīḥ

SYNONYMS

iti—thus; *priyam*—pleasing; *hitam*—beneficial; *vākyam*—words; *bhuvaḥ*—of the earth; *ādāya*—taking into consideration; *bhū-patiḥ*—the King; *vatsam*—calf; *kṛtvā*—making; *manum*—Svāyambhuva Manu; *pāṇau*—in his hands; *aduhat*—milked; *sakala*—all; *oṣadhīḥ*—herbs and grains.

TRANSLATION

After hearing the auspicious and pleasing words of the planet earth, the King accepted them. He then transformed Svāyambhuva Manu into a calf and milked all the herbs and grains from the earth in the form of a cow, keeping them in his cupped hands.

4.18.13

tathāpare ca sarvatra
sāram ādadate budhāḥ
tato 'nye ca yathā-kāmaṁ
duduhuḥ pṛthu-bhāvitām

SYNONYMS

tathā—so; *apare*—others; *ca*—also; *sarvatra*—everywhere; *sāram*—the essence; *ādadate*—took; *budhāḥ*—the intelligent class of men; *tataḥ*—thereafter; *anye*—others; *ca*—also; *yathā-kāmam*—as much as they desired; *duduhuḥ*—milked; *pṛthu-bhāvitām*—the planet earth, controlled by Pṛthu Mahārāja.

TRANSLATION

Others, who were as intelligent as King Pṛthu, also took the essence out of the earthly planet. Indeed, everyone took this opportunity to follow in the footsteps of King Pṛthu and get whatever he desired from the planet earth.

PURPORT

The planet earth is also called vasundharā. The word vasu means "wealth," and dharā means "one who holds." All creatures within the earth fulfill the necessities required for human beings, and all living entities can be taken out of the earth by the proper means.

As suggested by the planet earth, and accepted and initiated by King Pṛthu, whatever is taken from the earth—either from the mines, from the surface of the globe or from the atmosphere—should always be considered the property of the Supreme Personality of Godhead and should be used for Yajña, Lord Viṣṇu. As soon as the process of yajña is stopped, the earth will withhold all productions—vegetables, trees, plants, fruits, flowers, other agricultural products and minerals, etc. As confirmed in Bhagavad-gītā, the process of yajña was instituted from the beginning of creation. By the regular performance of yajña, the equal distribution of wealth, and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this age of Kali the simple performance of saṅkīrtana-yajña—the holding of festivals as initiated by the International Society for Krishna Consciousness—should be introduced in every town and village. Intelligent men should encourage the performance of saṅkīrtana-yajña by their personal behavior. This means that they should follow the process of austerity by restricting themselves from illicit sex life, meat-eating, gambling and intoxication. If the intelligent men, or the brāhmaṇas of society, would follow the rules and regulations, certainly the entire face of this present world, which is in such chaotic condition, would change, and people would be happy and prosperous.

4.18.14

ṛṣayo duduhur devīm
indriyeṣv atha sattama
vatsaṁ bṛhaspatiṁ kṛtvā
payaś chandomayaṁ śuci

SYNONYMS

ṛṣayaḥ—the great sages; *duduhuḥ*—milked; *devīm*—the earth; *indriyeṣu*—in the senses; *atha*—then; *sattama*—O Vidura; *vatsam*—the calf; *bṛhaspatim*—the sage Bṛhaspati; *kṛtvā*—making; *payaḥ*—milk; *chandaḥ-mayam*—in the form of the Vedic hymns; *śuci*—pure.

TRANSLATION

All the great sages transformed Bṛhaspati into a calf, and making the senses into a pot, they milked all kinds of Vedic knowledge to purify words, mind and hearing.

PURPORT

Bṛhaspati is the priest of the heavenly planets. Vedic knowledge was received in logical order by the great sages through Bṛhaspati for the benefit of human society, not only on this planet, but throughout the universes. In other words, Vedic knowledge is considered one of the necessities for human society. If human society remains satisfied simply by taking grains from

the planet earth as well as other necessities for maintaining the body, society will not be sufficiently prosperous. Humanity must have food for the mind and ear, as well as for the purpose of vibration. As far as transcendental vibrations are concerned, the essence of all Vedic knowledge is the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In Kali-yuga, if this Vedic mahā-mantra is chanted regularly and heard regularly by the devotional process of śravaṇaṁ kīrtanam, it will purify all societies, and thus humanity will be happy both materially and spiritually.

4.18.15

> *kṛtvā vatsaṁ sura-gaṇā*
> *indraṁ somam adūduhan*
> *hiraṇmayena pātreṇa*
> *vīryam ojo balaṁ payaḥ*

SYNONYMS

kṛtvā—making; *vatsam*—calf; *sura-gaṇāḥ*—the demigods; *indram*—Indra, King of heaven; *somam*—nectar; *adūduhan*—they milked out; *hiraṇmayena*—golden; *pātreṇa*—with a pot; *vīryam*—mental power; *ojaḥ*—strength of the senses; *balam*—strength of the body; *payaḥ*—milk.

TRANSLATION

All the demigods made Indra, the King of heaven, into a calf, and from the earth they milked the beverage soma, which is nectar. Thus they became very powerful in mental speculation and bodily and sensual strength.

PURPORT

In this verse the word soma means "nectar." Soma is a kind of beverage made in the heavenly planets from the moon to the kingdoms of the demigods in the various higher planetary systems. By drinking this soma beverage the demigods become more powerful mentally and increase their sensual power and bodily strength. The words hiraṇmayena pātreṇa indicate that this soma beverage is not an ordinary intoxicating liquor. The demigods would not touch any kind of liquor. Nor is soma a kind of drug. It is a different kind of beverage, available in the heavenly planets. Soma is far different from the liquors made for demoniac people, as explained in the next verse.

4.18.16

daiteyā dānavā vatsaṁ
prahlādam asurarṣabham
vidhāyādūduhan kṣīram
ayaḥ-pātre surāsavam

SYNONYMS

daiteyāḥ—the sons of Diti; *dānavāḥ*—demons; *vatsam*—the calf; *prahlādam*—Prahlāda Mahārāja; *asura*—demon; *ṛṣabham*—the chief; *vidhāya*—making; *adūduhan*—they milked out; *kṣīram*—milk; *ayaḥ*—iron; *pātre*—in a pot; *surā*—liquor; *āsavam*—fermented liquids like beer.

TRANSLATION

The sons of Diti and the demons transformed Prahlāda Mahārāja, who was born in an asura family, into a calf, and they extracted various kinds of liquor and beer, which they put into a pot made of iron.

PURPORT

The demons also have their own types of beverages in the form of liquors and beers, just as the demigods use soma-rasa for their drinking purposes. The demons born of Diti take great pleasure in drinking wine and beer. Even today people of demoniac nature are very much addicted to liquor and beer. The name of Prahlāda Mahārāja is very significant in this connection. Because Prahlāda Mahārāja was born in a family of demons, as the son of Hiraṇyakaśipu, by his mercy the demons were and still are able to have their drinks in the form of wine and beer. The word ayaḥ (iron) is very significant. Whereas the nectarean soma was put in a golden pot, the liquors and beers were put in an iron pot. Because the liquor and beer are inferior, they are placed in an

iron pot, and because soma-rasa is superior, it is placed in a golden pot.

4.18.17

gandharvāpsaraso 'dhukṣan
pātre padmamaye payaḥ
vatsaṁ viśvāvasuṁ kṛtvā
gāndharvaṁ madhu saubhagam

SYNONYMS

gandharva—inhabitants of the Gandharva planet; *apsarasaḥ*—the inhabitants of the Apsarā planet; *adhukṣan*—milked out; *pātre*—in a pot; *padma-maye*—made of a lotus; *payaḥ*—milk; *vatsam*—calf; *viśvāvasum*—of the name Viśvāvasu; *kṛtvā*—making; *gāndharvam*—songs; *madhu*—sweet; *saubhagam*—beauty.

TRANSLATION

The inhabitants of Gandharvaloka and Apsaroloka made Viśvāvasu into a calf, and they drew the milk into a lotus flower pot. The milk took the shape of sweet musical art and beauty.

4.18.18

vatsena pitaro 'ryamṇā
kavyaṁ kṣīram adhukṣata

āma-pātre mahā-bhāgāḥ
śraddhayā śrāddha-devatāḥ

SYNONYMS

vatsena—by the calf; *pitaraḥ*—the inhabitants of Pitṛloka; *aryamṇā*—by the god of Pitṛloka, Aryamā; *kavyam*—offerings of food to ancestors; *kṣīram*—milk; *adhukṣata*—took out; *āma-pātre*—into an unbaked earthen pot; *mahā-bhāgāḥ*—the greatly fortunate; *śraddhayā*—with great faith; *śrāddha-devatāḥ*—the demigods presiding over *śrāddha* ceremonies in honor of deceased relatives.

TRANSLATION

The fortunate inhabitants of Pitṛloka, who preside over the funeral ceremonies, made Aryamā into a calf. With great faith they milked kavya, food offered to the ancestors, into an unbaked earthen pot.

PURPORT

In Bhagavad-gītā it is said, pitṛn yānti pitṛ-vratāḥ. Those who are interested in family welfare are called pitṛ-vratāḥ. There is a planet called Pitṛloka, and the predominating deity of that planet is called Aryamā. He is somewhat of a demigod, and by satisfying him one can help ghostly family members develop a gross body. Those who are very sinful and attached to their family, house, village or country do not receive a gross body made of material elements but remain in a subtle body, composed of mind, ego and intelligence. Those who live in such subtle bodies are called

ghosts. This ghostly position is very painful because a ghost has intelligence, mind and ego and wants to enjoy material life, but because he doesn't have a gross material body, he can only create disturbances for want of material satisfaction. It is the duty of family members, especially the son, to offer oblations to the demigod Aryamā, or Lord Viṣṇu. From time immemorial in India the son of a dead man goes to Gayā and, at a Viṣṇu temple there, offers oblations for the benefit of his ghostly father. It is not that everyone's father becomes a ghost, but the oblations of piṇḍa are offered to the lotus feet of Lord Viṣṇu so that if a family member happens to become a ghost, he will be favored with a gross body. However, if one is habituated to taking the prasāda of Lord Viṣṇu, there is no chance of his becoming a ghost or anything lower than a human being. In Vedic civilization there is a performance called śrāddha by which food is offered with faith and devotion. If one offers oblations with faith and devotion—either to the lotus feet of Lord Viṣṇu or to His representative in Pitṛloka, Aryamā—one's forefathers will attain material bodies to enjoy whatever material enjoyment is due them. In other words, they do not have to become ghosts.

4.18.19

> *prakalpya vatsaṁ kapilaṁ*
> *siddhāḥ saṅkalpanāmayīm*
> *siddhiṁ nabhasi vidyāṁ ca*
> *ye ca vidyādharādayaḥ*

SYNONYMS

prakalpya—appointing; *vatsam*—calf; *kapilam*—the great sage Kapila; *siddhāḥ*—the inhabitants of Siddhaloka; *saṅkalpanā-mayīm*—proceeding from will; *siddhim*—yogic perfection; *nabhasi*—in the sky; *vidyām*—knowledge; *ca*—also; *ye*—those who; *ca*—also; *vidyādhara-ādayaḥ*—the inhabitants of Vidyādhara-loka, and so on.

TRANSLATION

After this, the inhabitants of Siddhaloka, as well as the inhabitants of Vidyādhara-loka, transformed the great sage Kapila into a calf, and making the whole sky into a pot, they milked out specific yogic mystic powers, beginning with aṇimā. Indeed, the inhabitants of Vidyādhara-loka acquired the art of flying in the sky.

PURPORT

The inhabitants of both Siddhaloka and Vidyādhara-loka are naturally endowed with mystic yogic powers by which they can not only fly in outer space without a vehicle but can also fly from one planet to another simply by exerting their will. Just as fish can swim within water, the residents of Vidyādhara-loka can swim in the ocean of air. As far as the inhabitants of Siddhaloka are concerned, they are endowed with all mystic powers. The yogīs in this planet practice the eightfold yogic mysticism—namely yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi. By regularly practicing the yogic processes

one after another, the yogīs attain various perfections; they can become smaller than the smallest, heavier than the heaviest, etc. They can even manufacture a planet, get whatever they like and control whatever man they want. All the residents of Siddhaloka are naturally endowed with these mystic yogic powers. It is certainly a very wonderful thing if we see a person on this planet flying in the sky without a vehicle, but in Vidyādhara-loka such flying is as commonplace as a bird's flying in the sky. Similarly, in Siddhaloka all the inhabitants are great yogīs, perfect in mystic powers.

The name of Kapila Muni is significant in this verse because He was the expounder of the Sāṅkhya philosophical system, and His father, Kardama Muni, was a great yogī and mystic. Indeed, Kardama Muni prepared a great airplane, which was as large as a small town and had various gardens, palatial buildings, servants, maidservants, etc. With all this paraphernalia, Kapiladeva's mother, Devahūti, and His father, Kardama Muni, traveled all over the universes and visited different planets.

4.18.20

anye ca māyino māyām
antardhānādbhutātmanām
mayaṁ prakalpya vatsaṁ te
duduhur dhāraṇāmayīm

SYNONYMS

anye—others; *ca*—also; *māyinaḥ*—mystic magicians; *māyām*—mystic powers; *antardhāna*—disappearing; *adbhuta*—wonderful; *ātmanām*—of the body; *mayam*—the demon named Maya; *prakalpya*—making; *vatsam*—the calf; *te*—they; *duduhuḥ*—milked out; *dhāraṇāmayīm*—proceeding from will.

TRANSLATION

Others also, the inhabitants of planets known as Kimpuruṣa-loka, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another's vision and appear again in a different form.

PURPORT

It is said that the inhabitants of Kimpuruṣa-loka can perform many wonderful mystic demonstrations. In other words, they can exhibit as many wonderful things as one can imagine. The inhabitants of this planet can do whatever they like, or whatever they imagine. Such powers are also mystic powers. The possession of such mystic power is called īśitā. The demons generally learn such mystic powers by the practice of yoga. In the Daśama-skandha, the Tenth Canto, of Śrīmad-Bhāgavatam, there is a vivid description of how the demons appear before Kṛṣṇa in various wonderful forms. For instance, Bakāsura appeared before Kṛṣṇa and His cowherd boyfriends as a gigantic crane. While present on this planet, Lord Kṛṣṇa had to fight with

many demons who could exhibit the wonderful mystic powers of Kimpuruṣa-loka. Although the inhabitants of Kimpuruṣa-loka are naturally endowed with such powers, one can attain these powers on this planet by performing different yogic practices.

4.18.21

yakṣa-rakṣāṁsi bhūtāni
piśācāḥ piśitāśanāḥ
bhūteśa-vatsā duduhuḥ
kapāle kṣatajāsavam

SYNONYMS

yakṣa—the Yakṣas (the descendants of Kuvera); *rakṣāṁsi*—the Rākṣasas (meat-eaters); *bhūtāni*—ghosts; *piśācāḥ*—witches; *piśita-aśanāḥ*—who are all habituated to eating flesh; *bhūteśa*—Lord Śiva's incarnation Rudra; *vatsāḥ*—whose calf; *duduhuḥ*—milked out; *kapāle*—in a pot of skulls; *kṣata-ja*—blood; *āsavam*—a fermented beverage.

TRANSLATION

Then the Yakṣas, the Rākṣasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Śiva's incarnation Rudra [Bhūtanātha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.

PURPORT

There are some types of living entities in the form of human beings whose living conditions and eatables are most abominable. Generally they eat flesh and fermented blood, which is mentioned in this verse as kṣatajāsavam. The leaders of such degraded men known as Yakṣas, Rākṣasas, bhūtas and piśācas, etc., are all in the mode of ignorance. They have been placed under the control of Rudra. Rudra is the incarnation of Lord Śiva and is in charge of the mode of ignorance in material nature. Another name of Lord Śiva is Bhūtanātha, meaning "master of ghosts." Rudra was born out of Brahmā's eyes when Brahmā was very angry at the four Kumāras.

4.18.22

tathāhayo dandaśūkāḥ
sarpā nāgāś ca takṣakam
vidhāya vatsaṁ duduhur
bila-pātre viṣaṁ payaḥ

SYNONYMS

tathā—similarly; *ahayaḥ*—snakes without hoods; *dandaśūkāḥ*—scorpions; *sarpāḥ*—cobras; *nāgāḥ*—big snakes; *ca*—and; *takṣakam*—Takṣaka, chief of the snakes; *vidhāya*—making; *vatsam*—calf; *duduhuḥ*—milked out; *bila-pātre*—in the pot of snake holes; *viṣam*—poison; *payaḥ*—as milk.

TRANSLATION

Thereafter cobras and snakes without hoods, large snakes, scorpions and many other poisonous animals took poison out of the planet earth as their milk and kept this poison in snake holes. They made a calf out of Takṣaka.

PURPORT

Within this material world there are various types of living entities, and the different types of reptiles and scorpions mentioned in this verse are also provided with their sustenance by the arrangement of the Supreme Personality of Godhead. The point is that everyone is taking his eatables from the planet earth. According to one's association with the material qualities, one develops a certain type of character. Payaḥ-pānam bhujaṅgānām: if one feeds a serpent milk, the snake will simply increase his venom. However, if one supplies milk to a talented sage or saint, the sage will develop finer brain tissues by which he can contemplate higher spiritual life. Thus the Lord is supplying everyone food, but according to the living entity's association with the modes of material nature, the living entity develops his specific character.

4.18.23-24

> *paśavo yavasaṁ kṣīraṁ*
> *vatsaṁ kṛtvā ca go-vṛṣam*

araṇya-pātre cādhukṣan
mṛgendreṇa ca daṁṣṭriṇaḥ

kravyādāḥ prāṇinaḥ kravyaṁ
duduhuḥ sve kalevare
suparṇa-vatsā vihagāś
caraṁ cācaram eva ca

SYNONYMS

paśavaḥ—cattle; *yavasam*—green grasses; *kṣīram*—milk; *vatsam*—the calf; *kṛtvā*—making; *ca*—also; *go-vṛṣam*—the bull carrier of Lord Śiva; *araṇya-pātre*—in the pot of the forest; *ca*—also; *adhukṣan*—milked out; *mṛga-indreṇa*—by the lion; *ca*—and; *daṁṣṭriṇaḥ*—animals with sharp teeth; *kravya-adāḥ*—animals who eat raw flesh; *prāṇinaḥ*—living entities; *kravyam*—flesh; *duduhuḥ*—took out; *sve*—own; *kalevare*—in the pot of their body; *suparṇa*—Garuḍa; *vatsāḥ*—whose calf; *vihagāḥ*—the birds; *caram*—moving living entities; *ca*—also; *acaram*—nonmoving living entities; *eva*—certainly; *ca*—also.

TRANSLATION

The four-legged animals like the cows made a calf out of the bull who carries Lord Śiva and made a milking pot out of the forest. Thus they got fresh green grasses to eat. Ferocious animals like tigers transformed a lion into a calf, and thus they were able to get flesh for milk. The birds made a calf out of Garuḍa and took milk from

the planet earth in the form of moving insects and nonmoving plants and grasses.

PURPORT

There are many carnivorous birds descended from Garuḍa, the winged carrier of Lord Viṣṇu. Indeed, there is a particular type of bird that is very fond of eating monkeys. Eagles are fond of eating goats, and of course many birds eat only fruits and berries. Therefore the words caram, referring to moving animals, and acaram, referring to grasses, fruits and vegetables, are mentioned in this verse.

4.18.25

vaṭa-vatsā vanaspatayaḥ
pṛthag rasamayaṁ payaḥ
girayo himavad-vatsā
nānā-dhātūn sva-sānuṣu

SYNONYMS

vaṭa-vatsāḥ—making the banyan tree a calf; *vanaḥ-patayaḥ*—the trees; *pṛthak*—different; *rasa-mayam*—in the form of juices; *payaḥ*—milk; *girayaḥ*—the hills and mountains; *himavat-vatsāḥ*—making the Himalayas the calf; *nānā*—various; *dhātūn*—minerals; *sva*—own; *sānuṣu*—on their peaks.

TRANSLATION

The trees made a calf out of the banyan tree, and thus they derived milk in the form of many delicious juices. The mountains transformed the Himalayas into a calf, and they milked a variety of minerals into a pot made of the peaks of hills.

4.18.26

sarve sva-mukhya-vatsena
sve sve pātre pṛthak payaḥ
sarva-kāma-dughāṁ pṛthvīṁ
duduhuḥ pṛthu-bhāvitām

SYNONYMS

sarve—all; *sva-mukhya*—by their own chiefs; *vatsena*—as the calf; *sve sve*—in their own; *pātre*—pots; *pṛthak*—different; *payaḥ*—milk; *sarva-kāma*—all desirables; *dughām*—supplying as milk; *pṛthvīm*—the planet earth; *duduhuḥ*—milked out; *pṛthu-bhāvitām*—controlled by King Pṛthu.

TRANSLATION

The planet earth supplied everyone his respective food. During the time of King Pṛthu, the earth was fully under the control of the King. Thus all the inhabitants of the earth could get their food supply by creating various

types of calves and putting their particular types of milk in various pots.

PURPORT

This is evidence that the Lord supplies food to everyone. As confirmed in the Vedas: eko bahūnāṁ yo vidadhāti kāmān. Although the Lord is one, He is supplying all necessities to everyone through the medium of the planet earth. There are different varieties of living entities on different planets, and they all derive their eatables from their planets in different forms. On the basis of these descriptions, how can one assume that there is no living entity on the moon? Every moon is earthly, being composed of the five elements. Every planet produces different types of food according to the needs of its residents. According to the Vedic śāstras, it is not true that the moon does not produce food nor that no living entity is living there.

4.18.27

evaṁ pṛthv-ādayaḥ pṛthvīm
annādāḥ svannam ātmanaḥ
doha-vatsādi-bhedena
kṣīra-bhedaṁ kurūdvaha

SYNONYMS

evam—thus; *pṛthu-ādayaḥ*—King Pṛthu and others; *pṛthvīm*—the earth; *anna-adāḥ*—all living entities desiring food; *su-annam*—their

desired foodstuff; *ātmanaḥ*—for self-preservation; *doha*—for milking; *vatsa-ādi*—by calves, pots and milkers; *bhedena*—different; *kṣīra*—milk; *bhedam*—different; *kuru-udvaha*—O chief of the Kurus.

TRANSLATION

My dear Vidura, chief of the Kurus, in this way King Pṛthu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.

4.18.28

tato mahīpatiḥ prītaḥ
sarva-kāma-dughāṁ pṛthuḥ
duhitṛtve cakāremāṁ
premṇā duhitṛ-vatsalaḥ

SYNONYMS

tataḥ—thereafter; *mahī-patiḥ*—the King; *prītaḥ*—being pleased; *sarva-kāma*—all desirables; *dughām*—producing as milk; *pṛthuḥ*—King Pṛthu; *duhitṛtve*—treating as his daughter; *cakāra*—did; *imām*—unto the planet earth; *premṇā*—out of affection; *duhitṛ-vatsalaḥ*—affectionate to his daughter.

TRANSLATION

Thereafter King Pṛthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

4.18.29

cūrṇayan sva-dhanuṣ-koṭyā
giri-kūṭāni rāja-rāṭ
bhū-maṇḍalam idaṁ vainyaḥ
prāyaś cakre samaṁ vibhuḥ

SYNONYMS

cūrṇayan—making into pieces; *sva*—his own; *dhanuḥ-koṭyā*—by the power of his bow; *giri*—of the hills; *kūṭāni*—the tops; *rāja-rāṭ*—the emperor; *bhū-maṇḍalam*—the whole earth; *idam*—this; *vainyaḥ*—the son of Vena; *prāyaḥ*—almost; *cakre*—made; *samam*—level; *vibhuḥ*—the powerful.

TRANSLATION

After this, the king of all kings, Mahārāja Pṛthu, leveled all rough places on the surface of the globe by breaking up the hills with the strength of his bow. By his grace the surface of the globe almost became flat.

PURPORT

Generally the mountainous and hilly portions of the earth are made flat by the striking of thunderbolts. Generally this is the business of King Indra of the heavenly planets, but King Pṛthu, an incarnation of the Supreme Personality of Godhead, did not wait for King Indra to break up the hills and mountains but did so himself by using his strong bow.

4.18.30

athāsmin bhagavān vainyaḥ
prajānāṁ vṛttidaḥ pitā
nivāsān kalpayāṁ cakre
tatra tatra yathārhataḥ

SYNONYMS

atha—thus; *asmin*—on this planet earth; *bhagavān*—the Personality of Godhead; *vainyaḥ*—son of Vena; *prajānām*—of the citizens; *vṛttidaḥ*—who supplies employment; *pitā*—a father; *nivāsān*—residences; *kalpayām*—suitable; *cakre*—make; *tatra tatra*—here and there; *yathā*—as; *arhataḥ*—desirable, suitable.

TRANSLATION

To all the citizens of the state, King Pṛthu was as good as a father. Thus he was visibly engaged in giving them proper subsistence and proper employment for

subsistence. After leveling the surface of the globe, he earmarked different places for residential quarters, inasmuch as they were desirable.

4.18.31

grāmān puraḥ pattanāni
durgāṇi vividhāni ca
ghoṣān vrajān sa-śibirān
ākarān kheṭa-kharvaṭān

SYNONYMS

grāmān—villages; *puraḥ*—cities; *pattanāni*—settlements; *durgāṇi*—forts; *vividhāni*—of different varieties; *ca*—also; *ghoṣān*—habitations for the milkmen; *vrajān*—pens for cattle; *sa-śibirān*—with camps; *ākarān*—mines; *kheṭa*—agricultural towns; *kharvaṭān*—mountain villages.

TRANSLATION

In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, and places for the royal camps, mining places, agricultural towns and mountain villages.

4.18.32

prāk pṛthor iha naivaiṣā
pura-grāmādi-kalpanā
yathā-sukhaṁ vasanti sma
tatra tatrākutobhayāḥ

SYNONYMS

prāk—before; *pṛthoḥ*—King Pṛthu; *iha*—on this planet; *na*—never; *eva*—certainly; *eṣā*—this; *pura*—of towns; *grāma-ādi*—of villages, etc.; *kalpanā*—planned arrangement; *yathā*—as; *sukham*—convenient; *vasanti sma*—lived; *tatra tatra*—here and there; *akutaḥ-bhayāḥ*—without hesitation.

TRANSLATION

Before the reign of King Pṛthu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Every thing was scattered, and everyone constructed his residential quarters according to his own convenience. However, since King Pṛthu plans were made for towns and villages.

PURPORT

From this statement it appears that town and city planning is not new but has been coming down since the time of King Pṛthu. In India we can see regular planning methods evident in very old

cities. In Śrīmad-Bhāgavatam there are many descriptions of such ancient cities. Even 5,000 years ago, Lord Kṛṣṇa's capital, Dvārakā, was well planned, and similar other cities—Mathurā and Hastināpura (now New Delhi)—were also well planned. Thus the planning of cities and towns is not a modern innovation but was existing in bygone ages.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Pṛthu Mahārāja Milks the Earth Planet."

SB 4.19: King Pṛthu's One Hundred Horse Sacrifices

19. King Pṛthu's One Hundred Horse Sacrifices

Chapter 19

4.19.1

maitreya uvāca
athādīkṣata rājā tu
hayamedha-śatena saḥ
brahmāvarte manoḥ kṣetre
yatra prācī sarasvatī

SYNONYMS

maitreyaḥ uvāca—the sage Maitreya said; *atha*—thereafter; *adīkṣata*—took initiation; *rājā*—the King; *tu*—then; *haya*—horse; *medha*—sacrifices; *śatena*—to perform one hundred; *saḥ*—he; *brahmāvarte*—known as Brahmāvarta; *manoḥ*—of Svāyambhuva Manu; *kṣetre*—in the land; *yatra*—where; *prācī*—eastern; *sarasvatī*—the river named Sarasvatī.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, King Pṛthu initiated the performance of one hundred horse sacrifices at the spot where the River Sarasvatī flows towards the East. This piece of land is known as

Brahmāvarta, and it was controlled by Svāyambhuva Manu.

4.19.2

tad abhipretya bhagavān
karmātiśayam ātmanaḥ
śata-kratur na mamṛṣe
pṛthor yajña-mahotsavam

SYNONYMS

tat abhipretya—considering this matter; *bhagavān*—the most powerful; *karma-atiśayam*—excelling in fruitive activities; *ātmanaḥ*—of himself; *śata-kratuḥ*—King Indra, who had performed a hundred sacrifices; *na*—not; *mamṛṣe*—did tolerate; *pṛthoḥ*—of King Pṛthu; *yajña*—sacrificial; *mahā-utsavam*—great ceremonies.

TRANSLATION

When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Pṛthu was going to exceed him in fruitive activities. Thus Indra could not tolerate the great sacrificial ceremonies performed by King Pṛthu.

PURPORT

In the material world everyone who comes to enjoy himself or lord it over material nature is envious of others. This envy is also

found in the personality of the King of heaven, Indra. As evident from revealed scriptures, Indra was several times envious of many persons. He was especially envious of great fruitive activities and the execution of yoga practices, or siddhis. Indeed, he could not tolerate them, and he desired to break them up. He was envious due to fear that those who performed great sacrifices for the execution of mystic yoga might occupy his seat. Since no one in this material world can tolerate another's advancement, everyone in the material world is called matsara, envious. In the beginning of Śrīmad-Bhāgavatam it is therefore said that Śrīmad-Bhāgavatam is meant for those who are completely nirmatsara (nonenvious). In other words, one who is not free from the contamination of envy cannot advance in Kṛṣṇa consciousness. In Kṛṣṇa consciousness, however, if someone excels another person, the devotee who is excelled thinks how fortunate the other person is to be advancing in devotional service. Such non-envy is typical of Vaikuṇṭha. However, when one is envious of his competitor, that is material. The demigods posted in the material world are not exempt from envy.

4.19.3

> *yatra yajña-patiḥ sākṣād*
> *bhagavān harir īśvaraḥ*
> *anvabhūyata sarvātmā*
> *sarva-loka-guruḥ prabhuḥ*

SYNONYMS

yatra—where; *yajña-patiḥ*—the enjoyer of all sacrifices; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Viṣṇu; *īśvaraḥ*—the supreme controller; *anvabhūyata*—became visible; *sarva-ātmā*—the Supersoul of everyone; *sarva-loka-guruḥ*—the master of all planets, or the teacher of everyone; *prabhuḥ*—the proprietor.

TRANSLATION

The Supreme Personality of Godhead, Lord Viṣṇu, is present in everyone's heart as the Supersoul, and He is the proprietor of all planets and the enjoyer of the results of all sacrifices. He was personally present at the sacrifices made by King Pṛthu.

PURPORT

In this verse the word sākṣāt is significant. Pṛthu Mahārāja was a śaktyāveśa-avatāra incarnation of Lord Viṣṇu. Actually Pṛthu Mahārāja was a living entity, but he acquired specific powers from Lord Viṣṇu. Lord Viṣṇu, however, is directly the Supreme Personality of Godhead, and thus belongs to the category of viṣṇu-tattva. Mahārāja Pṛthu belonged to the jīva-tattva. The viṣṇu-tattva indicates God, whereas the jīva-tattva indicates the part and parcel of God. When God's part and parcel is especially empowered, he is called śaktyāveśa-avatāra. Lord Viṣṇu is herein described as harir īśvaraḥ. The Lord is so kind that He takes all miserable conditions away from His devotees. Consequently He

is called hari. He is described as īśvara because He can do whatever He likes. He is the supreme controller. The supreme īśvara puruṣottama is Lord Kṛṣṇa. He exhibits His powers as īśvara, or the supreme controller, when He assures His devotee in Bhagavad-gītā: "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."(Bg. 18.66) He can immediately make His devotee immune from all the reactions caused by sinful life if the devotee simply surrenders unto Him. He is described herein as sarvātmā, meaning that He is present in everyone's heart as the Supersoul, and as such He is the supreme teacher of everyone. If we are fortunate enough to take the lessons given by Lord Kṛṣṇa in Bhagavad-gītā, our lives immediately become successful. No one can give better instructions to human society than Lord Kṛṣṇa.

4.19.4

> *anvito brahma-śarvābhyāṁ*
> *loka-pālaiḥ sahānugaiḥ*
> *upagīyamāno gandharvair*
> *munibhiś cāpsaro-gaṇaiḥ*

SYNONYMS

anvitaḥ—being accompanied; *brahma*—by Lord Brahmā; *śarvābhyām*—and by Lord Śiva; *loka-pālaiḥ*—by the predominating chiefs of all different planets; *saha anugaiḥ*—along with their followers; *upagīyamānaḥ*—being praised; *gandharvaiḥ*—by the

residents of Gandharvaloka; *munibhiḥ*—by great sages; *ca*—also; *apsaraḥ-gaṇaiḥ*—by the residents of Apsaroloka.

TRANSLATION

When Lord Viṣṇu appeared in the sacrificial arena, Lord Brahmā, Lord Śiva and all the chief predominating personalities of every planet, as well as their followers, came with Him. When He appeared on the scene, the residents of Gandharvaloka, the great sages, and the residents of Apsaroloka all praised Him.

4.19.5

siddhā vidyādharā daityā
dānavā guhyakādayaḥ
sunanda-nanda-pramukhāḥ
pārṣada-pravarā hareḥ

SYNONYMS

siddhāḥ—the residents of Siddhaloka; *vidyādharāḥ*—the residents of Vidyādhara-loka; *daityāḥ*—the demoniac descendants of Diti; *dānavāḥ*—the *asuras*; *guhyaka-ādayaḥ*—the Yakṣas, etc.; *sunanda-nanda-pramukhāḥ*—headed by Sunanda and Nanda, the chief of Lord Viṣṇu's associates from Vaikuṇṭha; *pārṣada*—associates; *pravarāḥ*—most respectful; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

The Lord was accompanied by the residents of Siddhaloka, Vidyādhara-loka, all the descendants of Diti, and the demons and the Yakṣas. He was also accompanied by His chief associates, headed by Sunanda and Nanda.

4.19.6

kapilo nārado datto
yogeśāḥ sanakādayaḥ
tam anvīyur bhāgavatā
ye ca tat-sevanotsukāḥ

SYNONYMS

kapilaḥ—Kapila Muni; *nāradaḥ*—the great sage Nārada; *dattaḥ*—Dattātreya; *yoga-īśāḥ*—the masters of mystic power; *sanaka-ādayaḥ*—headed by Sanaka; *tam*—Lord Viṣṇu; *anvīyuḥ*—followed; *bhāgavatāḥ*—great devotees; *ye*—all those who; *ca*—also; *tat-sevana-utsukāḥ*—always eager to serve the Lord.

TRANSLATION

Great devotees, who were always engaged in the service of the Supreme Personality of Godhead, as well as the great sages named Kapila, Nārada and Dattātreya, and

masters of mystic powers, headed by Sanaka Kumāra, all attended the great sacrifice with Lord Viṣṇu.

4.19.7

yatra dharma-dughā bhūmiḥ
sarva-kāma-dughā satī
dogdhi smābhīpsitān arthān
yajamānasya bhārata

SYNONYMS

yatra—where; *dharma-dughā*—producing sufficient milk for religiosity; *bhūmiḥ*—the land; *sarva-kāma*—all desires; *dughā*—yielding as milk; *satī*—the cow; *dogdhi sma*—fulfilled; *abhīpsitān*—desirable; *arthān*—objects; *yajamānasya*—of the sacrificer; *bhārata*—my dear Vidura.

TRANSLATION

My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing kāma-dhenu, and thus, by the performance of yajña, all daily necessities for life were supplied.

PURPORT

In this verse the word dharma-dughā is significant, for it indicates kāma-dhenu. Kāma-dhenu is also known as surabhi. Surabhi cows inhabit the spiritual world, and, as stated in

Brahma-saṁhitā, Lord Kṛṣṇa is engaged in tending these cows: surabhīr abhipālayantam. One can milk a surabhi cow as often as he likes, and the cow will deliver as much milk as one requires. Milk, of course, is necessary for the production of so many milk products, especially clarified butter, which is required for the performance of great sacrifices. Unless we are prepared to perform the prescribed sacrifices, our supply of the necessities of life will be checked. Bhagavad-gītā confirms that Lord Brahmā created human society along with yajña, the performance of sacrifice. Yajña means Lord Viṣṇu, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified brāhmaṇas who can perform sacrifices as prescribed in the Vedas. Therefore it is recommended in Śrīmad-Bhāgavatam (yajñaiḥ saṅkīrtana-prāyaiḥ) that by performing saṅkīrtana-yajña and by satisfying the yajña-puruṣa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past. King Pṛthu and others derived all the necessities of life from the earthly planet by performing great sacrifices. Now this saṅkīrtana movement has already been started by the International Society for Krishna Consciousness. People should take advantage of this great sacrifice and join in the Society's activities; then there will be no scarcity. If saṅkīrtana-yajña is performed, there will be no difficulty, not even in industrial enterprises. Therefore this system should be introduced in all spheres of life—social, political, industrial, commercial, etc. Then everything will run very peacefully and smoothly.

4.19.8

ūhuḥ sarva-rasān nadyaḥ
kṣīra-dadhy-anna-go-rasān
taravo bhūri-varṣmāṇaḥ
prāsūyanta madhu-cyutaḥ

SYNONYMS

ūhuḥ—bore; *sarva-rasān*—all kinds of tastes; *nadyaḥ*—the rivers; *kṣīra*—milk; *dadhi*—curd; *anna*—different kinds of food; *go-rasān*—other milk products; *taravaḥ*—trees; *bhūri*—great; *varṣmāṇaḥ*—having bodies; *prāsūyanta*—bore fruit; *madhu-cyutaḥ*—dropping honey.

TRANSLATION

The flowing rivers supplied all kinds of tastes—sweet, pungent, sour, etc.—and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.

PURPORT

If rivers are not polluted and are allowed to flow in their own way, or sometimes allowed to flood the land, the land will become very fertile and able to produce all kinds of vegetables,

trees and plants. The word rasa means "taste." Actually all rasas are tastes within the earth, and as soon as seeds are sown in the ground, various trees sprout up to satisfy our different tastes. For instance, sugarcane provides its juices to satisfy our taste for sweetness, and oranges provide their juices to satisfy our taste for a mixture of the sour and the sweet. Similarly, there are pineapples and other fruits. At the same time, there are chilis to satisfy our taste for pungency. Although the earth's ground is the same, different tastes arise due to different kinds of seeds. As Kṛṣṇa says in Bhagavad-gītā , bījaṁ māṁ sarva-bhūtānām: "I am the original seed of all existences." (Bg. 7.10) Therefore all arrangements are there. And as stated in Īśopaniṣad: pūrṇam idam. Complete arrangements for the production of all the necessities of life are made by the Supreme Personality of Godhead. People should therefore learn how to satisfy the yajña-puruṣa, Lord Viṣṇu. Indeed, the living entity's prime business is to satisfy the Lord because the living entity is part and parcel of the Lord. Thus the whole system is so arranged that the living entity must do his duty as he is constitutionally made. Without doing so, all living entities must suffer. That is the law of nature.

The words taravo bhūri-varṣmāṇaḥ indicate very luxuriantly grown, big-bodied trees. The purpose of these trees was to produce honey and varieties of fruit. In other words, the forest also has its purpose in supplying honey, fruits and flowers. Unfortunately in Kali-yuga, due to an absence of yajña, there are many big trees in the forests, but they do not supply sufficient fruits and honey. Thus everything is dependent on the

performance of yajña. The best way to perform yajña in this age is to spread the saṅkīrtana movement all over the world.

4.19.9

sindhavo ratna-nikarān
girayo 'nnaṁ catur-vidham
upāyanam upājahruḥ
sarve lokāḥ sa-pālakāḥ

SYNONYMS

sindhavaḥ—the oceans; *ratna-nikarān*—heaps of jewels; *girayaḥ*—the hills; *annam*—eatables; *catuḥ-vidham*—four kinds of; *upāyanam*—presentations; *upājahruḥ*—brought forward; *sarve*—all; *lokāḥ*—the people in general of all planets; *sa-pālakāḥ*—along with the governors.

TRANSLATION

King Pṛthu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.

PURPORT

As stated in Īśopaniṣad, this material creation is supplied with all the potencies for the production of all necessities required by the living entities—not only human beings, but animals, reptiles, aquatics, trees, etc. The oceans and seas produce pearls, coral and valuable jewels so that fortunate law-abiding people can utilize them. Similarly, the hills are full of chemicals so when rivers flow down from them the chemicals spread over the fields to fertilize the four kinds of foodstuffs. These are technically known as carvya (those edibles which are chewed), lehya (those which are licked up), cūṣya (those which are swallowed) and peya (those which are drunk).

Pṛthu Mahārāja was greeted by the residents of other planets and their presiding deities. They presented various gifts to the King and acknowledged him as the proper type of king by whose planning and activities everyone throughout the universe could be happy and prosperous. It is clearly indicated in this verse that the oceans and seas are meant for producing jewels, but in Kali-yuga the oceans are mainly being utilized for fishing. Śūdras and poor men were allowed to fish, but the higher classes like the kṣatriyas and vaiśyas would gather pearls, jewels and coral. Although poor men would catch tons of fish, they would not be equal in value to one piece of coral or pearl. In this age so many factories for the manufacture of fertilizers have been opened, but when the Personality of Godhead is pleased by the performance of yajñas, the hills automatically produce fertilizing chemicals,

which help produce edibles in the fields. Everything is dependent on the people's acceptance of the Vedic principles of sacrifice.

4.19.10

iti cādhokṣajeśasya
pṛthos tu paramodayam
asūyan bhagavān indraḥ
pratighātam acīkarat

SYNONYMS

iti—thus; *ca*—also; *adhokṣaja-īśasya*—who accepted Adhokṣaja as his worshipable Lord; *pṛthoḥ*—of King Pṛthu; *tu*—then; *parama*—the topmost; *udayam*—opulence; *asūyan*—being envious of; *bhagavān*—the most powerful; *indraḥ*—the King of heaven; *pratighātam*—impediments; *acīkarat*—made.

TRANSLATION

King Pṛthu was dependent on the Supreme Personality of Godhead, who is known as Adhokṣaja. Because King Pṛthu performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Pṛthu's opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.

PURPORT

In this verse there are three significant purposes expressed in the words adhokṣaja, bhagavān indraḥ and pṛthoḥ. Mahārāja Pṛthu is an incarnation of Viṣṇu, yet he is a great devotee of Lord Viṣṇu. Although an empowered incarnation of Lord Viṣṇu, he is nonetheless a living entity. As such, he must be a devotee of the Supreme Personality of Godhead. Although one is empowered by the Supreme Personality of Godhead and is an incarnation, he should not forget his eternal relationship with the Supreme Personality of Godhead. In Kali-yuga there are many self-made incarnations, rascals, who declare themselves to be the Supreme Personality of Godhead. The words bhagavān indraḥ indicate that even a living entity can be as exalted and powerful as King Indra, for even King Indra is an ordinary living entity in the material world and possesses the four defects of the conditioned soul. King Indra is described herein as bhagavān, which is generally used in reference to the Supreme Personality of Godhead. In this case, however, King Indra is addressed as bhagavān because he has so much power in his hands. Despite his becoming bhagavān, he is envious of the incarnation of God, Pṛthu Mahārāja. The defects of material life are so strong that due to contamination King Indra becomes envious of an incarnation of God.

We should try to understand, therefore, how a conditioned soul becomes fallen. The opulence of King Pṛthu was not dependent on material conditions. As described in this verse, he was a great devotee of Adhokṣaja. The word adhokṣaja indicates

the Personality of Godhead, who is beyond the expression of mind and words. However, the Supreme Personality of Godhead appears before the devotee in His original form of eternal bliss and knowledge. The devotee is allowed to see the Supreme Lord eye to eye, although the Lord is beyond the expression of our senses and beyond our direct perception.

4.19.11

carameṇāśvamedhena
yajamāne yajuṣ-patim
vainye yajña-paśuṁ spardhann
apovāha tirohitaḥ

SYNONYMS

carameṇa—by the last one; *aśva-medhena*—by the *aśvamedha* sacrifice; *yajamāne*—when he was performing the sacrifice; *yajuḥ-patim*—for satisfaction of the Lord of *yajña,* Viṣṇu; *vainye*—the son of King Vena; *yajña-paśum*—the animal meant to be sacrificed in the *yajña*; *spardhan*—being envious; *apovāha*—stole; *tirohitaḥ*—being invisible.

TRANSLATION

When Pṛthu Mahārāja was performing the last horse sacrifice [aśvamedha-yajña], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Pṛthu.

PURPORT

King Indra is known as śata-kratu, which indicates that he has performed one hundred horse sacrifices (aśvamedha-yajña). We should know, however, that the animals sacrificed in the yajña were not killed. If the Vedic mantras were properly pronounced during the sacrifice, the animal sacrificed would come out again with a new life. That is the test for a successful yajña. When King Pṛthu performed one hundred yajñas, Indra became very envious because he did not want anyone to excel him. Being an ordinary living entity, he became envious of King Pṛthu, and, making himself invisible, he stole the horse and thus impeded the yajña performance.

4.19.12

tam atrir bhagavān aikṣat
tvaramāṇaṁ vihāyasā
āmuktam iva pākhaṇḍaṁ
yo 'dharme dharma-vibhramaḥ

SYNONYMS

tam—King Indra; *atriḥ*—the sage Atri; *bhagavān*—most powerful; *aikṣat*—could see; *tvaramāṇam*—moving very hastily; *vihāyasā*—in outer space; *āmuktam iva*—like a liberated person; *pākhaṇḍam*—imposter; *yaḥ*—one who; *adharme*—in irreligion; *dharma*—religion; *vibhramaḥ*—mistaking.

TRANSLATION

When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress is a form of cheating, for it falsely created an impression of religion. When Indra went into outer space in this way, the great sage Atri saw him and understood the whole situation.

PURPORT

The word pākhaṇḍa used in this verse is sometimes pronounced pāṣaṇḍa. Both of these words indicate an imposter who presents himself as a very religious person but in actuality is sinful. Indra took up the saffron-colored dress as a way of cheating others. This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God. In this way people are cheated. As we have mentioned many times, the conditioned soul has a tendency to cheat; therefore this quality is also visible in a person like King Indra. It is understood that even King Indra is not liberated from the clutches of material contamination. Thus the words āmuktam iva, meaning "as if he were liberated," is used. The saffron dress worn by a sannyāsī announces to the world that he has renounced all worldly affairs and is simply engaged in the service of the Lord. Such a devotee is actually a sannyāsī, or liberated person. In Bhagavad-gītā it is said:

anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ sa sannyāsī ca yogī ca na niragnir na cākriyaḥ

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work." (Bg. 6.1)

In other words, one who offers the results of his activities to the Supreme Personality of Godhead is actually a sannyāsī and yogī. Cheating sannyāsīs and yogīs have existed since the time of Pṛthu Mahārāja's sacrifice. This cheating was very foolishly introduced by King Indra. In some ages such cheating is very prominent, and in other ages not so prominent. It is the duty of a sannyāsī to be very cautious because, as stated by Lord Caitanya, sannyāsīra alpa chidra sarva-loke gāya: a little spot in a sannyāsī's character will be magnified by the public. Therefore, unless one is very sincere and serious, he should not take up the order of sannyāsa. One should not use this order as a means to cheat the public. It is better not to take up sannyāsa in this age of Kali because provocations are very strong in this age. Only a very exalted person advanced in spiritual understanding should attempt to take up sannyāsa. One should not adopt this order as a means of livelihood or for some material purpose.

4.19.13

atriṇā codito hantuṁ
pṛthu-putro mahā-rathaḥ
anvadhāvata saṅkruddhas
tiṣṭha tiṣṭheti cābravīt

SYNONYMS

atriṇā—by the great sage Atri; *coditaḥ*—being encouraged; *hantum*—to kill; *pṛthu-putraḥ*—the son of King Pṛthu; *mahā-rathaḥ*—a great hero; *anvadhāvata*—followed; *saṅkruddhaḥ*—being very angry; *tiṣṭha tiṣṭha*—just wait, just wait; *iti*—thus; *ca*—also; *abravīt*—he said.

TRANSLATION

When the son of King Pṛthu was informed by Atri of King Indra's trick, he immediately became very angry and followed Indra to kill him, calling, "Wait! Wait!"

PURPORT

The words tiṣṭha tiṣṭha are used by a kṣatriya when he challenges his enemy. When fighting, a kṣatriya cannot flee from the battlefield. However, when a kṣatriya out of cowardice flees from the battlefield, showing his back to his enemy, he is challenged with the words tiṣṭha tiṣṭha. A real kṣatriya does not kill his enemy from behind, nor does a real kṣatriya turn his back on the

battlefield. According to kṣatriya principle and spirit, one either attains victory or dies in the battlefield. Although King Indra was very exalted, being the King of heaven, he became degraded due to his stealing the horse intended for sacrifice. Therefore he fled without observing the kṣatriya principles, and the son of Pṛthu had to challenge him with the words tiṣṭha tiṣṭha.

4.19.14

taṁ tādṛśākṛtiṁ vīkṣya
mene dharmaṁ śarīriṇam
jaṭilaṁ bhasmanācchannaṁ
tasmai bāṇaṁ na muñcati

SYNONYMS

tam—him; *tādṛśa-ākṛtim*—in such dress; *vīkṣya*—after seeing; *mene*—considered; *dharmam*—pious or religious; *śarīriṇam*—having a body; *jaṭilam*—having knotted hair; *bhasmanā*—by ashes; *ācchannam*—smeared all over the body; *tasmai*—unto him; *bāṇam*—arrow; *na*—not; *muñcati*—he did release.

TRANSLATION

King Indra was fraudulently dressed as a sannyāsī, having knotted his hair on his head and smeared ashes all over his body. Upon seeing such dress, the son of King Pṛthu considered Indra a religious man and pious sannyāsī. Therefore he did not release his arrows.

4.19.15

vadhān nivṛttaṁ taṁ bhūyo
hantave 'trir acodayat
jahi yajña-hanaṁ tāta
mahendraṁ vibudhādhamam

SYNONYMS

vadhāt—from killing; *nivṛttam*—stopped; *tam*—the son of Pṛthu; *bhūyaḥ*—again; *hantave*—for the purpose of killing; *atriḥ*—the great sage Atri; *acodayat*—encouraged; *jahi*—kill; *yajña-hanam*—one who impeded the performance of a *yajña*; *tāta*—my dear son; *mahā-indram*—the great heavenly King Indra; *vibudha-adhamam*—the lowest of all demigods.

TRANSLATION

When Atri Muni saw that the son of King Pṛthu did not kill Indra but returned deceived by him, Atri Muni again instructed him to kill the heavenly King because he thought that Indra had become the lowliest of all demigods due to his impeding the execution of King Pṛthu's sacrifice.

4.19.16

evaṁ vainya-sutaḥ proktas
tvaramāṇaṁ vihāyasā
anvadravad abhikruddho
rāvaṇaṁ gṛdhra-rāḍ iva

SYNONYMS

evam—thus; *vainya-sutaḥ*—the son of King Pṛthu; *proktaḥ*—being ordered; *tvaramāṇam*—Indra, who was moving hastily; *vihāyasā*—in the sky; *anvadravat*—began to chase; *abhikruddhaḥ*—being very angry; *rāvaṇam*—Rāvaṇa; *gṛdhra-rāṭ*—the king of vultures; *iva*—like.

TRANSLATION

Being thus informed, the grandson of King Vena immediately began to follow Indra, who was fleeing through the sky in great haste. He was very angry with him, and he chased him just as the king of the vultures chased Rāvaṇa.

4.19.17

so 'śvaṁ rūpaṁ ca tad dhitvā
tasmā antarhitaḥ svarāṭ

vīraḥ sva-paśum ādāya
pitur yajñam upeyivān

SYNONYMS

saḥ—King Indra; *aśvam*—the horse; *rūpam*—the false dress of a saintly person; *ca*—also; *tat*—that; *hitvā*—giving up; *tasmai*—for him; *antarhitaḥ*—disappeared; *sva-rāṭ*—Indra; *vīraḥ*—the great hero; *sva-paśum*—his animal; *ādāya*—having taken; *pituḥ*—of his father; *yajñam*—to the sacrifice; *upeyivān*—he came back.

TRANSLATION

When Indra saw that the son of Pṛthu was chasing him, he immediately abandoned his false dress and left the horse. Indeed, he disappeared from that very spot, and the great hero, the son of Mahārāja Pṛthu, returned the horse to his father's sacrificial arena.

4.19.18

tat tasya cādbhutaṁ karma
vicakṣya paramarṣayaḥ
nāmadheyaṁ dadus tasmai
vijitāśva iti prabho

SYNONYMS

tat—that; *tasya*—his; *ca*—also; *adbhutam*—wonderful; *karma*—activity; *vicakṣya*—after observing; *parama-ṛṣayaḥ*—the great sages; *nāmadheyam*—the name; *daduḥ*—they offered; *tasmai*—to him; *vijita-aśvaḥ*—Vijitāśva (he who has won the horse); *iti*—thus; *prabho*—my dear Lord Vidura.

TRANSLATION

My dear Lord Vidura, when the great sages observed the wonderful prowess of the son of King Pṛthu, they all agreed to give him the name Vijitāśva.

4.19.19

upasṛjya tamas tīvraṁ
jahārāśvaṁ punar hariḥ
caṣāla-yūpataś channo
hiraṇya-raśanaṁ vibhuḥ

SYNONYMS

upasṛjya—creating; *tamaḥ*—darkness; *tīvram*—dense; *jahāra*—took away; *aśvam*—the horse; *punaḥ*—again; *hariḥ*—King Indra; *caṣāla-yūpataḥ*—from the wooden instrument where the animals were sacrificed; *channaḥ*—being covered; *hiraṇya-raśanam*—tied with a gold chain; *vibhuḥ*—very powerful.

TRANSLATION

My dear Vidura, Indra, being the King of heaven and very powerful, immediately brought a dense darkness upon the sacrificial arena. Covering the whole scene in this way, he again took away the horse, which was chained with golden shackles near the wooden instrument where animals were sacrificed.

4.19.20

atriḥ sandarśayām āsa
tvaramāṇaṁ vihāyasā
kapāla-khaṭvāṅga-dharaṁ
vīro nainam abādhata

SYNONYMS

atriḥ—the great sage Atri; *sandarśayām āsa*—caused to see; *tvaramāṇam*—going very hastily; *vihāyasā*—in the sky; *kapāla-khaṭvāṅga*—a stag with a skull at the top; *dharam*—who carried; *vīraḥ*—the hero (King Pṛthu's son); *na*—not; *enam*—the King of heaven, Indra; *abādhata*—killed.

TRANSLATION

The great sage Atri again pointed out to the son of King Pṛthu that Indra was fleeing through the sky. The great hero, the son of Pṛthu, chased him again. But when he

saw that Indra was carrying in his hand a staff with a skull at the top and was again wearing the dress of a sannyāsī, he still chose not to kill him.

4.19.21

atriṇā coditas tasmai
sandadhe viśikhaṁ ruṣā
so 'śvaṁ rūpaṁ ca tad dhitvā
tasthāv antarhitaḥ svarāṭ

SYNONYMS

atriṇā—by the great sage Atri; *coditaḥ*—inspired; *tasmai*—for Lord Indra; *sandadhe*—fixed; *viśikham*—his arrow; *ruṣā*—out of great anger; *saḥ*—King Indra; *aśvam*—horse; *rūpam*—the dress of a *sannyāsī*; *ca*—also; *tat*—that; *hitvā*—giving up; *tasthau*—he remained there; *antarhitaḥ*—invisible; *sva-rāṭ*—the independent Indra.

TRANSLATION

When the great sage Atri again gave directions, the son of King Pṛthu became very angry and placed an arrow on his bow. Upon seeing this, King Indra immediately abandoned the false dress of a sannyāsī and, giving up the horse, made himself invisible.

4.19.22

vīraś cāśvam upādāya
pitṛ-yajñam athāvrajat
tad avadyaṁ hare rūpaṁ
jagṛhur jñāna-durbalāḥ

SYNONYMS

vīraḥ—the son of King Pṛthu; *ca*—also; *aśvam*—the horse; *upādāya*—taking; *pitṛ-yajñam*—to the sacrificial arena of his father; *atha*—thereafter; *avrajat*—went; *tat*—that; *avadyam*—abominable; *hareḥ*—of Indra; *rūpam*—dress; *jagṛhuḥ*—adopted; *jñāna-durbalāḥ*—those with a poor fund of knowledge.

TRANSLATION

Then the great hero, Vijitāśva, the son of King Pṛthu, again took the horse and returned to his father's sacrificial arena. Since that time, certain men with a poor fund of knowledge have adopted the dress of a false sannyāsī. It was King Indra who introduced this.

PURPORT

Since time immemorial, the sannyāsa order has carried the tridaṇḍa. Later Śaṅkarācārya introduced the ekadaṇḍi-sannyāsa. A tridaṇḍi-sannyāsī is a Vaiṣṇava sannyāsī, and an ekadaṇḍi-sannyāsī is a Māyāvādī sannyāsī. There are many other types of

sannyāsīs, who are not approved by Vedic rituals. A type of pseudo-sannyāsa was introduced by Indra when he tried to hide himself from the attack of Vijitāśva, the great son of King Pṛthu. Now there are many different types of sannyāsīs. Some of them go naked, and some of them carry a skull and trident, generally known as kāpālika. All of them were introduced under some meaningless circumstances, and those who have a poor fund of knowledge accept these false sannyāsīs and their pretenses, although they are not bona fide guides to spiritual advancement. At the present moment some missionary institutions, without referring to the Vedic rituals, have introduced some sannyāsīs who engage in sinful activities. The sinful activities forbidden by the śāstras are illicit sex, intoxication, meat-eating and gambling. These so-called sannyāsīs indulge in all these activities. They eat meat and flesh, fish, eggs and just about everything. They sometimes drink with the excuse that without alcohol, fish and meat, it is impossible to remain in the cold countries near the Arctic zone. These sannyāsīs introduce all these sinful activities in the name of serving the poor, and consequently poor animals are cut to pieces and go into the bellies of these sannyāsīs. As described in the following verses, such sannyāsīs are pākhaṇḍīs. Vedic literature states that a person who puts Lord Nārāyaṇa on the level with Lord Śiva or Lord Brahmā immediately becomes a pākhaṇḍī. As stated in the Purāṇas:

yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam

In Kali-yuga the pākhaṇḍīs are very prominent. However, Lord Śrī Caitanya Mahāprabhu has tried to kill all these pākhaṇḍīs by introducing His saṅkīrtana movement. Those who take advantage of this saṅkīrtana movement of the International Society for Krishna Consciousness will be able to save themselves from the influence of these pākhaṇḍīs.

4.19.23

yāni rūpāṇi jagṛhe
indro haya-jihīrṣayā
tāni pāpasya khaṇḍāni
liṅgaṁ khaṇḍam ihocyate

SYNONYMS

yāni—all those which; *rūpāṇi*—forms; *jagṛhe*—accepted; *indraḥ*—the King of heaven; *haya*—the horse; *jihīrṣayā*—with a desire to steal; *tāni*—all those; *pāpasya*—of sinful activities; *khaṇḍāni*—signs; *liṅgam*—the symbol; *khaṇḍam*—the word *khaṇḍa*; *iha*—here; *ucyate*—is said.

TRANSLATION

Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.

PURPORT

According to Vedic civilization, sannyāsa is one of the essential items in the program of the varṇa-āśrama institution. One should accept sannyāsa according to the paramparā system of the ācāryas. At the present moment, however, many so-called sannyāsīs or mendicants have no understanding of God consciousness. Such sannyāsa was introduced by Indra because of his jealousy of Mahārāja Pṛthu, and what he introduced is again appearing in the age of Kali. Practically none of the sannyāsīs in this age are bona fide. No one can introduce any new system into the Vedic way of life; if one does so out of malice, he is to be known as a pāṣaṇḍī, or atheist. In the Vaiṣṇava tantra it is said:

yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam

Although it is forbidden, there are many pāṣaṇḍīs who coin terms like daridra-nārāyaṇa and svāmi-nārāyaṇa, although not even such demigods as Brahmā and Śiva can be equal to Nārāyaṇa.

4.19.24-25

evam indre haraty aśvaṁ
vainya-yajña-jighāṁsayā

tad-gṛhīta-visṛṣṭeṣu
pākhaṇḍeṣu matir nṛṇām

dharma ity upadharmeṣu
nagna-rakta-paṭādiṣu
prāyeṇa sajjate bhrāntyā
peśaleṣu ca vāgmiṣu

SYNONYMS

evam—thus; *indre*—when the King of heaven; *harati*—stole; *aśvam*—the horse; *vainya*—of the son of King Vena; *yajña*—the sacrifice; *jighāṁsayā*—with a desire to stop; *tat*—by him; *gṛhīta*—accepted; *visṛṣṭeṣu*—abandoned; *pākhaṇḍeṣu*—towards the sinful dress; *matiḥ*—attraction; *nṛṇām*—of the people in general; *dharmaḥ*—system of religion; *iti*—thus; *upadharmeṣu*—towards false religious systems; *nagna*—naked; *rakta-paṭa*—red-robed; *ādiṣu*—etc.; *prāyeṇa*—generally; *sajjate*—is attracted; *bhrāntyā*—foolishly; *peśaleṣu*—expert; *ca*—and; *vāgmiṣu*—eloquent.

TRANSLATION

In this way, King Indra, in order to steal the horse from King Pṛthu's sacrifice, adopted several orders of sannyāsa. Some sannyāsīs go naked, and sometimes they wear red garments and pass under the name of kāpālika. These are simply symbolic representations of their sinful activities. These so-called sannyāsīs are very much appreciated by sinful men because they are all

godless atheists and very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.

PURPORT

As stated in Śrīmad-Bhāgavatam, men in this age of Kali are short-lived, devoid of spiritual knowledge, and susceptible to accept false religious systems due to their unfortunate condition. Thus they always remain mentally disturbed. The Vedic śāstras practically prohibit the adoption of sannyāsa in the age of Kali because less intelligent men may accept the sannyāsa order for cheating purposes. Actually the only religion is the religion of surrender unto the Supreme Personality of Godhead. We must serve the Lord in Kṛṣṇa consciousness. All other systems of sannyāsa and religion are actually not bona fide. In this age they are simply passing for religious systems. This is most regrettable.

4.19.26

tad abhijñāya bhagavān
pṛthuḥ pṛthu-parākramaḥ
indrāya kupito bāṇam
ādattodyata-kārmukaḥ

SYNONYMS

tat—that; *abhijñāya*—understanding; *bhagavān*—the incarnation of Godhead; *pṛthuḥ*—King Pṛthu; *pṛthu-parākramaḥ*—celebrated as very powerful; *indrāya*—upon Indra; *kupitaḥ*—being very angry; *bāṇam*—an arrow; *ādatta*—took up; *udyata*—having taken up; *kārmukaḥ*—the bow.

TRANSLATION

Mahārāja Pṛthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra introduced such irregular sannyāsa orders.

PURPORT

It is the duty of the king not to tolerate any introduction of any irreligious systems. Since King Pṛthu was an incarnation of the Supreme Personality of Godhead, certainly his duty was to cut down all kinds of irreligious systems. Following in his footsteps, all heads of state should themselves be bona fide representatives of God and should cut down all irreligious systems. Unfortunately they are cowards who declare a secular state. Such a mentality is a way of compromising religious and irreligious systems, but because of this citizens are generally becoming uninterested in spiritual advancement. Thus the situation deteriorates to such an extent that human society becomes hellish.

4.19.27

tam ṛtvijaḥ śakra-vadhābhisandhitaṁ
vicakṣya duṣprekṣyam asahya-raṁhasam
nivārayām āsur aho mahā-mate
na yujyate 'trānya-vadhaḥ pracoditāt

SYNONYMS

tam—King Pṛthu; *ṛtvijaḥ*—the priests; *śakra-vadha*—killing the King of heaven; *abhisandhitam*—thus preparing himself; *vicakṣya*—having observed; *duṣprekṣyam*—terrible to look at; *asahya*—unbearable; *raṁhasam*—whose velocity; *nivārayām āsuḥ*—they forbade; *aho*—oh; *mahā-mate*—O great soul; *na*—not; *yujyate*—is worthy for you; *atra*—in this sacrificial arena; *anya*—others; *vadhaḥ*—killing; *pracoditāt*—from being so directed in the scriptures.

TRANSLATION

When the priests and all the others saw Mahārāja Pṛthu very angry and prepared to kill Indra, they requested him: O great soul, do not kill him, for only sacrificial animals can be killed in a sacrifice. Such are the directions given by śāstra.

PURPORT

Animal killing is intended for different purposes. It tests the proper pronunciation of Vedic mantras, and an animal being put into the sacrificial fire should come out with a new life. No one should ever be killed in a sacrifice meant for the satisfaction of Lord Viṣṇu. How then could Indra be killed when he is actually worshiped in the yajña and accepted as part and parcel of the Supreme Personality of Godhead? Therefore the priests requested King Pṛthu not to kill him.

4.19.28

> *vayaṁ marutvantam ihārtha-nāśanaṁ*
> *hvayāmahe tvac-chravasā hata-tviṣam*
> *ayātayāmopahavair anantaraṁ*
> *prasahya rājan juhavāma te 'hitam*

SYNONYMS

vayam—we; *marut-vantam*—King Indra; *iha*—here; *artha*—of your interest; *nāśanam*—the destroyer; *hvayāmahe*—we shall call; *tvat-śravasā*—by your glory; *hata-tviṣam*—already bereft of his power; *ayātayāma*—never before used; *upahavaiḥ*—by *mantras* of invocation; *anantaram*—without delay; *prasahya*—by force; *rājan*—O King; *juhavāma*—we shall sacrifice in the fire; *te*—your; *ahitam*—enemy.

TRANSLATION

Dear King, Indra's powers are already reduced due to his attempt to impede the execution of your sacrifice. We shall call him by Vedic mantras, which were never before used, and certainly he will come. Thus by the power of our mantra, we shall cast him into the fire because he is your enemy.

PURPORT

By chanting the Vedic mantras properly in a sacrifice, one can perform many wonderful things. In Kali-yuga, however, there are no qualified brāhmaṇas who can chant the mantras properly. Consequently no attempt should be made to perform such big sacrifices. In this age the only sacrifice recommended is the saṅkīrtana movement.

4.19.29

ity āmantrya kratu-patiṁ
vidurāsyartvijo ruṣā
srug-ghastāñ juhvato 'bhyetya
svayambhūḥ pratyaṣedhata

SYNONYMS

iti—thus; *āmantrya*—after informing; *kratu-patim*—King Pṛthu, the master of the sacrifice; *vidura*—O Vidura; *asya*—of Pṛthu; *ṛtvijaḥ*—

the priests; *ruṣā*—in great anger; *sruk-hastān*—with the sacrificial ladle in hand; *juhvataḥ*—performing the fire sacrifice; *abhyetya*—having begun; *svayambhūḥ*—Lord Brahmā; *pratyaṣedhata*—asked them to stop.

TRANSLATION

My dear Vidura, after giving the King this advice, the priests who had been engaged in performing the sacrifice called for Indra, the King of heaven, in a mood of great anger. When they were just ready to put the oblation on the fire, Lord Brahmā appeared on the scene and forbade them to start the sacrifice.

4.19.30

na vadhyo bhavatām indro
yad yajño bhagavat-tanuḥ
yaṁ jighāṁsatha yajñena
yasyeṣṭās tanavaḥ surāḥ

SYNONYMS

na—not; *vadhyaḥ*—ought to be killed; *bhavatām*—by all of you; *indraḥ*—the King of heaven; *yat*—because; *yajñaḥ*—a name of Indra; *bhagavat-tanuḥ*—part of the body of the Supreme Personality of Godhead; *yam*—whom; *jighāṁsatha*—you wish to kill; *yajñena*—by performing sacrifice; *yasya*—of Indra; *iṣṭāḥ*—being worshiped; *tanavaḥ*—parts of the body; *surāḥ*—the demigods.

TRANSLATION

Lord Brahmā addressed them thus: My dear sacrificial performers, you cannot kill Indra, the King of heaven. It is not your duty. You should know that Indra is as good as the Supreme Personality of Godhead. Indeed, he is one of the most powerful assistants of the Personality of Godhead. You are trying to satisfy all the demigods by the performance of this yajña, but you should know that all these demigods are but parts and parcels of Indra, the King of heaven. How, then, can you kill him in this great sacrifice?

4.19.31

tad idaṁ paśyata mahad-
dharma-vyatikaraṁ dvijāḥ
indreṇānuṣṭhitaṁ rājñaḥ
karmaitad vijighāṁsatā

SYNONYMS

tat—then; *idam*—this; *paśyata*—just see; *mahat*—great; *dharma*—of religious life; *vyatikaram*—violation; *dvijāḥ*—O great *brāhmaṇas*; *indreṇa*—by Indra; *anuṣṭhitam*—performed; *rājñaḥ*—of the King; *karma*—activity; *etat*—this sacrifice; *vijighāṁsatā*—desiring to impede.

TRANSLATION

In order to make trouble and impede the performance of King Pṛthu's great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.

4.19.32

pṛthu-kīrteḥ pṛthor bhūyāt
tarhy ekona-śata-kratuḥ
alaṁ te kratubhiḥ sviṣṭair
yad bhavān mokṣa-dharma-vit

SYNONYMS

pṛthu-kīrteḥ—of wide renown; *pṛthoḥ*—of King Pṛthu; *bhūyāt*—let it be; *tarhi*—therefore; *eka-ūna-śata-kratuḥ*—he who performed ninety-nine *yajñas*; *alam*—there is nothing to be gained; *te*—of you; *kratubhiḥ*—by performing sacrifices; *su-iṣṭaiḥ*—well performed; *yat*—because; *bhavān*—yourself; *mokṣa-dharma-vit*—the knower of the path of liberation.

TRANSLATION

"Let there be only ninety-nine sacrificial performances for Mahārāja Pṛthu," Lord Brahmā concluded. Lord Brahmā then turned towards Mahārāja Pṛthu and informed him that since he was thoroughly aware of the path of liberation, what was the use in performing more sacrifices?

PURPORT

Lord Brahmā came down to pacify King Pṛthu regarding his continual performance of one hundred sacrifices. King Pṛthu was determined to perform one hundred sacrifices, and King Indra took this very seriously because Indra himself was known as the performer of one hundred sacrifices. Just as it is the nature of all living entities within this material world to become envious of their competitors, King Indra, although King of heaven, was also envious of King Pṛthu. Therefore, he wanted to stop him from performing one hundred sacrifices. Actually there was great competition, and King Indra, to satisfy his senses, began to invent so many irreligious systems to obstruct King Pṛthu. To stop these irreligious inventions, Lord Brahmā personally appeared in the sacrificial arena. As far as Mahārāja Pṛthu was concerned, he was a great devotee of the Supreme Personality of Godhead; therefore it was not necessary for him to perform the prescribed Vedic ritualistic ceremonies. Such ceremonies are known as karma, and there is no need for a devotee in the transcendental position to execute them. As the ideal king,

however, it was King Pṛthu's duty to perform sacrifices. A compromise was therefore to be worked out. By the blessings of Lord Brahmā, King Pṛthu would become more famous than King Indra. Thus Pṛthu's determination to perform one hundred sacrifices was indirectly fulfilled by the blessings of Lord Brahmā.

4.19.33

naivātmane mahendrāya
roṣam āhartum arhasi
ubhāv api hi bhadraṁ te
uttamaśloka-vigrahau

SYNONYMS

na—not; *eva*—certainly; *ātmane*—nondifferent from you; *mahā-indrāya*—upon the King of heaven, Indra; *roṣam*—anger; *āhartum*—to apply; *arhasi*—you ought; *ubhau*—both of you; *api*—certainly; *hi*—also; *bhadram*—good fortune; *te*—unto you; *uttama-śloka-vigrahau*—incarnations of the Supreme Personality of Godhead.

TRANSLATION

Lord Brahmā continued: Let there be good fortune to both of you, for you and King Indra are both part and parcel of the Supreme Personality of Godhead. Therefore you should not be angry with King Indra, who is nondifferent from you.

4.19.34

māsmin mahārāja kṛthāḥ sma cintāṁ
niśāmayāsmad-vaca ādṛtātmā
yad dhyāyato daiva-hataṁ nu kartuṁ
mano 'tiruṣṭaṁ viśate tamo 'ndham

SYNONYMS

mā—do not; *asmin*—in this; *mahā-rāja*—O King; *kṛthāḥ*—do; *sma*—as done in the past; *cintām*—agitation of the mind; *niśāmaya*—please consider; *asmat*—my; *vacaḥ*—words; *ādṛta-ātmā*—being very respectful; *yat*—because; *dhyāyataḥ*—of him who is contemplating; *daiva-hatam*—that which is thwarted by providence; *nu*—certainly; *kartum*—to do; *manaḥ*—the mind; *ati-ruṣṭam*—very angry; *viśate*—enters; *tamaḥ*—darkness; *andham*—dense.

TRANSLATION

My dear King, don't be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

PURPORT

Sometimes the saintly or very religious person also has to meet with reversals in life. Such incidents should be taken as providential. Although there may be sufficient cause for being unhappy, one should avoid counteracting such reversals because the more we become implicated in rectifying such reversals, the more we enter into the darkest regions of material anxiety. Lord Kṛṣṇa has also advised us in this connection. We should tolerate things instead of becoming agitated.

4.19.35

> *kratur viramatām eṣa*
> *deveṣu duravagrahaḥ*
> *dharma-vyatikaro yatra*
> *pākhaṇḍair indra-nirmitaiḥ*

SYNONYMS

kratuḥ—the sacrifice; *viramatām*—let it stop; *eṣaḥ*—this; *deveṣu*—amongst the demigods; *duravagrahaḥ*—addiction to unwanted things; *dharma-vyatikaraḥ*—violation of religious principles; *yatra*—where; *pākhaṇḍaiḥ*—by sinful activities; *indra*—by the King of heaven; *nirmitaiḥ*—manufactured.

TRANSLATION

Lord Brahmā continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You should know very well that even amongst the demigods there are many unwanted desires.

PURPORT

There are many competitors in ordinary business affairs, and the karma-kāṇḍa chapters of the Vedas sometimes cause competition and envy amongst karmīs. A karmī must be envious because he wishes to enjoy material pleasures to their fullest extent. That is the material disease. Consequently there is always competition amongst karmīs, either in ordinary business affairs or in the performance of yajña. Lord Brahmā's purpose was to end the competition between Lord Indra and Mahārāja Pṛthu. Because Mahārāja Pṛthu was a great devotee and incarnation of God, he was requested to stop the sacrifices so that Indra might not further introduce irreligious systems, which are always followed by criminal-minded people.

4.19.36

ebhir indropasaṁsṛṣṭaiḥ
pākhaṇḍair hāribhir janam

hriyamāṇaṁ vicakṣvainaṁ
yas te yajña-dhrug aśva-muṭ

SYNONYMS

ebhiḥ—by these; *indra-upasaṁsṛṣṭaiḥ*—created by the King of heaven, Indra; *pākhaṇḍaiḥ*—sinful activities; *hāribhiḥ*—very attractive to the heart; *janam*—the people in general; *hriyamāṇam*—being carried away; *vicakṣva*—just see; *enam*—these; *yaḥ*—one who; *te*—your; *yajña-dhruk*—creating a disturbance in the performance of the sacrifice; *aśva-muṭ*—who stole the horse.

TRANSLATION

Just see how Indra, the King of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities, which he has introduced, will be carried out by the people in general.

PURPORT

As stated in Bhagavad-gītā:

yad yad ācarati śreṣṭhas tad tad evetaro janaḥ sa yat pramāṇaṁ kurute lokas tad anuvartate

"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues." (Bg. 3.21)

For his own sense gratification, King Indra thought to defeat Mahārāja Pṛthu in the performance of one hundred horse sacrifices. Consequently he stole the horse and hid himself amid so many irreligious personalities, taking on the guise of a false sannyāsī. Such activities are attractive to the people in general; therefore they are dangerous. Lord Brahmā thought that instead of allowing Indra to further introduce such irreligious systems, it would be better to stop the sacrifice. A similar stance was taken by Lord Buddha when people were overly engrossed in the animal sacrifices recommended by Vedic instructions. Lord Buddha had to introduce the religion of nonviolence by contradicting the Vedic sacrificial instructions. Actually in the sacrifices the slaughtered animals were given a new life, but people without such powers were taking advantage of such Vedic rituals and unnecessarily killing poor animals. Therefore Lord Buddha had to deny the authority of the Vedas for the time being. One should not perform sacrifices that will induce reversed orders. It is better to stop such sacrifices.

As we have repeatedly explained, due to a lack of qualified brahminical priests in Kali-yuga, it is not possible to perform the ritualistic ceremonies recommended in the Vedas. Consequently the śāstras instruct us to perform the saṅkīrtana-yajña. By the saṅkīrtana sacrifice, the Supreme Personality of Godhead, in His form of Lord Caitanya, will be satisfied and worshiped. The entire purpose of performing sacrifices is to worship the Supreme Personality of Godhead, Viṣṇu. Lord Viṣṇu or Lord Kṛṣṇa is present in His form of Lord Caitanya; therefore people

who are intelligent should try to satisfy Him by performing saṅkīrtana-yajña. This is the easiest way to satisfy Lord Viṣṇu in this age. People should take advantage of the injunctions in different śāstras concerning sacrifices in this age and not create unnecessary disturbances during the sinful age of Kali. In Kali-yuga men all over the world are very expert in opening slaughterhouses for killing animals, which they eat. If the old ritualistic ceremonies were observed, people would be encouraged to kill more and more animals. In Calcutta there are many butcher shops which keep a deity of the goddess Kālī, and animal eaters think it proper to purchase animal flesh from such shops in hope that they are eating the remnants of food offered to goddess Kālī. They do not know that goddess Kālī never accepts nonvegetarian food because she is the chaste wife of Lord Śiva. Lord Śiva is also a great Vaiṣṇava and never eats nonvegetarian food, and the goddess Kālī accepts the remnants of food left by Lord Śiva. Therefore there is no possibility of her eating flesh or fish. Such offerings are accepted by the associates of goddess Kālī known as bhūtas, piśācas and Rākṣasas, and those who take the prasāda of goddess Kālī in the shape of flesh or fish are not actually taking the prasāda left by goddess Kālī, but the food left by the bhūtas and piśācas.

4.19.37

bhavān paritrātum ihāvatīrṇo
dharmaṁ janānāṁ samayānurūpam

venāpacārād avaluptam adya
tad-dehato viṣṇu-kalāsi vainya

SYNONYMS

bhavān—Your Majesty; *paritrātum*—just to deliver; *iha*—in this world; *avatīrṇaḥ*—incarnated; *dharmam*—religious system; *janānām*—of the people in general; *samaya-anurūpam*—according to the time and circumstances; *vena-apacārāt*—by the misdeeds of King Vena; *avaluptam*—almost vanished; *adya*—at the present moment; *tat*—his; *dehataḥ*—from the body; *viṣṇu*—of Lord Viṣṇu; *kalā*—part of a plenary portion; *asi*—you are; *vainya*—O son of King Vena.

TRANSLATION

O King Pṛthu, son of Vena, you are the part and parcel expansion of Lord Viṣṇu. Due to the mischievous activities of King Vena, religious principles were almost lost. At that opportune moment you descended as the incarnation of Lord Viṣṇu. Indeed, for the protection of religious principles you have appeared from the body of King Vena.

PURPORT

The way in which Lord Viṣṇu kills the demons and protects the faithful is mentioned in Bhagavad-gītā:

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām dharma-saṁsthāpanārthāya sambhavāmi yuge yuge

"In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.8)

In two hands Lord Viṣṇu always carries a club and a cakra to kill demons, and in His other two hands He holds a conchshell and a lotus to give protection to His devotees. When His incarnation is present on this planet or in this universe, the Lord kills the demons and protects His devotees simultaneously. Sometimes Lord Viṣṇu appears in His person as Lord Kṛṣṇa or Lord Rāma. All of these appearances are mentioned in the śāstras. Sometimes He appears as a śaktyāveśa-avatāra like Lord Buddha. As explained before, these śaktyāveśa-avatāras are incarnations of Viṣṇu's power invested in a living entity. Living entities are also part and parcel of Lord Viṣṇu, but they are not as powerful; therefore when a living entity descends as an incarnation of Viṣṇu, he is especially empowered by the Lord.

When King Pṛthu is described as an incarnation of Lord Viṣṇu, it should be understood that he is a śaktyāveśa-avatāra, part and parcel of Lord Viṣṇu, and is specifically empowered by Him. Any living being acting as the incarnation of Lord Viṣṇu is thus empowered by Lord Viṣṇu to preach the bhakti cult. Such a person can act like Lord Viṣṇu and defeat demons by arguments and preach the bhakti cult exactly according to the principles of śāstra. As indicated in Bhagavad-gītā, whenever we find someone

extraordinary preaching the bhakti cult, we should know that he is especially empowered by Lord Viṣṇu or Lord Kṛṣṇa. As confirmed in Caitanya-caritāmṛta, kṛṣṇa-śakti vinā nahe tāra pravartana: one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Viṣṇu and is punishable. Even though such offenders may dress as Vaiṣṇavas with false tilaka and mālā, they are never forgiven by the Lord if they offend a pure Vaiṣṇava. There are many instances of this in the śāstras.

4.19.38

sa tvaṁ vimṛśyāsya bhavaṁ prajāpate
saṅkalpanaṁ viśva-sṛjāṁ pipīpṛhi
aindrīṁ ca māyām upadharma-mātaraṁ
pracaṇḍa-pākhaṇḍa-pathaṁ prabho jahi

SYNONYMS

saḥ—the aforesaid; *tvam*—you; *vimṛśya*—considering; *asya*—of the world; *bhavam*—existence; *prajā-pate*—O protector of the people; *saṅkalpanam*—the determination; *viśva-sṛjām*—of the progenitors of the world; *pipīpṛhi*—just fulfill; *aindrīm*—created by the King of heaven; *ca*—also; *māyām*—illusion; *upadharma*—of the irreligious system of so-called *sannyāsa*; *mātaram*—the mother; *pracaṇḍa*—

furious, dangerous; *pākhaṇḍa-patham*—the path of sinful activities; *prabho*—O Lord; *jahi*—please conquer.

TRANSLATION

O protector of the people in general, please consider the purpose of your being incarnated by Lord Viṣṇu. The irreligious principles created by Indra are but mothers of so many unwanted religions. Please therefore stop these imitations immediately.

PURPORT

Lord Brahmā addresses King Pṛthu as prajāpate just to remind him of his great responsibility in maintaining the peace and prosperity of the citizens. Mahārāja Pṛthu was empowered by the Supreme Personality of Godhead for this purpose only. It is the duty of the ideal king to see that people are properly executing religious principles. Lord Brahmā especially requested King Pṛthu to conquer the pseudo-religious principles produced by King Indra. In other words, it is the duty of the state or king to put a stop to pseudo-religious systems produced by unscrupulous persons. Originally a religious principle is one, given by the Supreme Personality of Godhead, and it comes through the channel of disciplic succession in two forms. Lord Brahmā requested Pṛthu Mahārāja to desist in his unnecessary competition with Indra, who was determined to stop Pṛthu Mahārāja from completing one hundred yajñas. Instead of creating adverse reactions, it was better for Mahārāja Pṛthu to

stop the yajñas in the interest of his original purpose as an incarnation. This purpose was to establish good government and set things in the right order.

4.19.39

maitreya uvāca
itthaṁ sa loka-guruṇā
samādiṣṭo viśāmpatiḥ
tathā ca kṛtvā vātsalyaṁ
maghonāpi ca sandadhe

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *ittham*—thus; *saḥ*—King Pṛthu; *loka-guruṇā*—by the original teacher of all people, Lord Brahmā; *samādiṣṭaḥ*—being advised; *viśām-patiḥ*—the king, master of the people; *tathā*—in that way; *ca*—also; *kṛtvā*—having done; *vātsalyam*—affection; *maghonā*—with Indra; *api*—even; *ca*—also; *sandadhe*—concluded peace.

TRANSLATION

The great sage Maitreya continued: When King Pṛthu was thus advised by the supreme teacher, Lord Brahmā, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

4.19.40

kṛtāvabhṛtha-snānāya
pṛthave bhūri-karmaṇe
varān dadus te varadā
ye tad-barhiṣi tarpitāḥ

SYNONYMS

kṛta—having performed; *avabhṛtha-snānāya*—taking a bath after the sacrifice; *pṛthave*—unto King Pṛthu; *bhūri-karmaṇe*—famous for performing many virtuous acts; *varān*—benedictions; *daduḥ*—gave; *te*—all of them; *vara-dāḥ*—the demigods, bestowers of benedictions; *ye*—who; *tat-barhiṣi*—in the performance of such a *yajña*; *tarpitāḥ*—became pleased.

TRANSLATION

After this, Pṛthu Mahārāja took his bath, which is customarily taken after the performance of a yajña, and received the benedictions and due blessings of the demigods, who were very pleased by his glorious activities.

PURPORT

Yajña means Lord Viṣṇu, for all yajña is meant to please the Supreme Personality of Godhead, Lord Viṣṇu. Since the demigods automatically become very pleased with the

performance of sacrifice, they bestow benediction upon the executors of yajñas. When one pours water on the root of a tree, the branches, trunk, twigs, flowers and leaves are all satisfied. Similarly, when one gives food to the stomach, all parts of the body are rejuvenated. In the same way, if one simply satisfies Lord Viṣṇu by the performance of yajña, one satisfies all the demigods automatically. In turn, the demigods offer their benedictions to such a devotee. A pure devotee therefore does not ask benedictions directly from the demigods. His only business is to serve the Supreme Personality of Godhead. Thus he is never in need of those things supplied by the demigods.

4.19.41

> *viprāḥ satyāśiṣas tuṣṭāḥ*
> *śraddhayā labdha-dakṣiṇāḥ*
> *āśiṣo yuyujuḥ kṣattar*
> *ādi-rājāya sat-kṛtāḥ*

SYNONYMS

viprāḥ—all the *brāhmaṇas*; *satya*—true; *āśiṣaḥ*—whose benedictions; *tuṣṭāḥ*—being very satisfied; *śraddhayā*—with great respect; *labdha-dakṣiṇāḥ*—who obtained rewards; *āśiṣaḥ*—benedictions; *yuyujuḥ*—offered; *kṣattaḥ*—O Vidura; *ādi-rājāya*—upon the original king; *sat-kṛtāḥ*—being honored.

TRANSLATION

With great respect, the original King, Pṛthu, offered all kinds of rewards to the brāhmaṇas present at the sacrifice. Since all these brāhmaṇas were very much satisfied, they gave their heartfelt blessings to the King.

4.19.42

tvayāhūtā mahā-bāho
sarva eva samāgatāḥ
pūjitā dāna-mānābhyāṁ
pitṛ-devarṣi-mānavāḥ

SYNONYMS

tvayā—by you; *āhūtāḥ*—were invited; *mahā-bāho*—O great mighty-armed one; *sarve*—all; *eva*—certainly; *samāgatāḥ*—assembled; *pūjitāḥ*—were honored; *dāna*—by charity; *mānābhyām*—and by respect; *pitṛ*—the inhabitants of Pitṛloka; *deva*—demigods; *ṛṣi*—great sages; *mānavāḥ*—as well as common men.

TRANSLATION

All the great sages and brāhmaṇas said: O mighty King, by your invitation all classes of living entities have attended this assembly. They have come from Pitṛloka and the heavenly planets, and great sages as well as common men have attended this meeting. Now all of

them are very much satisfied by your dealings and your charity towards them. Thus end the Bhaktivedanta purports of the Fourth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Pṛthu's One Hundred Horse Sacrifices." SB 4.20: Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu 20. Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu

Chapter 20

4.20.1

maitreya uvāca
bhagavān api vaikuṇṭhaḥ
sākaṁ maghavatā vibhuḥ
yajñair yajña-patis tuṣṭo
yajña-bhuk tam abhāṣata

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *bhagavān*—the Supreme Personality of Godhead, Viṣṇu; *api*—also; *vaikuṇṭhaḥ*—the Lord of Vaikuṇṭha; *sākam*—along with; *maghavatā*—King Indra; *vibhuḥ*—the Lord; *yajñaiḥ*—by the sacrifices; *yajña-patiḥ*—the Lord of all *yajñas*; *tuṣṭaḥ*—satisfied; *yajña-bhuk*—the enjoyer of the *yajña*; *tam*—unto King Pṛthu; *abhāṣata*—said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, being very much satisfied by the performance of ninety-nine horse sacrifices, the Supreme Personality of Godhead, Lord Viṣṇu, appeared on the scene.

Accompanying Him was King Indra. Lord Viṣṇu then began to speak.

4.20.2

śrī-bhagavān uvāca
eṣa te 'kārṣīd bhaṅgaṁ
haya-medha-śatasya ha
kṣamāpayata ātmānam
amuṣya kṣantum arhasi

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead, Lord Viṣṇu, spoke; *eṣaḥ*—this Lord Indra; *te*—your; *akārṣīt*—performed; *bhaṅgam*—disturbance; *haya*—horse; *medha*—sacrifice; *śatasya*—of the one-hundredth; *ha*—indeed; *kṣamāpayataḥ*—who is asking pardon; *ātmānam*—unto yourself; *amuṣya*—him; *kṣantum*—to forgive; *arhasi*—you ought.

TRANSLATION

Lord Viṣṇu, the Supreme Personality of Godhead, said: My dear King Pṛthu, Indra, the King of heaven, has disturbed your execution of one hundred sacrifices. Now he has come with Me to be forgiven by you. Therefore excuse him.

PURPORT

In this verse the word ātmānam is very significant. It is a custom among yogīs and jñānīs to address one another (even an ordinary man) as one's self, for a transcendentalist never accepts a living being to be the body. Since the individual self is part and parcel of the Supreme Personality of Godhead, the self and the Superself are qualitatively nondifferent. As the next verse will explain, the body is only a superficial covering, and consequently an advanced transcendentalist will not make a distinction between one self and another.

4.20.3

sudhiyaḥ sādhavo loke
naradeva narottamāḥ
nābhidruhyanti bhūtebhyo
yarhi nātmā kalevaram

SYNONYMS

su-dhiyaḥ—the most intelligent persons; *sādhavaḥ*—who are inclined to perform welfare activities; *loke*—in this world; *nara-deva*—O King; *nara-uttamāḥ*—the best of human beings; *na abhidruhyanti*—never become malicious; *bhūtebhyaḥ*—toward other living beings; *yarhi*—because; *na*—never; *ātmā*—the self or soul; *kalevaram*—this body.

TRANSLATION

O King, one who is advanced in intelligence and eager to perform welfare activities for others is considered best amongst human beings. An advanced human being is never malicious to others. Those with advanced intelligence are always conscious that this material body is different from the soul.

PURPORT

In daily life we find that when a madman commits murder, he is excused even by a high-court judge. The idea is that a living entity is always pure because he is part and parcel of the Supreme Personality of Godhead. When he falls into the clutches of material energy, he becomes a victim of the three modes of material nature. Indeed, whatever he does, he does under the influence of material nature. As stated in Bhagavad-gītā:

na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ na karma-phala-saṁyogaṁ svabhāvas tu pravartate

"The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature." (Bg. 5.14)

Actually the living entity or soul does not do anything; everything is done under the influence of the modes of material nature. When a man is diseased, the symptoms of the disease

become a source of all kinds of pain. Those who are advanced in transcendental consciousness or Kṛṣṇa consciousness are never envious, neither of the soul nor of the activities of the soul under the influence of material nature. Advanced transcendentalists are called sudhiyaḥ. Sudhī means intelligence, sudhī means highly advanced, and sudhī means devotee. One who is both devoted and highly advanced in intelligence does not take action against the soul or the body. If there is any discrepancy, he forgives. It is said that forgiveness is a quality of those who are advancing in spiritual knowledge.

4.20.4

puruṣā yadi muhyanti
tvādṛśā deva-māyayā
śrama eva paraṁ jāto
dīrghayā vṛddha-sevayā

SYNONYMS

puruṣāḥ—persons; *yadi*—if; *muhyanti*—become bewildered; *tvādṛśāḥ*—like you; *deva*—of the Supreme Lord; *māyayā*—by the energy; *śramaḥ*—exertion; *eva*—certainly; *param*—only; *jātaḥ*—produced; *dīrghayā*—for a long time; *vṛddha-sevayā*—by serving the superiors.

TRANSLATION

If a personality like you, who are so much advanced because of executing the instructions of the previous ācāryas, is carried away by the influence of My material energy, then all your advancement may be considered simply a waste of time.

PURPORT

In this verse the word vṛddha-sevayā is very significant. Vṛddha means "old." Sevayā means "by service." Perfect knowledge is acquired from the ācāryas or liberated souls. No one can be perfect in knowledge without being trained by the paramparā system. Pṛthu Mahārāja was completely trained in that line; therefore he did not deserve to be considered an ordinary man. An ordinary man, who has only a conception of bodily existence, is always bewildered by the modes of material nature.

4.20.5

ataḥ kāyam imaṁ vidvān
avidyā-kāma-karmabhiḥ
ārabdha iti naivāsmin
pratibuddho 'nuṣajjate

SYNONYMS

ataḥ—therefore; *kāyam*—body; *imam*—this; *vidvān*—he who has knowledge; *avidyā*—by nescience; *kāma*—desires; *karmabhiḥ*—and by activities; *ārabdhaḥ*—created; *iti*—thus; *na*—never; *eva*—certainly; *asmin*—to this body; *pratibuddhaḥ*—one who knows; *anuṣajjate*—becomes addicted.

TRANSLATION

Those who are in full knowledge of the bodily conception of life, who know that this body is composed of nescience, desires and activities resulting from illusion, do not become addicted to the body.

PURPORT

As stated in a previous verse, those with good intellect (sudhiyaḥ) do not accept themselves to be the body. Being a creation of nescience, the body has two types of activities. In the bodily conception, when we think that sense gratification will help us, we are in illusion. Another kind of illusion is to think that one will become happy by trying to satisfy the desires that arise from the illusory body, or by attaining elevation to the higher planetary systems, or by performing various types of Vedic rituals. This is all illusion. Similarly, material activities performed for political emancipation and social and humanitarian activities performed with an idea that people of the world will be happy are also illusory because the basic principle is the bodily conception, which is illusory. Whatever we desire or

perform under the bodily conception is all illusion. In other words, Lord Viṣṇu informed Pṛthu Mahārāja that although the sacrificial performances set an example for ordinary people, there was no need for such sacrificial performances as far as his personal self was concerned. As confirmed in Bhagavad-gītā:

traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self." (Bg. 2.45)

The ritualistic performances recommended in the Vedas mainly depend on the three modes of material nature. Consequently Arjuna was advised to transcend the Vedic activities. The activities Arjuna was advised to perform were the transcendental activities of devotional service.

4.20.6

asaṁsaktaḥ śarīre 'sminn
amunotpādite gṛhe
apatye draviṇe vāpi
kaḥ kuryān mamatāṁ budhaḥ

SYNONYMS

asaṁsaktaḥ—being unattached; *śarīre*—to the body; *asmin*—this; *amunā*—by such a bodily conception; *utpādite*—produced; *gṛhe*—house; *apatye*—children; *draviṇe*—wealth; *vā*—or; *api*—also; *kaḥ*—who; *kuryāt*—would do; *mamatām*—affinity; *budhaḥ*—learned person.

TRANSLATION

How can a highly learned person who has absolutely no affinity for the bodily conception of life be affected by the bodily conception in regard to house, children, wealth and similar other bodily productions?

PURPORT

The Vedic ritualistic ceremonies are certainly meant to please the Supreme Personality of Godhead, Lord Viṣṇu. However, by such activities one does not factually satisfy the Lord. Rather, with the sanction of the Lord, one tries to satisfy his own senses. In other words, materialists who are especially interested in sense gratification are given permission or license to enjoy sense gratification by executing the Vedic ritualistic ceremonies. That is called traiguṇya-viṣayā vedāḥ. The Vedic performances are based on the three modes of material nature. Those who are elevated above the material condition are not at all interested in such Vedic performances. Rather, they are interested in the higher duties of transcendental loving service to the Supreme Personality of Godhead. Such devotional service is called

nistraiguṇya. Devotional service to the Lord has nothing to do with the material conception of bodily comfort.

4.20.7

ekaḥ śuddhaḥ svayaṁ-jyotir
nirguṇo 'sau guṇāśrayaḥ
sarva-go 'nāvṛtaḥ sākṣī
nirātmātmātmanaḥ paraḥ

SYNONYMS

ekaḥ—one; *śuddhaḥ*—pure; *svayam*—self; *jyotiḥ*—effulgent; *nirguṇaḥ*—without material qualifications; *asau*—that; *guṇa-āśrayaḥ*—the reservoir of good qualities; *sarva-gaḥ*—able to go everywhere; *anāvṛtaḥ*—without being covered by matter; *sākṣī*—witness; *nirātmā*—without another self; *ātma-ātmanaḥ*—to the body and mind; *paraḥ*—transcendental.

TRANSLATION

The individual soul is one, pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

PURPORT

In the previous verse two significant words are used: asaṁsaktaḥ, meaning "without attachment," and budhaḥ, meaning "fully cognizant of everything." By full cognizance it is meant that one should know about his own constitutional position as well as the position of the Supreme Personality of Godhead. According to Śrī Viśvanātha Cakravartī Ṭhākura, in this verse Lord Viṣṇu is describing Himself, or the Paramātmā. The Paramātmā is always distinguished from the embodied soul as well as the material world. Therefore He has been described as para. That para, or Supreme Personality of Godhead, is eka, meaning one. The Lord is one, whereas the conditioned souls embodied within the material world exist in many varieties of form. There are demigods, human beings, animals, trees, birds, bees and so forth. Thus the living entities are not eka but many. As confirmed in the Vedas: nityo nityānāṁ cetanaś cetanānām. The living entities, who are many and who are entangled in this material world, are not pure. However, the Supreme Personality of Godhead is pure and detached. Due to being covered by the material body, the living entities are not self-effulgent, but the Supreme Personality of Godhead, Paramātmā, is self-effulgent. The living entities, being contaminated by the modes of material nature, are called saguṇa, whereas Paramātmā, the Supreme Personality of Godhead, is nirguṇa, not being under the influence of the material modes. The living entities, being encaged in material qualities, are guṇāśrita, whereas the Supreme Personality of Godhead is guṇāśraya. The conditioned soul's

vision is covered by material contamination; therefore he cannot see the cause of his resultant action and he cannot see his past lives. The Supreme Personality of Godhead, not being covered by a material body, is the witness of all the activities of the living entity. But both of them, the living entity and the Paramātmā, the Supreme Personality of Godhead, are ātmā, or spirit. They are one in quality, yet they are different in so many ways, especially in regard to the six opulences the Supreme Personality of Godhead has in full. Full knowledge means that the jīva-ātmā, the living entity, must know both his position and the Supreme's position. That is full knowledge.

4.20.8

> *ya evaṁ santam ātmānam*
> *ātma-sthaṁ veda pūruṣaḥ*
> *nājyate prakṛti-stho 'pi*
> *tad-guṇaiḥ sa mayi sthitaḥ*

SYNONYMS

yaḥ—anyone who; *evam*—thus; *santam*—existing; *ātmānam*—the individual *ātmā* and the Supreme Personality of Godhead, Paramātmā; *ātma-stham*—situated within his body; *veda*—knows; *pūruṣaḥ*—person; *na*—never; *ajyate*—is affected; *prakṛti*—in material nature; *sthaḥ*—situated; *api*—although; *tat-guṇaiḥ*—by the material modes of nature; *saḥ*—such a person; *mayi*—in Me; *sthitaḥ*—situated.

TRANSLATION

Although within the material nature, one who is thus situated in full knowledge of the Paramātmā and ātmā is never affected by the modes of material nature, for he is always situated in My transcendental loving service.

PURPORT

When the Supreme Personality of Godhead appears in this material world, He is not affected by the modes of material nature. Similarly, those who are always connected with the Supreme Personality of Godhead, even though they be within the material body or the material world, are not affected by the material qualities. That is explained very nicely in Bhagavad-gītā :

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatītyaitān brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Thus one who is unflinchingly engaged in the devotional service of the Lord surpasses the material qualities and attains Brahman realization. In this connection Śrīla Rūpa Gosvāmī says that if a person is always engaged in the service of the Lord with

his body, words and mind, he is to be considered liberated, although living in the material world.

4.20.9

yaḥ sva-dharmeṇa māṁ nityaṁ
nirāśīḥ śraddhayānvitaḥ
bhajate śanakais tasya
mano rājan prasīdati

SYNONYMS

yaḥ—anyone who; *sva-dharmeṇa*—by his occupational duties; *mām*—Me; *nityam*—regularly; *nirāśīḥ*—without any motive; *śraddhayā*—with faith and devotion; *anvitaḥ*—endowed; *bhajate*—worships; *śanakaiḥ*—gradually; *tasya*—his; *manaḥ*—mind; *rājan*—O King Pṛthu; *prasīdati*—becomes fully satisfied.

TRANSLATION

The Supreme Personality of Godhead, Lord Viṣṇu, continued: My dear King Pṛthu, when one situated in his occupational duty engages in My loving service without motive for material gain, he gradually becomes very satisfied within.

PURPORT

This verse is also confirmed by the Viṣṇu Purāṇa. Occupational duties are known as varṇāśrama-dharma and apply to the four

divisions of material and spiritual life—namely brāhmaṇa, kṣatriya, vaiśya and śūdra, and brahmacarya, gṛhastha, vānaprastha and sannyāsa. If one works according to the varṇāśrama-dharma system and does not desire fruitive results, he gets satisfaction gradually. Discharging one's occupational duty as a means of rendering devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. Bhagavad-gītā confirms this as the process of karma-yoga. In other words, we should act only for the satisfaction and service of the Lord. Otherwise we will be entangled by the resultant actions.

Everyone is situated in his occupational duty, but the purpose of material occupations should not be for material gain. Rather, everyone should offer the results of his occupational activities. A brāhmaṇa especially should execute his occupational duties not for material gain but to please the Supreme Personality of Godhead. The kṣatriya, vaiśya and śūdra should work in a similar way. In this material world everyone is engaged in various professional and occupational duties, but the purpose of such activities should be to please the Supreme Personality of Godhead. Devotional service is very simple, and anyone can adopt it. Let one remain what he is; he need only install the Deity of the Supreme Lord in his house. The Deity may be Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa (there are many other forms of the Lord). In this way a brāhmaṇa, kṣatriya, vaiśya or śūdra can worship the Deity with the results of his honest labor. Regardless of one's occupational duty, one should adopt the devotional

means of hearing, chanting, remembering, worshiping, offering everything to the Lord, and engaging in His service. In this way one can very easily engage himself in the service of the Lord. When the Lord is pleased with one's service, one's mission in life is fulfilled.

4.20.10

parityakta-guṇaḥ samyag
darśano viśadāśayaḥ
śāntiṁ me samavasthānaṁ
brahma kaivalyam aśnute

SYNONYMS

parityakta-guṇaḥ—one who is disassociated from the material modes of nature; *samyak*—equal; *darśanaḥ*—whose vision; *viśada*—uncontaminated; *āśayaḥ*—whose mind or heart; *śāntim*—peace; *me*—My; *samavasthānam*—equal situation; *brahma*—spirit; *kaivalyam*—freedom from material contamination; *aśnute*—achieves.

TRANSLATION

When the heart is cleansed of all material contamination, the devotee's mind becomes broader and transparent, and he can see things equally. At that stage of life there is peace, and one is situated equally with Me as sac-cid-ānanda-vigraha.

PURPORT

The Māyāvāda conception of kaivalya and that of the Vaiṣṇava community is different. The Māyāvādī thinks that as soon as one is free from all material contamination, he is merged into the existence of the Supreme. The Vaiṣṇava philosopher's conception of kaivalya is different. He understands both his position and the position of the Supreme Personality of Godhead. In the uncontaminated condition, the living entity understands that he is the eternal servitor of the Supreme, and that is called Brahman realization, the spiritual perfection of the living entity. This rapport is very easily achieved. As stated in Bhagavad-gītā, when one is engaged in the transcendental loving service of the Lord, he is immediately situated on the transcendental platform of kaivalya or Brahman.

4.20.11

udāsīnam ivādhyakṣaṁ
dravya-jñāna-kriyātmanām
kūṭa-stham imam ātmānaṁ
yo vedāpnoti śobhanam

SYNONYMS

udāsīnam—indifferent; *iva*—simply; *adhyakṣam*—the superintendent; *dravya*—of the physical elements; *jñāna*—knowledge-acquiring senses; *kriyā*—working senses; *ātmanām*—

and of the mind; *kūṭa-stham*—fixed; *imam*—this; *ātmānam*—soul; *yaḥ*—anyone who; *veda*—knows; *āpnoti*—gets; *śobhanam*—all good fortune.

TRANSLATION

Anyone who knows that this material body made of the five gross elements, the sense organs, the working senses and the mind is simply supervised by the fixed soul is eligible to be liberated from material bondage.

PURPORT

This verse describes how one can become liberated from material bondage. The first point is that one must know that the soul is different from his body. The soul is called dehī, or one who possesses the body, and the material body is called deha, or the embodiment of the soul. The body is changing at every moment, but the soul is fixed; therefore the soul is called kūṭastham. The change of body is enacted by the reactions of the three modes of nature. One who has understood the fixed position of the soul should not be disturbed by the incoming and outgoing interactions of the modes of material nature in the form of happiness and distress. In Bhagavad-gītā also Lord Kṛṣṇa recommends that since happiness and distress come and go due to the interaction of the modes of nature on the body, one should not be disturbed by such external movements. Even though one is sometimes absorbed in such external movements, he has to

learn to tolerate them. The living entity should be always indifferent to the action and reaction of the external body.

Lord Kṛṣṇa says in Bhagavad-gītā that the body, made of the gross physical elements (earth, water, fire, air and sky) and the subtle elements (mind, intelligence and ego) is completely different from the soul proper. One should therefore not be disturbed by the action and reaction of these eight gross and subtle material elements. The practical process to attain this stage of indifference is to execute devotional service. Only one who constantly engages in devotional service twenty-four hours a day can be indifferent to the action and reaction of the external body. When a man is absorbed in a particular thought, he does not hear or see any external activities, even though they are enacted in his presence. Similarly, those who are fully absorbed in devotional service do not care what is going on with the external body. That status is called samādhi. One who is actually situated in samādhi is understood to be a first-class yogī.

4.20.12

bhinnasya liṅgasya guṇa-pravāho
dravya-kriyā-kāraka-cetanātmanaḥ
dṛṣṭāsu sampatsu vipatsu sūrayo
na vikriyante mayi baddha-sauhṛdāḥ

SYNONYMS

bhinnasya—different; *liṅgasya*—of the body; *guṇa*—of the three modes of material nature; *pravāhaḥ*—the constant change; *dravya*—physical elements; *kriyā*—activities of the senses; *kāraka*—demigods; *cetanā*—and the mind; *ātmanaḥ*—consisting of; *dṛṣṭāsu*—when experienced; *sampatsu*—happiness; *vipatsu*—distress; *sūrayaḥ*—those who are advanced in knowledge; *na*—never; *vikriyante*—become disturbed; *mayi*—unto Me; *baddha-sauhṛdāḥ*—bound in friendship.

TRANSLATION

Lord Viṣṇu told King Pṛthu: My dear King, the constant change of this material world is due to the interaction of the three modes of material nature. The five elements, the senses, the demigods who control the senses, as well as the mind, which is agitated by the spirit soul—all these taken together comprise the body. Since the spirit soul is completely different from this combination of gross and subtle material elements, My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress.

PURPORT

The question may be raised that if the living entity has to act as the superintendent of the activities of the bodily combination, then how can he be indifferent to the activities of the body? The

answer is given here: these activities are completely different from the activities of the spirit soul of the living entity. A crude example can be given in this connection. A businessman riding in a motorcar sits in the car, supervises its running, and advises the driver. He knows how much gasoline is used up, and he knows everything about the car, but still he is apart from the car and is more concerned with his business. Even while riding in the car, he thinks of his business and his office. He has no connection with the car, although he is sitting there. As the businessman is always absorbed in thoughts of his business, so the living entity can be absorbed in thoughts of rendering loving service to the Lord. Then it will be possible to remain separate from the activities of the material body. This position of neutrality can be possible only for a devotee.

The word baddha-sauhṛdāḥ—"bound in friendship"—is particularly used here. Karmīs, jñānīs and yogīs cannot be bound in devotional service. Karmīs fully engage in the activities of the body. Their aim of life is to give comfort to the body only. Jñānīs try to get out of entanglement by philosophical speculation, but they have no standing in the liberated position. Because they do not take shelter under the lotus feet of the Lord, they fall down from the exalted position of Brahman realization. Yogīs also have a bodily concept of life—they think that they can achieve something spiritual by exercising the body through dhāraṇā, āsana, prāṇāyāma, etc. A devotee's position is always transcendental because of his intimate relationship with the Supreme Personality of Godhead. Therefore, to remain always

aloof from the actions and reactions of the body and engage in one's real occupation, namely, rendering service to the Lord, can only be possible for devotees.

4.20.13

> *samaḥ samānottama-madhyamādhamaḥ*
> *sukhe ca duḥkhe ca jitendriyāśayaḥ*
> *mayopakḷptākhila-loka-saṁyuto*
> *vidhatsva vīrākhila-loka-rakṣaṇam*

SYNONYMS

samaḥ—equipoised; *samāna*—all equal; *uttama*—one who is greater; *madhyama*—one who is in an intermediate position; *adhamaḥ*—one who is in a lower standard of life; *sukhe*—in happiness; *ca*—and; *duḥkhe*—in distress; *ca*—also; *jita-indriya*—having controlled the senses; *āśayaḥ*—and mind; *mayā*—by Me; *upakḷpta*—arranged; *akhila*—all; *loka*—by people; *saṁyutaḥ*—being accompanied; *vidhatsva*—give; *vīra*—O hero; *akhila*—all; *loka*—to the citizens; *rakṣaṇam*—protection.

TRANSLATION

My dear heroic King, please keep yourself always equipoised and treat people equally, whether they are greater than you, in the intermediate stage or lower than you. Do not be disturbed by temporary distress or happiness. Fully control your mind and senses. In this

transcendental position, try to execute your duty as king in whatever condition of life you may be posted by My arrangement, for your only duty here is to give protection to the citizens of your kingdom.

PURPORT

Here is an example of receiving direct instruction from the Supreme Personality of Godhead, Lord Viṣṇu. One has to execute the order of Lord Viṣṇu, whether receiving it directly from Him or from His bona fide representative, the spiritual master. Arjuna fought the Battle of Kurukṣetra under the direct order of the Supreme Personality of Godhead, Kṛṣṇa. Similarly, here Pṛthu Mahārāja is also being given orders by Lord Viṣṇu regarding the execution of his duty. We have to stick to the principles stated in the Bhagavad-gītā. Vyavasāyātmikā buddhiḥ: every man's duty is to receive orders from Lord Kṛṣṇa or from His bona fide representative and take these orders as his life and soul, without personal considerations. Śrīla Viśvanātha Cakravartī Ṭhākura states that one should not care very much whether he is going to be liberated or not, but he should simply execute the direct order received from the spiritual master. If one sticks to the principle of abiding by the order of the spiritual master, he will always remain in a liberated position. A common man must execute the rules and regulations of varṇāśrama-dharma by working in his prescribed duty according to the caste system (brāhmaṇa, kṣatriya, vaiśya and śūdra) and the spiritual order system (brahmacarya, gṛhastha, vānaprastha and sannyāsa). If one

simply executes regularly and strictly the injunctions given for the different divisions of life, then one satisfies Lord Viṣṇu.

As a king, Pṛthu Mahārāja was ordered by Lord Viṣṇu to keep himself always aloof from the activities of the bodily situation and to engage always in the service of the Lord and thus keep himself in the liberated stage. The word baddha-sauhṛdāḥ in the previous verse is explained herewith. One can fully remain in intimate connection with the Supreme Lord directly or receive orders from His bona fide representative the spiritual master and execute the orders sincerely when one keeps aloof from the activities of the body. The Lord helps us by giving us directions how to act in devotional service and thus advance on the path back home, back to Godhead. He instructs us outwardly in the form of the spiritual master. Therefore, one should not accept the spiritual master as an ordinary human being. The Lord says, ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit: one should not treat the spiritual master as an ordinary human being because he is the substitute for the Supreme Personality of Godhead (Bhāg. 11.17.27). One should treat the spiritual master as the Supreme Personality of Godhead and never be envious of him or consider him to be an ordinary human being. If we follow the instruction of the spiritual master and execute devotional service to the Lord, we will remain always free from the contamination of bodily or material activities, and our life will be successful.

4.20.14

śreyaḥ prajā-pālanam eva rājño
yat sāmparāye sukṛtāt ṣaṣṭham aṁśam
hartānyathā hṛta-puṇyaḥ prajānām
arakṣitā kara-hāro 'gham atti

SYNONYMS

śreyaḥ—auspicious; *prajā-pālanam*—ruling over the general mass of people; *eva*—certainly; *rājñaḥ*—for the king; *yat*—because; *sāmparāye*—in the next birth; *su-kṛtāt*—from the pious activities; *ṣaṣṭham aṁśam*—one-sixth part; *hartā*—collector; *anyathā*—otherwise; *hṛta-puṇyaḥ*—being bereft of the results of pious activities; *prajānām*—of the citizens; *arakṣitā*—one who does not protect; *kara-hāraḥ*—tax collector; *agham*—sin; *atti*—receives or suffers.

TRANSLATION

To give protection to the general mass of people who are citizens of the state is the prescribed occupational duty for a king. By acting in that way, the king in his next life shares one sixth of the result of the pious activities of the citizens. But a king or executive head of state who simply collects taxes from the citizens but does not give them proper protection as human beings has the results of his own pious activities taken away by

the citizens, and in exchange for his not giving protection he becomes liable to punishment for the impious activities of his subjects.

PURPORT

The question may be raised here that if everyone engaged in spiritual activities to attain salvation and became indifferent to the activities of the material world, then how could things as they are go on? And if things are to go on as they ought to, how can a head of state be indifferent to such activities? In answer to this question the word śreyaḥ, "auspicious," is used here. The division of activities in society as arranged by the Supreme Personality of Godhead was not blindly or accidentally created, as foolish people say. The brāhmaṇa must do his duty properly, and the kṣatriya, the vaiśya and even the śūdra must do the same. And every one of them can achieve the highest perfection of life-liberation from this material bondage. This is confirmed in Bhagavad-gītā. Sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ: "By executing one's prescribed duties, one can attain the highest perfection." (Bg. 18.45)

Lord Viṣṇu advised Mahārāja Pṛthu that a king is not enjoined to give up his kingdom and the responsibility of protecting the prajās or citizens to instead go away to the Himalayas for liberation. He can attain liberation while executing his royal duties. The royal duty or the duty of the head of state is to see that the prajās or the general mass of people are doing their respective duties for spiritual salvation. A secular

state does not necessitate a king or head of state who is indifferent to the activities of the prajās. In the modern state the government has many rules and regulations for conducting the duties of the prajās, but the government neglects to see that the citizens advance in spiritual knowledge. If the government is careless in this matter, the citizens will act whimsically, without any sense of God realization or spiritual life, and thus become entangled in sinful activities.

An executive head should not be callous to the welfare of the general mass of people while he simply goes on collecting taxes. The king's real duty is to see that the citizens gradually become fully Kṛṣṇa conscious. Kṛṣṇa conscious means completely free from all sinful activities. As soon as there is complete eradication of sinful activities in the state, then there will be no more war, pestilence, famine or natural disturbances. This was actually prevailing during the reign of Mahārāja Yudhiṣṭhira. If a king or head of the government is able to induce the citizens to become Kṛṣṇa conscious, then he is worthy to rule over the mass of people; otherwise, he has no right to levy taxes. If the king looks after the spiritual interests of the citizens, he can levy taxes without difficulties. In this way both the subjects and the king will be happy during this life, and in the next life the king will be able to share one sixth of the pious activities of the citizens. Otherwise, by levying taxes on the sinful citizens he will have to share the reactions of their sinful activities.

This same principle can be applied to parents and spiritual masters as well. If parents simply give birth to children like cats and dogs but cannot save their children from imminent death, they become responsible for the activities of their animalistic children. Lately, such children are turning into hippies. Similarly, if a spiritual master cannot direct his disciples to become free of sinful activities, he becomes responsible for their sinful acts. These subtle laws of nature are unknown to the present leaders of society. Since the leaders of society have a poor fund of knowledge and the citizens in general are rogues and thieves, there cannot be an auspicious situation for human society. At the present moment the whole world is full of such an incompatible combination of state and citizens, and therefore there is constant tension, war and anxiety as an inevitable result of such social conditions.

4.20.15

evaṁ dvijāgryānumatānuvṛtta-
dharma-pradhāno 'nyatamo 'vitāsyāḥ
hrasvena kālena gṛhopayātān
draṣṭāsi siddhān anurakta-lokaḥ

SYNONYMS

evam—thus; *dvija*—of the *brāhmaṇas*; *agrya*—by the foremost; *anumata*—approved; *anuvṛtta*—received by disciplic succession; *dharma*—religious principles; *pradhānaḥ*—he whose chief interest

is; *anyatamaḥ*—unattached; *avitā*—the protector; *asyāḥ*—of the earth; *hrasvena*—short; *kālena*—in time; *gṛha*—to your home; *upayātān*—having come personally; *draṣṭāsi*—you will see; *siddhān*—perfected personalities; *anurakta-lokaḥ*—being loved by the citizens.

TRANSLATION

Lord Viṣṇu continued: My dear King Pṛthu, if you continue to protect the citizens according to the instructions of the learned brāhmaṇa authorities, as they are received by the disciplic succession—by hearing—from master to disciple, and if you follow the religious principles laid down by them, without attachment to ideas manufactured by mental concoction, then every one of your citizens will be happy and will love you, and very soon you will be able to see such already liberated personalities as the four Kumāras [Sanaka, Sanātana, Sanandana and Sanat-kumāra].

PURPORT

Lord Viṣṇu advised King Pṛthu that everyone should follow the principles of varṇāśrama-dharma; then, in whatever capacity one remains within this material world, his salvation is guaranteed after death. In this age, however, since the system of varṇāśrama-dharma is topsy-turvy, it is very difficult to strictly follow all the principles. The only method for becoming perfect

in life is to develop Kṛṣṇa consciousness. As varṇāśrama-dharma is executed from different positions by different men, so the Kṛṣṇa consciousness principles can be followed by everyone in every part of the world.

There is a specific purpose in mentioning herein that one should follow the dvijāgryas, the most prominent brāhmaṇas, like Parāśara and Manu. These great sages have already given us instructions how to live according to the principles of varṇāśrama-dharma. Similarly, Sanātana Gosvāmī and Rūpa Gosvāmī have given us rules and regulations for becoming pure devotees of the Lord. It is essential, therefore, to follow the instructions of the ācāryas in the paramparā system who have received the knowledge as passed down from spiritual master to disciple. In this way, although living in our material condition of life, we can get out of the entanglement of material contamination without leaving our positions. Lord Caitanya Mahāprabhu advises, therefore, that one does not have to change his position. One simply has to hear from the perfect source (this is called paramparā) and follow the principles for practical application in life; thus one can attain the highest perfection of life, liberation, and go back home, back to Godhead. In other words, the change required is a change in consciousness, not in the body. Unfortunately, in this fallen age, people are concerned with the body, not with the soul. They have invented so many "isms" pertaining to the body only, not to the soul.

In the modern age of democracy there are so many government representatives voting for legislation. Every day they bring out a new law. But because these laws are only mental concoctions manufactured by inexperienced conditioned souls, they cannot give relief to human society. Formerly, although the kings were autocrats, they strictly followed the principles laid down by great sages and saintly persons. There were no mistakes in ruling over the country, and everything went perfectly. The citizens were completely pious, the king levied taxes legitimately, and therefore the situation was very happy. At the present moment the so-called executive heads are more or less selected from materially ambitious persons who simply look after their own personal interests; they have no knowledge of the śāstras. In other words, the executive heads are fools and rascals in the strict sense of the terms, and the people in general are śūdras. This combination of fools and rascals and śūdras cannot bring about peace and prosperity in this world. Therefore we find periodic upheavals in society in the forms of battles, communal riots and fratricidal quarrels. Under these circumstances, not only are the leaders unable to lead the people toward liberation, but they cannot even give them peace of mind. In Bhagavad-gītā it is stated that anyone who lives on concocted ideas, without reference to the śāstras, never becomes successful and does not attain happiness or liberation after death.

4.20.16

varaṁ ca mat kañcana mānavendra
vṛṇīṣva te 'haṁ guṇa-śīla-yantritaḥ
nāhaṁ makhair vai sulabhas tapobhir
yogena vā yat sama-citta-vartī

SYNONYMS

varam—benediction; *ca*—also; *mat*—from Me; *kañcana*—whatever you like; *mānava-indra*—O chief of human beings; *vṛṇīṣva*—please request; *te*—your; *aham*—I; *guṇa-śīla*—by elevated qualities and excellent behavior; *yantritaḥ*—being captivated; *na*—not; *aham*—I; *makhaiḥ*—by sacrifices; *vai*—certainly; *su-labhaḥ*—easily obtained; *tapobhiḥ*—by austerities; *yogena*—by practice of mystic *yoga*; *vā*—or; *yat*—because of which; *sama-citta*—in one who is equipoised; *vartī*—being situated.

TRANSLATION

My dear King, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like. One who does not possess elevated qualities and behavior cannot possibly achieve My favor simply by performance of sacrifices, severe austerities, or mystic yoga. I always remain

equipoised in the heart of one who is also equipoised in all circumstances.

PURPORT

Lord Viṣṇu was very pleased with Mahārāja Pṛthu's good character and behavior and offered him a benediction. The Lord openly says that performing great sacrifices or undergoing the austerities of mystic yoga practice cannot satisfy Him. He is only pleased by elevated character and behavior. But these cannot develop unless one becomes a pure devotee of the Lord. Anyone who has developed unalloyed, unflinching devotional service unto the Lord develops his original good qualities as spirit soul. The spirit soul, as part and parcel of the Supreme Personality of Godhead, has all the good qualities of the Lord. When the spirit soul is contaminated by the material modes of nature, one is considered good or bad with reference to the material qualities. But when one is transcendental to all material qualities, all the good qualities come out. These qualities of a devotee, twenty-six in number, are listed as follows: (1) kind to everyone, (2) does not quarrel with anyone, (3) fixed in the Absolute Truth, (4) equal to everyone, (5) faultless, (6) charitable, (7) mild, (8) clean, (9) simple, (10) benevolent, (11) peaceful, (12) completely attached to Kṛṣṇa, (13) has no material hankering, (14) meek, (15) steady, (16) self-controlled, (17) does not eat more than required, (18) sane, (19) respectful, (20) humble, (21) grave, (22) compassionate, (23) friendly, (24) poetic, (25) expert, (26) silent. The Lord is satisfied by development of the transcendental qualities of the living entity and not by artificial performance of

sacrifices and mystic yoga. In other words, unless one is fully qualified to become a pure devotee of the Lord one cannot expect to be liberated from material entanglement.

4.20.17

maitreya uvāca
sa itthaṁ loka-guruṇā
viṣvaksenena viśva-jit
anuśāsita ādeśaṁ
śirasā jagṛhe hareḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *saḥ*—he; *ittham*—thus; *loka-guruṇā*—by the supreme master of all people; *viṣvaksenena*—by the Personality of Godhead; *viśva-jit*—the conqueror of the world (Mahārāja Pṛthu); *anuśāsitaḥ*—being ordered; *ādeśam*—instructions; *śirasā*—on the head; *jagṛhe*—accepted; *hareḥ*—of the Personality of Godhead.

TRANSLATION

The great saint Maitreya continued: My dear Vidura, in this way Mahārāja Pṛthu, the conqueror of the entire world, accepted the instructions of the Supreme Personality of Godhead on his head.

PURPORT

One should accept the instructions of the Supreme Personality of Godhead by bowing down at the lotus feet of the Lord. This means that anything spoken by the Personality of Godhead should be taken as it is, with great care and attention and with great respect. It is not our business to amend the words of the Supreme Personality of Godhead or make additions or alterations, as it has become a custom for many so-called scholars and svāmīs who comment on the words of Bhagavad-gītā. Here the practical example of how to accept the instruction of the Supreme Personality of Godhead is shown by Pṛthu Mahārāja. This is the way to receive knowledge through the paramparā system.

4.20.18

spṛśantaṁ pādayoḥ premṇā
vrīḍitaṁ svena karmaṇā
śata-kratuṁ pariṣvajya
vidveṣaṁ visasarja ha

SYNONYMS

spṛśantam—touching; *pādayoḥ*—the feet; *premṇā*—in ecstasy; *vrīḍitam*—ashamed; *svena*—his own; *karmaṇā*—by activities; *śata-kratum*—King Indra; *pariṣvajya*—embracing; *vidveṣam*—envy; *visasarja*—gave up; *ha*—of course.

TRANSLATION

As King Indra was standing by, he became ashamed of his own activities and fell down before King Pṛthu to touch his lotus feet. But Pṛthu Mahārāja immediately embraced him in great ecstasy and gave up all his envy against him because of his stealing the horse meant for the sacrifice.

PURPORT

There are many cases in which a person becomes an offender to the lotus feet of a Vaiṣṇava and later becomes repentant. Here also we find that although the King of heaven, Indra, is so powerful that he accompanied Lord Viṣṇu, he felt himself a great offender for stealing Pṛthu Mahārāja's horse that was meant for sacrifice. An offender at the lotus feet of a Vaiṣṇava is never excused by the Supreme Personality of Godhead. There are many instances illustrating this fact. Ambarīṣa Mahārāja was offended by Durvāsā Muni, a great sage and mystic yogī, and Durvāsā also had to fall down at the lotus feet of Ambarīṣa Mahārāja.

Indra decided to fall down at the lotus feet of King Pṛthu, but the King was so magnanimous a Vaiṣṇava that he did not want Mahārāja Indra to fall down at his feet. He immediately picked him up and embraced him, and both of them forgot all the past incidents. Both King Indra and Mahārāja Pṛthu were envious and angry with each other, but since both of them were Vaiṣṇavas, or servants of Lord Viṣṇu, it was their duty to adjust the cause of

their envy. This is also a first-class example of cooperative behavior between Vaiṣṇavas. In the present days, however, because people are not Vaiṣṇavas, they fight perpetually among one another and are vanquished without finishing the mission of human life. There is a great need to propagate the Kṛṣṇa consciousness movement in the world so that even though sometimes people become angry and malicious toward one another, because of their being Kṛṣṇa conscious such rivalry, competition and envy could be adjusted without difficulty.

4.20.19

bhagavān atha viśvātmā
pṛthunopahṛtārhaṇaḥ
samujjihānayā bhaktyā
gṛhīta-caraṇāmbujaḥ

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *atha*—thereupon; *viśva-ātmā*—the Supersoul; *pṛthunā*—by King Pṛthu; *upahṛta*—being offered; *arhaṇaḥ*—all the paraphernalia for worship; *samujjihānayā*—gradually increased; *bhaktyā*—whose devotional service; *gṛhīta*—taken; *caraṇa-ambujaḥ*—His lotus feet.

TRANSLATION

King Pṛthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful

to him. While worshiping the lotus feet of the Lord, Pṛthu Mahārāja gradually increased his ecstasy in devotional service.

PURPORT

When various ecstasies appear in the body of a devotee, it is to be understood that his devotional service has become perfect. There are many types of transcendental ecstasies in the forms of crying, laughing, perspiring, falling down, and crying like a madman. All these symptoms are sometimes visible on the body of a devotee. They are called asta-sāttvika-vikāra, which means eight kinds of transcendental transformations. They are never to be imitated, but when a devotee actually becomes perfect, these symptoms are visible on his body. The Lord is bhakta-vatsala, which means that He is inclined toward His pure devotee (bhakta). Therefore the transcendental ecstatic transaction between the Supreme Lord and His devotee is never like the activities of this material world.

4.20.20

> *prasthānābhimukho 'py enam*
> *anugraha-vilambitaḥ*
> *paśyan padma-palāśākṣo*
> *na pratasthe suhṛt satām*

SYNONYMS

prasthāna—to leave; *abhimukhaḥ*—ready; *api*—although; *enam*—him (Pṛthu); *anugraha*—by kindness; *vilambitaḥ*—detained; *paśyan*—seeing; *padma-palāśa-akṣaḥ*—the Lord, whose eyes are like the petals of a lotus flower; *na*—not; *pratasthe*—departed; *suhṛt*—the well-wisher; *satām*—of the devotees.

TRANSLATION

The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Pṛthu, He did not depart. Seeing the behavior of Mahārāja Pṛthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.

PURPORT

Here the words suhṛt satām are very significant. The Supreme Personality of Godhead is always very inclined toward His devotee and is always thinking of his well-being. This is not partiality. As stated in Bhagavad-gītā, the Lord is equal to everyone (samo 'haṁ sarva-bhūteṣu), but to one who particularly engages in His service, He is very much inclined. In another place, the Lord says that a devotee always exists in His heart, and He also exists always in the heart of the devotee.

The special inclination of the Supreme Personality of Godhead for His pure devotee is not unnatural, nor is it partiality. For example, sometimes a father has several children,

but he has special affection for one child who is very much inclined toward him. This is explained in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

Those who constantly engage in the devotional service of the Lord in love and affection are directly in contact with the Supreme Personality of Godhead sitting as the Supersoul in everyone's heart. The Lord is not far away from the devotee. He is always in everyone's heart, but only the devotee can realize the Lord's presence, and thus he is directly connected, and he takes instruction from the Lord at every moment. Therefore, there is no chance of a devotee's being in error, nor is there any partiality on the part of the Lord for His pure devotees.

4.20.21

> *sa ādi-rājo racitāñjalir hariṁ*
> *vilokituṁ nāśakad aśru-locanaḥ*
> *na kiñcanovāca sa bāṣpa-viklavo*
> *hṛdopaguhyāmum adhād avasthitaḥ*

SYNONYMS

saḥ—he; *ādi-rājaḥ*—the original king; *racita-añjaliḥ*—with folded hands; *harim*—the Supreme Personality of Godhead; *vilokitum*—to look upon; *na*—not; *aśakat*—was able; *aśru-locanaḥ*—his eyes full of tears; *na*—not; *kiñcana*—anything; *uvāca*—spoke; *saḥ*—he;

bāṣpa-viklavaḥ—his voice being choked up; *hṛdā*—with his heart; *upaguhya*—embracing; *amum*—the Lord; *adhāt*—he remained; *avasthitaḥ*—standing.

TRANSLATION

The original king, Mahārāja Pṛthu, his eyes full of tears and his voice faltering and choked up, could neither see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands.

PURPORT

Just as Kṛṣṇa is addressed in the Brahma-saṁhitā as ādi-puruṣa, the original personality, so King Pṛthu, being an empowered incarnation of the Lord, is referred to in this verse as ādi-rājaḥ, the original or ideal King. He was a great devotee and at the same time a great hero who conquered over all undesirable elements in his kingdom. He was so powerful that he was equal to fighting with Indra, the King of heaven. He gave protection to his citizens, keeping them engaged in pious activities and devotion to the Lord. He did not collect a single cent of taxes from the citizens without being able to give them protection from all calamities. The greatest calamity in life is to become godless and therefore sinful. If the state head or king allows the citizens to become sinful by indulging in illicit sex life, intoxication, meat-eating and gambling, then the king is responsible, and he has to suffer the

resultant sequence of reactions for the sinful lives of the citizens because he levies taxes on them unnecessarily. These are the principles for a ruling power, and because Mahārāja Pṛthu observed all the principles for a ruling chief, he is referred to here as ādi-rājaḥ.

Even a responsible king like Mahārāja Pṛthu can become a pure devotee of the first order. We can distinctly see from his behavior how he became ecstatic, both externally and internally, in pure devotional service.

Just today we have seen in the newspapers of Bombay that the government is going to repeal its prohibition laws. Ever since Gandhi's noncooperation movement, Bombay has been kept dry and has not allowed its citizens to drink. But unfortunately the citizens are so clever that they have increased illicit distillation of liquor, and although not being sold publicly in shops, liquor is being sold in public lavatories and similar abnormal places. Unable to check such illicit smuggling, the government has decided to manufacture the liquor at cheaper prices so that people can have their supply of intoxication directly from the government instead of purchasing it in public lavatories. The government failed to change the hearts of the citizens from indulging in sinful life, so instead of losing the taxes they collect to inflate the treasury, they have decided to manufacture liquor to supply to the citizens who hanker after it.

This kind of government cannot check the resultant actions of sinful life, namely war, pestilence, famine, earthquakes and

similar other disturbances. Nature's law is that as soon as there are discrepancies in the laws of God (which are described in Bhagavad-gītā as dharmasya glāniḥ, or disobedience to the laws of nature or God), at once there will be heavy punishment in the form of sudden outbreaks of war. We have recently experienced a war between India and Pakistan. Within fourteen days there have been immense losses of men and money, and there have been disturbances to the entire world. These are the reactions of sinful life. The Kṛṣṇa consciousness movement is meant to make people pure and perfect. If we become even partially pure, as described in the Bhāgavatam (naṣṭa-prāyeṣv abhadreṣu), by development of Kṛṣṇa consciousness, then lust and greed, the material diseases of the citizens, will be reduced. This can be made possible simply by broadcasting the pure message of Śrīmad-Bhāgavatam or Kṛṣṇa consciousness. Big commercial and industrial firms have contributed many thousands of rupees to a Defense Fund that burns the money in the form of gunpowder, but unfortunately, if they are asked to contribute liberally to advance the Kṛṣṇa consciousness movement, they are reluctant. Under the circumstances, the world will periodically suffer from such upsurges and outbreaks of war, which are the consequences of not being Kṛṣṇa conscious.

4.20.22

athāvamṛjyāśru-kalā vilokayann
atṛpta-dṛg-gocaram āha pūruṣam

padā spṛśantaṁ kṣitim aṁsa unnate
vinyasta-hastāgram uraṅga-vidviṣaḥ

SYNONYMS

atha—thereupon; *avamṛjya*—wiping; *aśru-kalāḥ*—the tears in his eyes; *vilokayan*—observing; *atṛpta*—not satisfied; *dṛk-gocaram*—visible to his naked eyes; *āha*—he said; *pūruṣam*—unto the Supreme Personality of Godhead; *padā*—with His lotus feet; *spṛśantam*—just touching; *kṣitim*—the ground; *aṁse*—on the shoulder; *unnate*—raised; *vinyasta*—rested; *hasta*—of His hand; *agram*—the front part; *uraṅga-vidviṣaḥ*—of Garuḍa, the enemy of the snakes.

TRANSLATION

The Supreme Personality of Godhead stood with His lotus feet almost touching the ground while He rested the front of His hand on the raised shoulder of Garuḍa, the enemy of the snakes. Mahārāja Pṛthu, wiping the tears from his eyes, tried to look upon the Lord, but it appeared that he was not fully satisfied by looking at Him. Thus he offered the following prayers.

PURPORT

The significant point in this verse is that the Lord was standing above the ground, almost touching it. The residents of the upper planetary systems, beginning from Brahmaloka (the planet where Lord Brahmā lives) down to Svargaloka (the heavenly

planet of Indra), are so advanced in spiritual life that when they come to visit this or similar other lower planetary systems, they keep their weightlessness. This means that they can stand without touching the ground. Lord Viṣṇu is the Supreme Personality of Godhead, but because He lives in one of the planetary systems within this universe, He sometimes plays as if one of the demigods of this universe. When He first appeared before Pṛthu Mahārāja, He was not touching the ground of this earth, but when He was fully satisfied with the behavior and character of Mahārāja Pṛthu, He immediately acted as the Supreme Personality of Godhead Nārāyaṇa from Vaikuṇṭha. Out of affection for Pṛthu Mahārāja, He touched the earth, but He rested the front of His hand on the raised shoulder of Garuḍa, His carrier, as if to prevent Himself from falling down, since the Lord is not accustomed to stand on earthly ground. These are all symptoms of His great affection for Pṛthu Mahārāja. Perceiving his fortunate position, Pṛthu Mahārāja could not fully look upon the Lord due to ecstasy, but still, in a faltering voice, he began to offer prayers.

4.20.23

pṛthur uvāca
varān vibho tvad varadeśvarād budhaḥ
kathaṁ vṛṇīte guṇa-vikriyātmanām
ye nārakāṇām api santi dehināṁ
tān īśa kaivalya-pate vṛṇe na ca

SYNONYMS

pṛthuḥ uvāca—Pṛthu Mahārāja said; *varān*—benedictions; *vibho*—my dear Supreme Lord; *tvat*—from You; *vara-da-īśvarāt*—from the Supreme Personality of Godhead, the highest of the bestowers of benedictions; *budhaḥ*—a learned person; *katham*—how; *vṛṇīte*—could ask for; *guṇa-vikriyā*—bewildered by the modes of material nature; *ātmanām*—of the living entities; *ye*—which; *nārakāṇām*—of the living entities living in hell; *api*—also; *santi*—exist; *dehinām*—of the embodied; *tān*—all those; *īśa*—O Supreme Lord; *kaivalya-pate*—O bestower of merging in the existence of the Lord; *vṛṇe*—I ask for; *na*—not; *ca*—also.

TRANSLATION

My dear Lord, You are the best of the demigods who can offer benedictions. Why therefore should any learned person ask You for benedictions that are meant for living entities who are bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities who are suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.

PURPORT

There are different kinds of benedictions according to a person's demands. For karmīs the best benediction is promotion to the higher planetary systems where the duration of life is very long

and the standard of living and happiness is very high. There are others, namely jñānīs and yogīs, who want the benediction of merging into the existence of the Lord. This is called kaivalya. The Lord is therefore addressed as kaivalya-pati, the master or Lord of the benediction known as kaivalya. But devotees receive a different type of benediction from the Lord. Devotees are anxious neither for the heavenly planets nor for merging into the existence of the Lord. According to devotees, kaivalya, or merging into the existence of the Lord, is considered as good as hell. The word nāraka means "hell." Similarly, everyone who exists in this material world is called nāraka because this material existence itself is known as a hellish condition of life. Pṛthu Mahārāja, however, expressed that he was interested neither in the benediction desired by the karmīs nor that desired by the jñānīs and yogīs. Śrīla Prabodhānanda Sarasvatī Prabhu, a great devotee of Lord Caitanya, described that kaivalya is no better than a hellish condition of life, and as for the delights of the heavenly planets, they are factually will-o'-the-wisps or phantasmagoria. They are not wanted by devotees. Devotees do not even care for the positions held by Lord Brahmā or Lord Śiva, nor does a devotee desire to become equal with Lord Viṣṇu. As a pure devotee of the Lord, Pṛthu Mahārāja made his position very clear.

4.20.24

> *na kāmaye nātha tad apy ahaṁ kvacin*
> *na yatra yuṣmac-caraṇāmbujāsavaḥ*

mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

SYNONYMS

na—not; *kāmaye*—do I desire; *nātha*—O master; *tat*—that; *api*—even; *aham*—I; *kvacit*—at any time; *na*—not; *yatra*—where; *yuṣmat*—Your; *caraṇa-ambuja*—of the lotus feet; *āsavaḥ*—the nectarean beverage; *mahat-tama*—of the great devotees; *antaḥ-hṛdayāt*—from the core of the heart; *mukha*—from the mouths; *cyutaḥ*—being delivered; *vidhatsva*—give; *karṇa*—ears; *ayutam*—one million; *eṣaḥ*—this; *me*—my; *varaḥ*—benediction.

TRANSLATION

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence because in that position there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

PURPORT

In the previous verse Mahārāja Pṛthu addressed the Lord as kaivalya-pati, the master of the liberation of merging into His existence. This does not mean that he was anxious for kaivalya liberation. That is made clear in this verse: "My dear Lord, I do not want such a benediction." Mahārāja Pṛthu wanted to have a

million ears to hear the glories of the lotus feet of the Lord. He specifically mentioned that the glories of the Lord should emanate from the mouths of pure devotees who speak from the cores of their hearts. It is stated in the beginning of Śrīmad-Bhāgavatam , śuka-mukhād amṛta-drava-saṁyutam: the nectar of Śrīmad-Bhāgavatam became more relishable because it emanated from the mouth of Śrīla Śukadeva Gosvāmī (Bhāg. 1.1.3). One might think that these glories of the Lord can be heard from anywhere, from the mouths of either devotees or nondevotees, but here it is specifically mentioned that the glories of the Lord must emanate from the mouths of pure devotees. Śrī Sanātana Gosvāmī has strictly prohibited hearing from the mouth of a nondevotee. There are many professional reciters of Śrīmad-Bhāgavatam who speak the narrations very ornamentally, but a pure devotee does not like to hear from them because such glorification of the Lord is simply a vibration of material sound. When it is heard from the mouth of a pure devotee, glorification of the Lord is immediately effective.

The words satāṁ prasaṅgān mama vīrya-saṁvidaḥ mean that glorification of the Lord is potent when uttered from the mouth of a pure devotee. The Lord has innumerable devotees all over the universe, and they have been glorifying the Lord since time immemorial and for an unlimited time. But still they cannot completely finish enumerating the glories of the Lord. Pṛthu Mahārāja therefore wanted innumerable ears, as Rūpa Gosvāmī also desired to have millions of ears and millions of tongues to chant and hear the glorification of the Lord. In other words, if

our ears are always engaged in hearing the glorification of the Lord, there will be no scope for hearing the Māyāvāda philosophy, which is doom to spiritual progress. Śrī Caitanya Mahāprabhu said that if anyone hears from a Māyāvādī philosopher preaching about the activities of the Lord, even if it is a description from the Vedic literature, he is ultimately doomed. By hearing such Māyāvāda philosophy one cannot come to the destination of spiritual perfection of life.

4.20.25

sa uttamaśloka mahan-mukha-cyuto
bhavat-padāmbhoja-sudhā kaṇānilaḥ
smṛtiṁ punar vismṛta-tattva-vartmanāṁ
kuyogināṁ no vitaraty alaṁ varaiḥ

SYNONYMS

saḥ—that; *uttama-śloka*—O Lord, who are praised by selected verses; *mahat*—of great devotees; *mukha-cyutaḥ*—delivered from the mouths; *bhavat*—Your; *pada-ambhoja*—from the lotus feet; *sudhā*—of nectar; *kaṇa*—particles; *anilaḥ*—soothing breeze; *smṛtim*—remembrance; *punaḥ*—again; *vismṛta*—forgotten; *tattva*—to the truth; *vartmanām*—of persons whose path; *ku-yoginām*—of persons not in the line of devotional service; *naḥ*—of us; *vitarati*—restores; *alam*—unnecessary; *varaiḥ*—other benedictions.

TRANSLATION

My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.

PURPORT

It is explained in the previous verse that one has to hear glorification of the Lord from the mouth of a pure devotee. This is further explained here. The transcendental vibration from the mouth of a pure devotee is so powerful that it can revive the living entity's memory of his eternal relationship with the Supreme Personality of Godhead. In our material existence, under the influence of illusory māyā, we have almost forgotten our eternal relationship with the Lord, exactly like a man sleeping very deeply who forgets his duties. In the Vedas it is said that every one of us is sleeping under the influence of māyā. We must get up from this slumber and engage in the right service, for thus we can properly utilize the facility of this human form of life. As expressed in a song by Ṭhākura Bhaktivinoda, Lord

Caitanya says, "jīva jāga, jīva jāga." The Lord asks every sleeping living entity to get up and engage in devotional service so that his mission in this human form of life may be fulfilled. This awakening voice comes through the mouth of a pure devotee.

A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has a direct connection with the saffron mercy particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, because the voice touches the particles of saffron dust on the lotus feet of the Lord, the voice is spiritually very powerful. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything.

For a conditioned soul, therefore, it is very important to hear from the mouth of a pure devotee who is fully surrendered to the lotus feet of the Lord without any material desire, speculative knowledge or contamination of the modes of material nature. Every one of us is kuyogī because we have engaged in the service of this material world, forgetting our eternal relationship with the Lord as His eternal loving servants. It is our duty to rise from the kuyoga platform to become suyogīs, perfect mystics. The process of hearing from a pure devotee is recommended in all Vedic scriptures, especially by Lord Caitanya Mahāprabhu. One may stay in his position of life—it does not matter what it is—but

if one hears from the mouth of a pure devotee, he gradually comes to the understanding of his relationship with the Lord and thus engages in His loving service, and his life becomes completely perfect. Therefore, this process of hearing from the mouth of a pure devotee is very important for making progress in the line of spiritual understanding.

4.20.26

> *yaśaḥ śivaṁ suśrava ārya-saṅgame*
> *yadṛcchayā copaśṛṇoti te sakṛt*
> *kathaṁ guṇa-jño viramed vinā paśuṁ*
> *śrīr yat pravavre guṇa-saṅgrahecchayā*

SYNONYMS

yaśaḥ—glorification; *śivam*—all-auspicious; *su-śravaḥ*—O highly glorified Lord; *ārya-saṅgame*—in the association of advanced devotees; *yadṛcchayā*—somehow or other; *ca*—also; *upaśṛṇoti*—hears; *te*—Your; *sakṛt*—even once; *katham*—how; *guṇa-jñaḥ*—one who appreciates good qualities; *viramet*—can cease; *vinā*—unless; *paśum*—an animal; *śrīḥ*—the goddess of fortune; *yat*—which; *pravavre*—accepted; *guṇa*—Your qualities; *saṅgraha*—to receive; *icchayā*—with a desire.

TRANSLATION

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your

activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was even accepted by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

PURPORT

The association of devotees (ārya-saṅgama) is the most important factor in this world. The word ārya refers to those who are advancing spiritually. In the history of the human race, the Āryan family is considered to be the most elevated community in the world because it adopts the Vedic civilization. The Āryan family is distributed all over the world and is known as Indo-Āryan. In prehistoric days all of the members of the Āryan family followed the Vedic principles, and therefore they became spiritually advanced. The kings, known as rājarṣis, were so perfectly educated as kṣatriyas, or protectors of the citizens, and so greatly advanced in spiritual life, that there was not a bit of trouble for the citizens.

The glorification of the Supreme Lord can be very much appreciated by the Āryan family. Although there is no bar for others, the members of the Āryan family very quickly catch the essence of spiritual life. How is it that we are finding it very easy to spread Kṛṣṇa consciousness amongst the Europeans and Americans? History reports that the Americans and Europeans

proved their capability when they were anxious to expand colonization, but at the present time, being contaminated by the advancement of material science, their sons and grandsons are turning into reprobates. This is due to their having lost their original spiritual culture, which is Vedic civilization. Presently these descendants of the Āryan family are taking this Kṛṣṇa consciousness movement very seriously. Others also who are associating with them and hearing the chanting of the Hare Kṛṣṇa mahā-mantra from the lips of pure devotees are also becoming captivated by the transcendental vibration. Transcendental vibrations are very much effective when chanted amongst Āryans, but even though one does not belong to the Āryan family, he will become a Vaiṣṇava simply by hearing the mantra because the vibration has great influence over everyone.

Mahārāja Pṛthu points out that even the goddess of fortune, who is the constant companion of Lord Nārāyaṇa, specifically wanted to hear about the Lord's glories, and for the association of the gopīs, who are pure devotees, the goddess of fortune, Lakṣmī, underwent severe austerities. The impersonalist may ask why one should bother chanting the Hare Kṛṣṇa mahā-mantra continually for so many years instead of stopping and trying for kaivalya, liberation, or merging into the existence of the Lord. In answer, Mahārāja Pṛthu maintains that the attraction of this chanting is so great that one cannot give up the process unless he is an animal. This is the case even if one comes in contact with this transcendental vibration by chance. Pṛthu Mahārāja is very emphatic in this connection—only an animal can give up the

practice of chanting Hare Kṛṣṇa. Those who are not animals, who are actually intelligent, advanced, human, civilized men, cannot give up this practice of continually chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

4.20.27

> *athābhaje tvākhila-pūruṣottamaṁ*
> *guṇālayaṁ padma-kareva lālasaḥ*
> *apy āvayor eka-pati-spṛdhoḥ kalir*
> *na syāt kṛta-tvac-caraṇaika-tānayoḥ*

SYNONYMS

atha—therefore; *ābhaje*—I shall engage in devotional service; *tvā*—unto You; *akhila*—all-inclusive; *pūruṣa-uttamam*—the Supreme Personality of Godhead; *guṇa-ālayam*—the reservoir of all transcendental qualities; *padma-karā*—the goddess of fortune, who carries a lotus flower in her hand; *iva*—like; *lālasaḥ*—being desirous; *api*—indeed; *āvayoḥ*—of Lakṣmī and me; *eka-pati*—one master; *spṛdhoḥ*—competing; *kaliḥ*—quarrel; *na*—not; *syāt*—may take place; *kṛta*—having done; *tvat-caraṇa*—unto Your lotus feet; *eka-tānayoḥ*—one attention.

TRANSLATION

Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just

as the goddess of fortune who carries a lotus flower in her hand because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I will quarrel because both of us would be attentively engaged in the same service.

PURPORT

The Lord is here addressed as akhila-pūruṣottama, the Supreme Personality of Godhead, who is Lord of the entire creation. Puruṣa means the enjoyer, and uttama means the best. There are different kinds of puruṣas or enjoyers within the universe. Generally they can be divided into three classes—those who are conditioned, those who are liberated, and those who are eternal. In the Vedas the Supreme Lord is called the supreme eternal of all eternals (nityo nityānām). Both the Supreme Personality of Godhead and the living entities are eternal. The supreme eternals are the viṣṇu-tattva or Lord Viṣṇu and His expansions. So nitya refers to the Personality of Godhead beginning from Kṛṣṇa up to Mahā-Viṣṇu, Nārāyaṇa and other expansions of Lord Kṛṣṇa. As stated in the Brahma-saṁhitā (rāmādi-mūrtiṣu), there are millions and trillions of expansions of Lord Viṣṇu as Rāma, Nṛsiṁha, Varāha and other incarnations. All of them are called eternals.

The word mukta refers to the living entities who never come within this material world. The baddhas are those living entities who are almost eternally living within this material world. The

baddhas are struggling very hard within this material world to become free from the threefold miseries of material nature and to enjoy life, whereas the muktas are already liberated. They never come into this material world. Lord Viṣṇu is the master of this material world, and there is no question of His being controlled by material nature. Consequently, Lord Viṣṇu is addressed here as pūruṣottama, the best of all living entities—namely viṣṇu-tattvas and jīva-tattvas. It is a great offense, therefore, to compare Lord Viṣṇu and the jīva-tattva or consider them on an equal level. The Māyāvādī philosophers equalize the jīvas and the Supreme Lord and consider them to be one, but that is the greatest offense to the lotus feet of Lord Viṣṇu.

Here in the material world we have practical experience that a superior person is worshiped by an inferior one. Similarly, pūruṣottama, the greatest, the Supreme Personality of Godhead, Kṛṣṇa, or Lord Viṣṇu, is always worshiped by others. Pṛthu Mahārāja therefore decided to engage in the service of the lotus feet of Lord Viṣṇu. Pṛthu Mahārāja is considered to be an incarnation of Lord Viṣṇu, but he is called a śaktyāveśa incarnation. Another significant word in this verse is guṇālayam, which refers to Viṣṇu as the reservoir of all transcendental qualities. The Māyāvādī philosophers take the Absolute Truth to be nirguṇa (without qualities), in accordance with the impersonalistic view, but actually the Lord is the reservoir of all good qualities. One of the most important qualities of the Lord is His inclination to His devotees, called bhakta-vatsala. The devotees are always very much inclined to render service unto

the lotus feet of the Lord, and the Lord is also very much inclined to accept loving service from His devotees. In that exchange of service there are many transcendental transactions, which are called transcendental qualitative activities. Some of the transcendental qualities of the Lord are that He is omniscient, omnipresent, all-pervasive, all-powerful, the cause of all causes, the Absolute Truth, the reservoir of all pleasures, the reservoir of all knowledge, the all-auspicious and so on.

Pṛthu Mahārāja desired to serve the Lord with the goddess of fortune, but this desire does not mean that he was situated on the platform of mādhurya-rasa. The goddess of fortune is engaged in the service of the Lord in the mādhurya-rasa of conjugal love. Although her position is on the chest of the Lord, the goddess of fortune, in her position as a devotee, takes pleasure in serving the lotus feet of the Lord. Pṛthu Mahārāja was thinking only of the lotus feet of the Lord because he is on the platform of dāsya-rasa or servitorship of the Lord. From the next verse we learn that Pṛthu Mahārāja was thinking of the goddess of fortune as the universal mother, jagan-mātā. Consequently there was no question of his competing with her on the platform of mādhurya-rasa. Nonetheless he feared that she might take offense at his engaging in the service of the Lord. This suggests that in the absolute world there is sometimes competition between servitors in the service of the Lord, but such competition is without malice. In the Vaikuṇṭha worlds if a devotee excels in the service of the Lord, others do not become

envious of his excellent service but rather aspire to come to the platform of that service.

4.20.28

> *jagaj-jananyāṁ jagad-īśa vaiśasaṁ*
> *syād eva yat-karmaṇi naḥ samīhitam*
> *karoṣi phalgv apy uru dīna-vatsalaḥ*
> *sva eva dhiṣṇye 'bhiratasya kiṁ tayā*

SYNONYMS

jagat-jananyām—in the mother of the universe (Lakṣmī); *jagat-īśa*—O Lord of the universe; *vaiśasam*—anger; *syāt*—may arise; *eva*—certainly; *yat-karmaṇi*—in whose activity; *naḥ*—my; *samīhitam*—desire; *karoṣi*—You consider; *phalgu*—insignificant service; *api*—even; *uru*—very great; *dīna-vatsalaḥ*—favorably inclined to the poor; *sve*—own; *eva*—certainly; *dhiṣṇye*—in Your opulence; *abhiratasya*—of one who is fully satisfied; *kim*—what need is there; *tayā*—with her.

TRANSLATION

My dear Lord of the universe, the goddess of fortune Lakṣmī is the mother of the universe, and yet I think that she may be angry with me because of my intruding on her service and acting on that very platform to which she is so much attached. Yet I am hopeful that, even though there is some misunderstanding, You will take

my part because You are very much inclined to the poor, and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.

PURPORT

Mother Lakṣmījī, the goddess of fortune, is well known for always massaging the lotus feet of Lord Nārāyaṇa. She is an ideal wife because she takes care of Lord Nārāyaṇa in every detail. She not only takes care of His lotus feet but of the household affairs of the Lord as well. She cooks nice foods for Him, fans Him while He eats, smoothes sandalwood pulp on His face, and sets His bed and sitting places in the right order. In this way she is always engaged in the service of the Lord, and there is hardly any opportunity for any other devotee to intrude upon His daily activities. Pṛthu Mahārāja was therefore almost certain that his intrusion into the service of the goddess of fortune would irritate her and cause her to become angry with him. But why should mother Lakṣmī, the mother of the universe, be angry with an insignificant devotee like Pṛthu Mahārāja? All this is not very likely. Yet Pṛthu Mahārāja, just for his personal protection, appealed to the Lord to take his part. Pṛthu Mahārāja was engaged in performing the ordinary Vedic rituals and sacrifices according to karma-kāṇḍa, or fruitive activities, but the Lord, being so kind and magnanimous, was ready to award Pṛthu Mahārāja the highest perfectional stage of life, namely devotional service.

When a person performs Vedic rituals and sacrifices, he does so to elevate himself to the heavenly planets. No one can become qualified to go back home, back to Godhead, by means of such sacrifices. But the Lord is so kind that He accepts a little insignificant service, and therefore it is stated in the Viṣṇu Purāṇa that by following the principles of varṇāśrama-dharma one can satisfy the Supreme Lord. When the Lord is satisfied, the performer of sacrifices is elevated to the platform of devotional service. Pṛthu Mahārāja therefore expected that his insignificant service to the Lord would be accepted by Him as being greater than that of Lakṣmījī. The goddess of fortune is called cañcalā (restless) because she is very restless and is always coming and going. So Pṛthu Mahārāja indicates that even though she might go away out of anger, there would be no harm for Lord Viṣṇu, because He is self-sufficient and can do anything and everything without the help of Lakṣmījī. For example, when Garbhodakaśāyī Viṣṇu begot Lord Brahmā from His navel, He didn't take any help from Lakṣmī, who was just sitting by Him and massaging His lotus feet. Generally if a son is to be begotten, the husband impregnates the wife, and in due course of time the son is born. But in the case of Lord Brahmā's birth, Garbhodakaśāyī Viṣṇu did not impregnate Lakṣmījī. Being self-sufficient, the Lord begot Brahmā from His own navel. Therefore, Pṛthu Mahārāja is confident that even if the goddess of fortune became angry with him there would be no harm, neither to the Lord nor to himself.

4.20.29

bhajanty atha tvām ata eva sādhavo
vyudasta-māyā-guṇa-vibhramodayam
bhavat-padānusmaraṇād ṛte satāṁ
nimittam anyad bhagavan na vidmahe

SYNONYMS

bhajanti—they worship; *atha*—therefore; *tvām*—You; *ataḥ eva*—therefore; *sādhavaḥ*—all saintly persons; *vyudasta*—who dispel; *māyā-guṇa*—the modes of material nature; *vibhrama*—misconceptions; *udayam*—produced; *bhavat*—Your; *pada*—lotus feet; *anusmaraṇāt*—constantly remembering; *ṛte*—except; *satām*—of great saintly persons; *nimittam*—reason; *anyat*—other; *bhagavan*—O Supreme Personality of Godhead; *na*—not; *vidmahe*—I can understand.

TRANSLATION

Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except for the fact that they are constantly thinking of them.

PURPORT

The karmīs are generally engaged in fruitive activities for material bodily comforts. The jñānīs, however, are disgusted with searching after material comforts. They understand that they have nothing to do with this material world, being spirit souls. After self-realization, the jñānīs who are actually mature in their knowledge must surrender unto the lotus feet of the Lord, as is stated in Bhagavad-gītā (bahūnāṁ janmanām ante). Self-realization is not complete unless one comes to the devotional platform. Therefore it is stated in the Śrīmad-Bhāgavatam that those who are ātmārāma, self-satisfied, are freed from all contaminations of the material modes of nature. As long as one is affected by the modes of material nature, especially by rajaḥ and tamaḥ, he will be very greedy and lusty and will therefore engage in hard tasks, laboring all day and night. Such false egoism carries one from one species of life into another perpetually, and there is no rest in any species of life. The jñānī understands this fact and therefore ceases to work and takes to karma-sannyāsa.

Yet this is not actually the platform of satisfaction. After self-realization, the material wisdom of the jñānī leads him to the shelter of the lotus feet of the Lord. Then he is satisfied only in contemplating the lotus feet of the Lord constantly. Pṛthu Mahārāja therefore concludes that liberated persons taking to the devotional path have acquired the ultimate goal of life. If liberation were the end in itself, there would be no question of a liberated person's taking to devotional service. In other words, the transcendental bliss derived from self-realization, known as

ātmānanda, is very insignificant in the presence of the bliss derived from devotional service to the lotus feet of the Lord. Pṛthu Mahārāja therefore concluded that he would simply hear of the glories of the Lord constantly and thus engage his mind upon the lotus feet of the Lord. That is the highest perfection of life.

4.20.30

manye giraṁ te jagatāṁ vimohinīṁ
varaṁ vṛṇīṣveti bhajantam āttha yat
vācā nu tantyā yadi te jano 'sitaḥ
kathaṁ punaḥ karma karoti mohitaḥ

SYNONYMS

manye—I consider; *giram*—words; *te*—Your; *jagatām*—to the material world; *vimohinīm*—bewildering; *varam*—benediction; *vṛṇīṣva*—just accept; *iti*—in this way; *bhajantam*—unto Your devotee; *āttha*—You spoke; *yat*—because; *vācā*—by the statements of the *Vedas*; *nu*—certainly; *tantyā*—by the ropes; *yadi*—if; *te*—Your; *janaḥ*—the people in general; *asitaḥ*—not bound; *katham*—how; *punaḥ*—again and again; *karma*—fruitive activities; *karoti*—perform; *mohitaḥ*—being enamored.

TRANSLATION

My dear Lord, what You have said to Your unalloyed devotee is certainly very much bewildering. The

allurements You offer in the Vedas are certainly not suitable for pure devotees. People in general are bound by the sweet words of the Vedas, and they engage themselves again and again in fruitive activities, enamored by the results of their actions.

PURPORT

Śrīla Narottama dāsa Ṭhākura, a great ācārya of the Gauḍīya-sampradāya, has said that persons who are very much attached to the fruitive activities of the Vedas, namely karma-kāṇḍa and jñāna-kāṇḍa, are certainly doomed. In the Vedas there are three categories of activities, known as karma-kāṇḍa, fruitive activities, jñāna-kāṇḍa, philosophical research, and upāsanā-kāṇḍa worship of different demigods for receiving material benefits. Those who are engaged in karma-kāṇḍa and jñāna-kāṇḍa are doomed in the sense that everyone is doomed who is entrapped by this material body, whether it is a body of a demigod, a king, a lower animal or whatever. The sufferings of the threefold miseries of material nature are the same for all. Cultivation of knowledge to understand one's spiritual position is also, to a certain extent, a waste of time. Because he is an eternal part and parcel of the Supreme Lord, the immediate business of the living entity is to engage himself in devotional service. Pṛthu Mahārāja therefore says that the allurement of material benedictions is another trap to entangle one in this material world. He therefore frankly tells the Lord that the Lord's offerings of benedictions in the form of material facilities are certainly causes for

bewilderment. A pure devotee is not at all interested in bhukti or mukti.

The Lord sometimes offers benedictions to the neophyte devotees who have not yet understood that material facilities will not make them happy. In the Caitanya-caritāmṛta the Lord therefore says that a sincere devotee who is not very intelligent may ask some material benefit from the Lord, but the Lord, being omniscient, does not generally give material rewards but, on the contrary, takes away whatever material facilities are being enjoyed by His devotee so that ultimately the devotee will completely surrender unto Him. In other words, the offering of benedictions in the form of material profit is never auspicious for the devotee. The statements of the Vedas which offer elevation to heavenly planets in exchange for great sacrifices are simply bewildering. Therefore in Bhagavad-gītā the Lord says: yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ (Bg. 2.42). The less intelligent class of men (avipaścitaḥ) are attracted by the flowery language of the Vedas and therefore engage in fruitive activities to become materially benefited. Thus they continue life after life, in different bodily forms, to search very, very hard.

4.20.31

> *tvan-māyayāddhā jana īśa khaṇḍito*
> *yad anyad āśāsta ṛtātmano 'budhaḥ*

yathā cared bāla-hitaṁ pitā svayaṁ
tathā tvam evārhasi naḥ samīhitum

SYNONYMS

tvat—Your; *māyayā*—by illusory energy; *addhā*—certainly; *janaḥ*—the people in general; *īśa*—O my Lord; *khaṇḍitaḥ*—separated; *yat*—because; *anyat*—other; *āśāste*—they desire; *ṛta*—real; *ātmanaḥ*—from the self; *abudhaḥ*—without proper understanding; *yathā*—as; *caret*—would engage in; *bāla-hitam*—the welfare of one's child; *pitā*—the father; *svayam*—personally; *tathā*—similarly; *tvam*—Your Lordship; *eva*—certainly; *arhasi naḥ samīhitum*—please act on my behalf.

TRANSLATION

My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please do not ask me to take some material benefits from You, but as the father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.

PURPORT

It is the duty of the son to depend upon his father without asking anything from him. The good son has faith that the father knows

best how to benefit him. Similarly, a pure devotee does not ask anything from the Lord for material benefit. Nor does he ask anything for spiritual benefit. The pure devotee is fully surrendered unto the lotus feet of the Lord, and the Lord takes charge of him, as stated in Bhagavad-gītā: ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi (Bg. 18.66). The father knows the necessities of the son and supplies them, and the Supreme Lord knows the necessities of the living entities and supplies them sumptuously. Therefore the Īśopaniṣad states that everything in this material world is complete (pūrṇam idam). The difficulty is that due to forgetfulness the living entities create unnecessary demands and entangle themselves in material activities. The result is that there is no end to material activities life after life.

Before us there are varieties of living entities, and everyone is entangled in transmigrations and activities. Our duty is simply to surrender unto the Supreme Personality of Godhead and let Him take charge, for He knows what is good for us.

Pṛthu Mahārāja therefore tells the Lord that as the Supreme Father He may elect to bestow whatever He considers beneficial for Pṛthu Mahārāja. That is the perfect position of the living entity. Therefore Śrī Caitanya Mahāprabhu teaches us in His Śikṣāṣṭaka:

na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi

"O Almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. I only want Your causeless devotional service in my life, birth after birth."

The conclusion is that the pure devotee should not aspire after any material benefit from devotional service, nor should he be enamored by fruitive activities or philosophical speculation. He should always be engaged favorably in the service of the Lord. That is the highest perfection of life.

4.20.32

maitreya uvāca
ity ādi-rājena nutaḥ sa viśva-dṛk
tam āha rājan mayi bhaktir astu te
diṣṭyedṛśī dhīr mayi te kṛtā yayā
māyāṁ madīyāṁ tarati sma dustyajām

SYNONYMS

maitreyaḥ—Maitreya, the great sage; *uvāca*—spoke; *iti*—thus; *ādi-rājena*—by the original king (Pṛthu); *nutaḥ*—being worshiped; *saḥ*—He (the Supreme Personality of Godhead); *viśva-dṛk*—the seer of the whole universe; *tam*—unto him; *āha*—said; *rājan*—my dear King; *mayi*—unto Me; *bhaktiḥ*—devotional service; *astu*—let it be; *te*—your; *diṣṭyā*—by good fortune; *īdṛśī*—like this; *dhīḥ*—intelligence; *mayi*—unto Me; *te*—by you; *kṛtā*—having been

performed; *yayā*—by which; *māyām*—illusory energy; *madīyām*—My; *tarati*—crosses over; *sma*—certainly; *dustyajām*—very difficult to give up.

TRANSLATION

The great sage Maitreya continued to speak: The Lord, the seer of the universe, after hearing Pṛthu Mahārāja's prayer, addressed the King: My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of māyā.

PURPORT

This is also confirmed in Bhagavad-gītā wherein the Lord also claims that the illusory energy is insurmountable. No one can transcend the illusory energy of māyā by fruitive activity, speculative philosophy or mystic yoga. The only means for transcending illusory energy is devotional service, as the Lord Himself states.

mām eva ye prapadyante

māyām etāṁ taranti te (Bg. 7.14).

If one wants to cross over the ocean of material existence, there is no alternative than to take to devotional service. A devotee, therefore, should not care for any material position,

whether in heaven or in hell. A pure devotee should always engage in the service of the Lord, for that is his real occupation. Simply by sticking to that position one can overcome the stringent laws of material nature.

4.20.33

tat tvaṁ kuru mayādiṣṭam
apramattaḥ prajāpate
mad-ādeśa-karo lokaḥ
sarvatrāpnoti śobhanam

SYNONYMS

tat—therefore; *tvam*—you; *kuru*—do; *mayā*—by Me; *ādiṣṭam*—what is ordered; *apramattaḥ*—without being misguided; *prajā-pate*—O master of the citizens; *mat*—of Me; *ādeśa-karaḥ*—who executes the order; *lokaḥ*—any person; *sarvatra*—everywhere; *āpnoti*—achieves; *śobhanam*—all good fortune.

TRANSLATION

My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.

PURPORT

The sum and substance of religious life is to execute the orders of the Supreme Personality of Godhead, and one who does so is perfectly religious. In Bhagavad-gītā the Supreme Lord Kṛṣṇa says, man-manā bhava mad-bhaktaḥ: "Just think of Me always and become My devotee." (Bg. 18.65) Furthermore, the Lord says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Give up all kinds of material engagement and simply surrender unto Me." (Bg. 18.66) This is the primary principle of religion. Anyone who directly executes such an order from the Personality of Godhead is actually a religious person. Others are described as pretenders, for there are many activities going on throughout the world in the name of religion which are not actually religious. For one who executes the order of the Supreme Personality of Godhead, however, there is only good fortune throughout the world.

4.20.34

maitreya uvāca
iti vainyasya rājarṣeḥ
pratinandyārthavad vacaḥ
pūjito 'nugṛhītvainaṁ
gantuṁ cakre 'cyuto matim

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *vainyasya*—of the son of King Vena (Pṛthu Mahārāja); *rāja-ṛṣeḥ*—of the saintly King; *pratinandya*—appreciating; *artha-vat vacaḥ*—the prayers, which were full of meaning; *pūjitaḥ*—being worshiped; *anugṛhītvā*—sufficiently benedicting; *enam*—King Pṛthu; *gantum*—to go from that place; *cakre*—made up; *acyutaḥ*—the infallible Lord; *matim*—His mind.

TRANSLATION

The great saint Maitreya told Vidura: The Supreme Personality of Godhead amply appreciated the meaningful prayers of Mahārāja Pṛthu. Thus, after being properly worshiped by the King, the Lord benedicted him and decided to depart.

PURPORT

Most important in this verse are the words pratinandyārthavad vacaḥ, which indicate that the Lord appreciated the very meaningful prayers of the King. When a devotee prays to the Lord, it is not to ask for material benefits but to ask the Lord for His favor; he prays that he may be engaged in the service of the Lord's lotus feet birth after birth. Lord Caitanya therefore uses the words mama janmani janmani, which mean "birth after birth," because a devotee is not even interested in stopping the repetition of birth. The Lord and the devotee appear in this material world birth after birth, but such births are

transcendental. In the Fourth Chapter of Bhagavad-gītā the Lord informed Arjuna that both He and Arjuna had undergone many, many births previously, but the Lord remembered everything about them whereas Arjuna had forgotten. The Lord and His confidential devotees appear many times to fulfill the Lord's mission, but since such births are transcendental, they are not accompanied by the miserable conditions of material birth, and they are therefore called divya, transcendental.

One must understand the transcendental birth of the Lord and the devotee. The purpose of the Lord's taking birth is to establish devotional service, which is the perfect system of religion, and the purpose of the birth of a devotee is to broadcast the same system of religion, or the bhakti cult, all over the world. Pṛthu Mahārāja was an incarnation of the power of the Lord to spread the bhakti cult, and the Lord blessed him to remain fixed in his position. Thus when the King refused to accept any material benediction, the Lord appreciated that refusal very much. Another significant word in this verse is acyuta, which means "infallible." Although the Lord appears in this material world, He is never to be considered one of the conditioned souls, who are all fallible. When the Lord appears, He remains in His spiritual position, uncontaminated by the modes of material nature, and therefore in Bhagavad-gītā the Lord expresses the quality of His appearance as ātma-māyayā, "performed by internal potency." The Lord, being infallible, is not forced by material nature to take birth in this material world. He appears

in order to reestablish the perfect order of religious principles and to vanquish the demoniac influence in human society.

4.20.35-36

devarṣi-pitṛ-gandharva-
siddha-cāraṇa-pannagāḥ
kinnarāpsaraso martyāḥ
khagā bhūtāny anekaśaḥ

yajñeśvara-dhiyā rājñā
vāg-vittāñjali-bhaktitaḥ
sabhājitā yayuḥ sarve
vaikuṇṭhānugatās tataḥ

SYNONYMS

deva—the demigods; *ṛṣi*—the great sages; *pitṛ*—inhabitants of Pitṛloka; *gandharva*—inhabitants of Gandharvaloka; *siddha*—inhabitants of Siddhaloka; *cāraṇa*—inhabitants of Cāraṇaloka; *pannagāḥ*—inhabitants of the planets where serpents live; *kinnara*—inhabitants of the Kinnara planets; *apsarasaḥ*—inhabitants of Apsaroloka; *martyāḥ*—inhabitants of the earthly planets; *khagāḥ*—birds; *bhūtāni*—other living entities; *anekaśaḥ*—many; *yajña-īśvara-dhiyā*—with the perfect intelligence of thinking as part and parcel of the Supreme Lord; *rājñā*—by the King; *vāk*—with sweet words; *vitta*—wealth; *añjali*—with folded hands; *bhaktitaḥ*—in a spirit of devotional service; *sabhājitāḥ*—being properly worshiped;

yayuḥ—went; *sarve*—all; *vaikuṇṭha*—of the Supreme Personality of Godhead, Viṣṇu; *anugatāḥ*—followers; *tataḥ*—from that place.

TRANSLATION

King Pṛthu worshiped the demigods, the great sages, the inhabitants of Pitṛloka, the inhabitants of Gandharvaloka and those of Siddhaloka, Cāraṇaloka, Pannagaloka, Kinnaraloka, Apsaroloka, the earthly planets and the planets of the birds. He also worshiped many other living entities who presented themselves in the sacrificial arena. With folded hands he worshiped all these, as well as the Supreme Personality of Godhead and the personal associates of the Lord, by offering sweet words and as much wealth as possible. After this function, they all went back to their respective abodes, following in the footsteps of Lord Viṣṇu.

PURPORT

In modern so-called scientific society the idea is very prevalent that there is no life on other planets but that only on this earth do living entities with intelligence and scientific knowledge exist. The Vedic literatures, however, do not accept this foolish theory. The followers of Vedic wisdom are fully aware of various planets inhabited by varieties of living entities such as the demigods, the sages, the Pitās, the Gandharvas, the Pannagas, the Kinnaras, the Cāraṇas, the Siddhas and the Apsarās. The Vedas give information that in all planets—not only within this material sky

but also in the spiritual sky—there are varieties of living entities. Although all these living entities are of one spiritual nature, in quality the same as the Supreme Personality of Godhead, they have varieties of bodies due to the embodiment of the spirit soul by the eight material elements, namely earth, water, fire, air, sky, mind, intelligence and false ego. In the spiritual world, however, there is no such distinction between the body and the embodied. In the material world, distinctive features are manifested in different types of bodies in the various planets. We have full information from the Vedic literature that in each and every planet, both material and spiritual, there are living entities of varied intelligence. The earth is one of the planets of the Bhūrloka planetary system. There are six planetary systems above Bhūrloka and seven planetary systems below it. Therefore the entire universe is known as caturdaśa-bhuvana, indicating that it has fourteen different planetary systems. Beyond the planetary systems in the material sky, there is another sky, which is known as paravyoma, or the spiritual sky, where there are spiritual planets. The inhabitants of those planets engage in varieties of loving service unto the Supreme Personality of Godhead, which include different rasas or relationships known as dāsya-rasa, sakhya-rasa, vātsalya-rasa, mādhurya-rasa and, above all, parakīya-rasa. This parakīya-rasa, or paramour love, is prevalent in Kṛṣṇaloka, where Lord Kṛṣṇa lives. This planet is also called Goloka Vṛndāvana, and although Lord Kṛṣṇa lives there perpetually, He also expands Himself in millions and trillions of forms. In one of such forms He appears on this material planet in a particular place known as Vṛndāvana-

dhāma, where He displays His original pastimes of Goloka Vṛndāvana-dhāma in the spiritual sky in order to attract the conditioned souls back home, back to Godhead.

4.20.37

> *bhagavān api rājarṣeḥ*
> *sopādhyāyasya cācyutaḥ*
> *harann iva mano 'muṣya*
> *sva-dhāma pratyapadyata*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *api*—also; *rāja-ṛṣeḥ*—of the saintly King; *sa-upādhyāyasya*—along with all the priests; *ca*—also; *acyutaḥ*—the infallible Lord; *haran*—captivating; *iva*—indeed; *manaḥ*—the mind; *amuṣya*—of him; *sva-dhāma*—to His abode; *pratyapadyata*—returned.

TRANSLATION

The infallible Supreme Personality of Godhead, having captivated the minds of the King and the priests who were present, returned to His abode in the spiritual sky.

PURPORT

Because the Supreme Personality of Godhead is all-spiritual, He can descend from the spiritual sky without changing His body, and thus He is known as acyuta, or infallible. When a living

entity falls down to the material world, however, he has to accept a material body, and therefore, in his material embodiment, he cannot be called acyuta. Because he falls down from his real engagement in the service of the Lord, the living entity gets a material body to suffer or try to enjoy in the miserable material conditions of life. Therefore the fallen living entity is cyuta, whereas the Lord is called acyuta. The Lord was attractive for everyone—not only the King but also the priestly order, who were very much addicted to the performance of Vedic rituals. Because the Lord is all-attractive, He is called Kṛṣṇa, or "one who attracts everyone." As will be explained in the next verse, the Lord appeared in the sacrificial arena of Mahārāja Pṛthu as Kṣīrodakaśāyī Viṣṇu, who is a plenary expansion of Lord Kṛṣṇa. He is the second incarnation from Kāraṇodakaśāyī Viṣṇu, who is the origin of material creation and who expands as Garbhodakaśāyī Viṣṇu, who then enters into each and every universe. Kṣīrodakaśāyī Viṣṇu is one of the puruṣas who control the material modes of nature.

4.20.38

adṛṣṭāya namaskṛtya
nṛpaḥ sandarśitātmane
avyaktāya ca devānāṁ
devāya sva-puraṁ yayau

SYNONYMS

adṛṣṭāya—unto one who is beyond the purview of material vision; *namaḥ-kṛtya*—offering obeisances; *nṛpaḥ*—the King; *sandarśita*—revealed; *ātmane*—unto the Supreme Soul; *avyaktāya*—who is beyond the manifestation of the material world; *ca*—also; *devānām*—of the demigods; *devāya*—unto the Supreme Lord; *sva-puram*—to his own house; *yayau*—returned.

TRANSLATION

King Pṛthu then offered his respectful obeisances unto the Supreme Personality of Godhead, who is the Supreme Lord of all demigods. Although not an object of material vision, the Lord revealed Himself to the sight of Mahārāja Pṛthu. After offering obeisances to the Lord, the King returned to his home.

PURPORT

The Supreme Lord is not visible to material eyes, but when the material senses are inclined to the transcendental loving service of the Lord and are thus purified, the Lord reveals Himself to the vision of the devotee. Avyakta means "unmanifested." Although the material world is the creation of the Supreme Personality of Godhead, He is unmanifested to material eyes. Mahārāja Pṛthu, however, developed spiritual eyes by his pure devotional service. Here, therefore, the Lord is described as sandarśitātmā, for He reveals Himself to the vision of the devotee, although He is not visible to ordinary eyes.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu."

SB 4.21: Instructions by Mahārāja Pṛthu

21. Instructions by Mahārāja Pṛthu

Chapter 21

4.21.1

maitreya uvāca
mauktikaiḥ kusuma-sragbhir
dukūlaiḥ svarṇa-toraṇaiḥ
mahā-surabhibhir dhūpair
maṇḍitaṁ tatra tatra vai

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *mauktikaiḥ*—with pearls; *kusuma*—of flowers; *sragbhiḥ*—with garlands; *dukūlaiḥ*—cloth; *svarṇa*—golden; *toraṇaiḥ*—by gates; *mahā-surabhibhiḥ*—highly perfumed; *dhūpaiḥ*—by incense; *maṇḍitam*—decorated; *tatra tatra*—here and there; *vai*—certainly.

TRANSLATION

The great sage Maitreya told Vidura: When the King entered his city, it was very beautifully decorated to receive him with pearls, flower garlands, beautiful cloth and golden gates, and the entire city was perfumed with highly fragrant incense.

PURPORT

Real opulence is supplied by natural gifts such as gold, silver, pearls, valuable stones, fresh flowers, trees and silken cloth. Thus the Vedic civilization recommends opulence and decoration with these natural gifts of the Supreme Personality of Godhead. Such opulence immediately changes the condition of the mind, and the entire atmosphere becomes spiritualized. King Pṛthu's capital was decorated with such highly opulent decorations.

4.21.2

candanāguru-toyārdra-
rathyā-catvara-mārgavat
puṣpākṣata-phalais tokmair
lājair arcirbhir arcitam

SYNONYMS

candana—sandalwood; *aguru*—a kind of fragrant herb; *toya*—the water of; *ārdra*—sprinkled with; *rathyā*—a path for driving a chariot; *catvara*—small parks; *mārgavat*—lanes; *puṣpa*—flowers; *akṣata*—unbroken; *phalaiḥ*—by the fruits; *tokmaiḥ*—minerals; *lājaiḥ*—wetted grains; *arcirbhiḥ*—by lamps; *arcitam*—decorated.

TRANSLATION

Fragrant water distilled from sandalwood and aguru herb was sprinkled everywhere on the lanes, roads and

small parks throughout the city, and everywhere were decorations of unbroken fruits, flowers, wetted grains, varied minerals, and lamps, all presented as auspicious paraphernalia.

4.21.3

savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiḥ pariṣkṛtam
taru-pallava-mālābhiḥ
sarvataḥ samalaṅkṛtam

SYNONYMS

sa-vṛndaiḥ—along with fruits and flowers; *kadalī-stambhaiḥ*—by the pillars of banana trees; *pūga-potaiḥ*—by collections of young animals and by processions of elephants; *pariṣkṛtam*—very nicely cleansed; *taru*—young plants; *pallava*—new leaves of mango trees; *mālābhiḥ*—by garlands; *sarvataḥ*—everywhere; *samalaṅkṛtam*—nicely decorated.

TRANSLATION

At the street crossings there were bunches of fruits and flowers, as well as pillars of banana trees and betel nut branches. All these combined decorations everywhere looked very attractive.

4.21.4

prajās taṁ dīpa-balibhiḥ
sambhṛtāśeṣa-maṅgalaiḥ
abhīyur mṛṣṭa-kanyāś ca
mṛṣṭa-kuṇḍala-maṇḍitāḥ

SYNONYMS

prajāḥ—citizens; *tam*—to him; *dīpa-balibhiḥ*—with lamps; *sambhṛta*—equipped with; *aśeṣa*—unlimited; *maṅgalaiḥ*—auspicious articles; *abhīyuḥ*—came forward to welcome; *mṛṣṭa*—with beautiful bodily luster; *kanyāḥ ca*—and unmarried girls; *mṛṣṭa*—colliding with; *kuṇḍala*—earrings; *maṇḍitāḥ*—being bedecked with.

TRANSLATION

As the King entered the gate of the city, all the citizens received him with many auspicious articles like lamps, flowers and yogurt. The King was also received by many beautiful unmarried girls whose bodies were bedecked with various ornaments, especially with earrings which collided with one another.

PURPORT

Offerings of natural products such as betel nuts, bananas, newly grown wheat, paddy, yogurt and vermillion, carried by the

citizens and scattered throughout the city, are all auspicious paraphernalia, according to Vedic civilization, for receiving a prominent guest like a bridegroom, king or spiritual master. Similarly, a welcome offered by unmarried girls who are internally and externally clean and are dressed in nice garments and ornaments is also auspicious. Kumārī, or unmarried girls untouched by the hand of any member of the opposite sex, are auspicious members of society. Even today in Hindu society the most conservative families do not allow unmarried girls to go out freely or mix with boys. They are very carefully protected by their parents while unmarried; after marriage they are protected by their young husbands, and when elderly they are protected by their children. When thus protected, women as a class remain an always auspicious source of energy to man.

4.21.5

śaṅkha-dundubhi-ghoṣeṇa
brahma-ghoṣeṇa cartvijām
viveśa bhavanaṁ vīraḥ
stūyamāno gata-smayaḥ

SYNONYMS

śaṅkha—conchshells; *dundubhi*—kettledrums; *ghoṣeṇa*—by the sound of; *brahma*—Vedic; *ghoṣeṇa*—chanting; *ca*—also; *ṛtvijām*—of the priests; *viveśa*—entered; *bhavanam*—the palace; *vīraḥ*—the King; *stūyamānaḥ*—being worshiped; *gata-smayaḥ*—without pride.

TRANSLATION

When the King entered the palace, conchshells and kettledrums were sounded, priests chanted Vedic mantras, and professional reciters offered different prayers. But in spite of all this ceremony to welcome him, the King was not the least bit affected.

PURPORT

The reception given to the King was full of opulence, yet he did not become proud. It is said, therefore, that great personalities of power and opulence never become proud, and the example is given that a tree which is full of fruits and flowers does not stand erect in pride but instead bends downwards to show submissiveness. This is a sign of the wonderful character of great personalities.

4.21.6

pūjitaḥ pūjayām āsa
tatra tatra mahā-yaśāḥ
paurāñ jānapadāṁs tāṁs tān
prītaḥ priya-vara-pradaḥ

SYNONYMS

pūjitaḥ—being worshiped; *pūjayām āsa*—offered worship; *tatra tatra*—here and there; *mahā-yaśāḥ*—with a background of great

activities; *paurān*—the noble men of the city; *jāna-padān*—common citizens; *tān tān*—in that way; *prītaḥ*—being satisfied; *priya-vara-pradaḥ*—was ready to offer them all benediction.

TRANSLATION

Both the important citizens and the common citizens welcomed the King very heartily, and he also benedicted them with their desired blessings.

PURPORT

A responsible king was always approachable by his citizens. Generally the citizens, great and common, all had an aspiration to see the king and take benediction from him. The king knew this, and therefore whenever he met the citizens he immediately fulfilled their desires or mitigated their grievances. In such dealings, a responsible monarchy is better than a so-called democratic government in which no one is responsible to mitigate the grievances of the citizens, who are unable to personally meet the supreme executive head. In a responsible monarchy the citizens had no grievances against the government, and even if they did, they could approach the king directly for immediate satisfaction.

4.21.7

sa evam ādīny anavadya-ceṣṭitaḥ
karmāṇi bhūyāṁsi mahān mahattamaḥ

kurvan śaśāsāvani-maṇḍalaṁ yaśaḥ
sphītaṁ nidhāyāruruhe paraṁ padam

SYNONYMS

saḥ—King Pṛthu; *evam*—thus; *ādīni*—from the very beginning; *anavadya*—magnanimous; *ceṣṭitaḥ*—performing various works; *karmāṇi*—work; *bhūyāṁsi*—repeatedly; *mahān*—great; *mahat-tamaḥ*—greater than the greatest; *kurvan*—performing; *śaśāsa*—ruled; *avani-maṇḍalam*—the surface of the earth; *yaśaḥ*—reputation; *sphītam*—widespread; *nidhāya*—achieving; *āruruhe*—was elevated; *param padam*—to the lotus feet of the Supreme Lord.

TRANSLATION

King Pṛthu was greater than the greatest soul and was therefore worshipable by everyone. He performed many glorious activities in ruling over the surface of the world and was always magnanimous. After achieving such great success and a reputation which spread throughout the universe, he at last obtained the lotus feet of the Supreme Personality of Godhead.

PURPORT

A responsible king or chief executive has many responsible duties to attend to in ruling over the citizens. The most important duty of the monarch or the government is to perform various sacrifices as enjoined in the Vedic literatures. The next duty of the king is to see that every citizen executes the

prescribed duties for his particular community. It is the king's duty to see that everyone perfectly executes the duties prescribed for the varṇa and āśrama divisions of society. Besides that, as exemplified by King Pṛthu, he must develop the earth for the greatest possible production of food grains.

There are different types of great personalities—some are positive great personalities, some comparative and some superlative—but King Pṛthu exceeded all of them. He is therefore described here as mahattamaḥ, "greater than the greatest." Mahārāja Pṛthu was a kṣatriya, and he discharged his kṣatriya duties perfectly. Similarly, brāhmaṇas, vaiśyas and śūdras can discharge their respective duties perfectly and thus at the ultimate end of life be promoted to the transcendental world, which is called paraṁ padam. Paraṁ padam, or the Vaikuṇṭha planets, can be achieved only by devotional service. The impersonal Brahman region is also called paraṁ padam, but unless one is attached to the Personality of Godhead one must again fall down to the material world from the impersonal paraṁ padam situation. It is said, therefore, āruhya kṛcchreṇa paraṁ padaṁ tataḥ: the impersonalists endeavor very strenuously to achieve the paraṁ padam or impersonal brahmajyoti, but unfortunately, being bereft of a relationship with the Supreme Personality of Godhead, they come down again to the material world. If one flies in outer space, he can go very high up, but unless he reaches a planet he must come down again to earth. Similarly, because the impersonalists who reach the paraṁ padam of the impersonal brahmajyoti do not enter into the

Vaikuṇṭha planets, they come down again to this material world and are given shelter in one of the material planets. Although they may attain Brahmaloka, or Satyaloka, all such planets are situated in the material world.

4.21.8

sūta uvāca
tad ādi-rājasya yaśo vijṛmbhitaṁ
guṇair aśeṣair guṇavat-sabhājitam
kṣattā mahā-bhāgavataḥ sadaspate
kauṣāraviṁ prāha gṛṇantam arcayan

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *tat*—that; *ādi-rājasya*—of the original king; *yaśaḥ*—reputation; *vijṛmbhitam*—highly qualified; *guṇaiḥ*—by qualities; *aśeṣaiḥ*—unlimited; *guṇa-vat*—fittingly; *sabhājitam*—being praised; *kṣattā*—Vidura; *mahā-bhāgavataḥ*—the great saintly devotee; *sadaḥ-pate*—leader of the great sages; *kauṣāravim*—unto Maitreya; *prāha*—said; *gṛṇantam*—while talking; *arcayan*—offering all respectful obeisances.

TRANSLATION

Sūta Gosvāmī continued: O Śaunaka, leader of the great sages, after hearing Maitreya speak about the various activities of King Pṛthu, the original king, who was fully qualified, glorified and widely praised all over the

world, Vidura, the great devotee, very submissively worshiped Maitreya Ṛṣi and asked him the following question.

4.21.9

vidura uvāca
so 'bhiṣiktaḥ pṛthur viprair
labdhāśeṣa-surārhaṇaḥ
bibhrat sa vaiṣṇavaṁ tejo
bāhvor yābhyāṁ dudoha gām

SYNONYMS

viduraḥ uvāca—Vidura said; *saḥ*—he (King Pṛthu); *abhiṣiktaḥ*—when enthroned; *pṛthuḥ*—King Pṛthu; *vipraiḥ*—by the great sages and *brāhmaṇas*; *labdha*—achieved; *aśeṣa*—innumerable; *sura-arhaṇaḥ*—presentations by the demigods; *bibhrat*—expanding; *saḥ*—he; *vaiṣṇavam*—who has received through Lord Viṣṇu; *tejaḥ*—strength; *bāhvoḥ*—arms; *yābhyām*—by which; *dudoha*—exploited; *gām*—the earth.

TRANSLATION

Vidura said: My dear brāhmaṇa Maitreya, it is very enlightening to understand that King Pṛthu was enthroned by the great sages and brāhmaṇas. All the demigods presented him with innumerable gifts, and he also expanded his influence upon personally receiving

strength from Lord Viṣṇu. Thus he greatly developed the earth.

PURPORT

Because Pṛthu Mahārāja was an empowered incarnation of Lord Viṣṇu and was naturally a great Vaiṣṇava devotee of the Lord, all the demigods were pleased with him and presented different gifts to help him in exercising his royal power, and the great sages and saintly persons also joined in his coronation. Thus blessed by them, he ruled over the earth and exploited its resources for the greatest satisfaction of the people in general. This has already been explained in the previous chapters regarding the activities of King Pṛthu. As will be apparent from the next verse, every executive head of state should follow in the footsteps of Mahārāja Pṛthu in ruling over his kingdom. Regardless of whether the chief executive is a king or president, or whether the government is monarchical or democratic, this process is so perfect that if it is followed, everyone will become happy, and thus it will be very easy for all to execute devotional service to the Supreme Personality of Godhead.

4.21.10

> *ko nv asya kīrtiṁ na śṛṇoty abhijño*
> *yad-vikramocchiṣṭam aśeṣa-bhūpāḥ*
> *lokāḥ sa-pālā upajīvanti kāmam*
> *adyāpi tan me vada karma śuddham*

SYNONYMS

kaḥ—who; *nu*—but; *asya*—King Pṛthu; *kīrtim*—glorious activities; *na śṛṇoti*—does not hear; *abhijñaḥ*—intelligent; *yat*—his; *vikrama*—chivalry; *ucchiṣṭam*—remnants; *aśeṣa*—innumerable; *bhūpāḥ*—kings; *lokāḥ*—planets; *sa-pālāḥ*—with their demigods; *upajīvanti*—execute livelihood; *kāmam*—desired objects; *adya api*—up to that; *tat*—that; *me*—unto me; *vada*—please speak; *karma*—activities; *śuddham*—auspicious.

TRANSLATION

Pṛthu Mahārāja was so great in his activities and magnanimous in his method of ruling that all the kings and demigods on the various planets still follow in his footsteps. Who is there who will not try to hear about his glorious activities? I wish to hear more and more about Pṛthu Mahārāja because his activities are so pious and auspicious.

PURPORT

Saint Vidura's purpose in hearing about Pṛthu Mahārāja over and over again was to set an example for ordinary kings and executive heads, who should all be inclined to hear repeatedly about Pṛthu Mahārāja's activities in order to also be able to rule over their kingdoms or states very faithfully for the peace and prosperity of the people in general. Unfortunately, at the present moment no one cares to hear about Pṛthu Mahārāja or to follow in his footsteps; therefore no nation in the world is either happy

or progressive in spiritual understanding, although that is the sole aim and objective of human life.

4.21.11

maitreya uvāca
gaṅgā-yamunayor nadyor
antarā kṣetram āvasan
ārabdhān eva bubhuje
bhogān puṇya-jihāsayā

SYNONYMS

maitreyaḥ uvāca—the great saint Maitreya said; *gaṅgā*—the River Ganges; *yamunayoḥ*—of the River Yamunā; *nadyoḥ*—of the two rivers; *antarā*—between; *kṣetram*—the land; *āvasan*—living there; *ārabdhān*—destined; *eva*—like; *bubhuje*—enjoyed; *bhogān*—fortunes; *puṇya*—pious activities; *jihāsayā*—for the purpose of diminishing.

TRANSLATION

The great saintly sage Maitreya told Vidura: My dear Vidura, King Pṛthu lived in the tract of land between the two great rivers Ganges and Yamunā. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.

PURPORT

The terms "pious" and "impious" are applicable only in reference to the activities of an ordinary living being. But Mahārāja Pṛthu was a directly empowered incarnation of Lord Viṣṇu; therefore he was not subject to the reactions of pious or impious activities. As we have already explained previously, when a living being is specifically empowered by the Supreme Lord to act for a particular purpose, he is called a śaktyāveśa-avatāra. Pṛthu Mahārāja was not only a śaktyāveśa-avatāra but also a great devotee. A devotee is not subjected to the reactions resulting from past deeds. In the Brahma-saṁhitā it is said, karmāṇi nirdahati kintu ca bhakti-bhājām: for devotees the results of past pious and impious activities are nullified by the Supreme Personality of Godhead. The words ārabdhān eva mean "as if achieved by past deeds," but in the case of Pṛthu Mahārāja there was no question of reaction to past deeds, and thus the word eva is used here to indicate comparison to ordinary persons. In Bhagavad-gītā the Lord says, avajānanti māṁ mūḍhāḥ. This means that sometimes people misunderstand an incarnation of the Supreme Personality of Godhead to be an ordinary man. The Supreme Godhead, His incarnations or His devotees may pose themselves as ordinary men, but they are never to be considered as such. Nor should an ordinary man not supported by authorized statements of the śāstras and ācāryas be accepted as an incarnation or devotee. By the evidence of śāstra, Sanātana Gosvāmī detected Lord Caitanya Mahāprabhu to be a direct incarnation of Kṛṣṇa, the Supreme Personality of Godhead,

although Lord Caitanya never disclosed the fact. It is therefore generally recommended that the ācārya or guru should not be accepted as an ordinary man.

4.21.12

sarvatrāskhalitādeśaḥ
sapta-dvīpaika-daṇḍa-dhṛk
anyatra brāhmaṇa-kulād
anyatrācyuta-gotrataḥ

SYNONYMS

sarvatra—everywhere; *askhalita*—irrevocable; *ādeśaḥ*—order; *sapta-dvīpa*—seven islands; *eka*—one; *daṇḍa-dhṛk*—the ruler who holds the scepter; *anyatra*—except; *brāhmaṇa-kulāt*—*brāhmaṇas* and saintly persons; *anyatra*—except; *acyuta-gotrataḥ*—descendants of the Supreme Personality of Godhead (Vaiṣṇavas).

TRANSLATION

Mahārāja Pṛthu was an unrivaled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brāhmaṇas and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

PURPORT

Sapta-dvīpa refers to the seven great islands or continents on the surface of the globe: (1) Asia, (2) Europe, (3) Africa, (4) North America, (5) South America, (6) Australia and (7) Oceania. In the modern age people are under the impression that during the Vedic period or the prehistoric ages America and many other parts of the world had not been discovered, but that is not a fact. Pṛthu Mahārāja ruled over the world many thousands of years before the so-called prehistoric age, and it is clearly mentioned here that in those days not only were all the different parts of the world known, but they were ruled by one king, Mahārāja Pṛthu. The country where Pṛthu Mahārāja resided must have been India because it is stated in the eleventh verse of this chapter that he lived in the tract of land called Brahmāvarta, which consists of what is known in the modern age as portions of Punjab and northern India. It is clear that the kings of India once ruled all the world and that their culture was Vedic.

The word askhalita indicates that orders by the king could not be disobeyed by anyone in the entire world. Such orders, however, were never issued to control saintly persons or the descendants of the Supreme Personality of Godhead, Viṣṇu. The Supreme Lord is known as acyuta, and Lord Kṛṣṇa is addressed as such by Arjuna in Bhagavad-gītā (senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta). Acyuta refers to one who does not fall because He is never influenced by the modes of material nature. When a living entity falls down to the material world from his original position, he becomes cyuta, which means that

he forgets his relationship with acyuta. Actually every living entity is a part and parcel or a son of the Supreme Personality of Godhead. When influenced by the modes of material nature, a living entity forgets this relationship and thinks in terms of different species of life; but when he again comes to his original consciousness, he does not observe such bodily designations. This is indicated in Bhagavad-gītā by the words paṇḍitāḥ sama-darśinaḥ(Bg. 5.18).

Material designations create differentiation in terms of caste, color, creed, nationality, etc. Different gotras or family designations are distinctions in terms of the material body, but when one comes to Kṛṣṇa consciousness he immediately becomes transcendental to all considerations of caste, creed, color and nationality.

Pṛthu Mahārāja had no control over the brāhmaṇa-kula, which refers to the learned scholars in Vedic knowledge, nor over the Vaiṣṇavas, who are above the considerations of Vedic knowledge. It is therefore said:

arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhir viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ

"One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic

succession as an ordinary man, who thinks the Vaiṣṇava in the acyuta-gotra to belong to a certain caste or creed, or who thinks of caraṇāmṛta or Ganges water as ordinary water, is taken to be a resident of hell." (Padma Purāṇa)

From the facts presented in this verse, it appears that people in general should be controlled by a king until they come to the platform of Vaiṣṇavas and brāhmaṇas, who are not under the control of anyone. Brāhmaṇa refers to one who knows Brahman, or the impersonal feature of the Absolute Truth, and a Vaiṣṇava is one who serves the Supreme Personality of Godhead.

4.21.13

ekadāsīn mahā-satra-
dīkṣā tatra divaukasām
samājo brahmarṣīṇāṁ ca
rājarṣīṇāṁ ca sattama

SYNONYMS

ekadā—once upon a time; *āsīt*—took a vow; *mahā-satra*—great sacrifice; *dīkṣā*—initiation; *tatra*—in that function; *diva-okasām*—of the demigods; *samājaḥ*—assembly; *brahma-ṛṣīṇām*—of great saintly *brāhmaṇas*; *ca*—also; *rāja-ṛṣīṇām*—of great saintly kings; *ca*—also; *sat-tama*—the greatest of devotees.

TRANSLATION

Once upon a time King Pṛthu initiated the performance of a very great sacrifice in which great saintly sages, brāhmaṇas, demigods from higher planetary systems and great saintly kings known as rājarṣis all assembled together.

PURPORT

In this verse the most significant point is that although King Pṛthu's residential quarters were in India, between the rivers Ganges and Yamunā, the demigods also participated in the great sacrifice he performed. This indicates that formerly the demigods used to come to this planet. Similarly, great personalities like Arjuna, Yudhiṣṭhira and many others used to visit higher planetary systems. Thus there was interplanetary communication via suitable airplanes and space vehicles.

4.21.14

tasminn arhatsu sarveṣu
sv-arciteṣu yathārhataḥ
utthitaḥ sadaso madhye
tārāṇām uḍurāḍ iva

SYNONYMS

tasmin—in that great meeting; *arhatsu*—of all those who are worshipable; *sarveṣu*—all of them; *su-arciteṣu*—being worshiped according to their respective positions; *yathā-arhataḥ*—as they deserved; *utthitaḥ*—stood up; *sadasaḥ*—amongst the assembly members; *madhye*—within the midst; *tārāṇām*—of the stars; *uḍu-rāṭ*—the moon; *iva*—like.

TRANSLATION

In that great assembly, Mahārāja Pṛthu first of all worshiped all the respectable visitors according to their respective positions. After this, he stood up in the midst of the assembly, and it appeared that the full moon had arisen amongst the stars.

PURPORT

According to the Vedic system, the reception of great, exalted personalities, as arranged by Pṛthu Mahārāja in that great sacrificial arena, is very important. The first procedure in receiving guests is to wash their feet, and it is learned from Vedic literature that one time when Mahārāja Yudhiṣṭhira performed a rājasūya-yajña, Kṛṣṇa took charge of washing the feet of the visitors. Similarly, Mahārāja Pṛthu also arranged for the proper reception of the demigods, the saintly sages, the brāhmaṇas and the great kings.

4.21.15

prāṁśuḥ pīnāyata-bhujo
gauraḥ kañjāruṇekṣaṇaḥ
sunāsaḥ sumukhaḥ saumyaḥ
pīnāṁsaḥ sudvija-smitaḥ

SYNONYMS

prāṁśuḥ—very tall; *pīna-āyata*—full and broad; *bhujaḥ*—arms; *gauraḥ*—fair-complexioned; *kañja*—lotuslike; *aruṇa-īkṣaṇaḥ*—with bright eyes resembling a morning sunrise; *su-nāsaḥ*—straight nose; *su-mukhaḥ*—with a beautiful face; *saumyaḥ*—of a grave bodily stature; *pīna-aṁsaḥ*—shoulders raised; *su*—beautiful; *dvija*—teeth; *smitaḥ*—smiling.

TRANSLATION

King Pṛthu's body was tall and sturdy, and his complexion was fair. His arms were full and broad and his eyes as bright as the rising sun. His nose was straight, his face very beautiful and his personality grave. His teeth were set beautifully in his smiling face.

PURPORT

Amongst the four social orders (brāhmaṇas, kṣatriyas, vaiśyas and śūdras), the kṣatriyas, both men and women, are generally very beautiful. As will be apparent from the following verses, it is

to be concluded that not only were Mahārāja Pṛthu's bodily features attractive, as described here, but he had specific all-auspicious signs in his bodily construction.

As it is said, "The face is the index of the mind." One's mental constitution is exhibited by his facial features. The bodily features of a particular person are exhibited in accordance with his past deeds, for according to one's past deeds, his next bodily features—whether in human society, animal society or demigod society—are determined. This is proof of the transmigration of the soul through different types of bodies.

4.21.16

vyūḍha-vakṣā bṛhac-chroṇir
vali-valgu-dalodaraḥ
āvarta-nābhir ojasvī
kāñcanorur udagra-pāt

SYNONYMS

vyūḍha—broad; *vakṣāḥ*—chest; *bṛhat-śroṇiḥ*—thick waist; *vali*—wrinkles; *valgu*—very beautiful; *dala*—like a leaf of a banyan tree; *udaraḥ*—abdomen; *āvarta*—coiled; *nābhiḥ*—navel; *ojasvī*—lustrous; *kāñcana*—golden; *uruḥ*—thighs; *udagra-pāt*—arched instep.

TRANSLATION

The chest of Mahārāja Pṛthu was very broad, his waist was very thick, and his abdomen, wrinkled by lines of skin, resembled in construction a banyan tree. His navel was coiled and deep, his thighs were of a golden hue, and his instep was arched.

4.21.17

sūkṣma-vakrāsita-snigdha-
mūrdhajaḥ kambu-kandharaḥ
mahā-dhane dukūlāgrye
paridhāyopavīya ca

SYNONYMS

sūkṣma—very fine; *vakra*—curly; *asita*—black; *snigdha*—slick; *mūrdhajaḥ*—hair on the head; *kambu*—like a conch; *kandharaḥ*—neck; *mahā-dhane*—very valuable; *dukūla-agrye*—dressed with a *dhotī*; *paridhāya*—on the upper portion of the body; *upavīya*—placed like a sacred thread; *ca*—also.

TRANSLATION

The black, slick hair on his head was very fine and curly, and his neck, like a conchshell, was decorated with auspicious lines. He wore a very valuable dhoti,

and there was a nice wrapper on the upper part of his body.

4.21.18

vyañjitāśeṣa-gātra-śrīr
niyame nyasta-bhūṣaṇaḥ
kṛṣṇājina-dharaḥ śrīmān
kuśa-pāṇiḥ kṛtocitaḥ

SYNONYMS

vyañjita—indicating; *aśeṣa*—innumerable; *gātra*—bodily; *śrīḥ*—beauty; *niyame*—regulated; *nyasta*—given up; *bhūṣaṇaḥ*—garments; *kṛṣṇa*—black; *ajina*—skin; *dharaḥ*—putting on; *śrīmān*—beautiful; *kuśa-pāṇiḥ*—having *kuśa* grass on the fingers; *kṛta*—performed; *ucitaḥ*—as it is required.

TRANSLATION

As Mahārāja Pṛthu was being initiated to perform the sacrifice, he had to leave aside his valuable dress, and therefore his natural bodily beauty was visible. It was very pleasing to see him put on a black deerskin and wear a ring of kuśa grass on his finger, for this increased the natural beauty of his body. It appears that Mahārāja Pṛthu observed all the regulative principles before he performed the sacrifice.

4.21.19

śiśira-snigdha-tārākṣaḥ
samaikṣata samantataḥ
ūcivān idam urvīśaḥ
sadaḥ saṁharṣayann iva

SYNONYMS

śiśira—dew; *snigdha*—wet; *tārā*—stars; *akṣaḥ*—eyes; *samaikṣata*—glanced over; *samantataḥ*—all around; *ūcivān*—began to speak; *idam*—this; *urvīśaḥ*—highly elevated; *sadaḥ*—amongst the members of the assembly; *saṁharṣayan*—enhancing their pleasure; *iva*—like.

TRANSLATION

Just to encourage the members of the assembly and to enhance their pleasure, King Pṛthu glanced over them with eyes that seemed like stars in a sky wet with dew. He then spoke to them in a great voice.

4.21.20

cāru citra-padaṁ ślakṣṇaṁ
mṛṣṭaṁ gūḍham aviklavam
sarveṣām upakārārthaṁ
tadā anuvadann iva

SYNONYMS

cāru—beautiful; *citra-padam*—flowery; *ślakṣṇam*—very clear; *mṛṣṭam*—very great; *gūḍham*—meaningful; *aviklavam*—without any doubt; *sarveṣām*—for all; *upakāra-artham*—just to benefit them; *tadā*—at that time; *anuvadan*—began to repeat; *iva*—like.

TRANSLATION

Mahārāja Pṛthu's speech was very beautiful, full of metaphorical language, clearly understandable and very pleasing to hear. His words were all grave and certain. It appears that when he spoke, he expressed his personal realization of the Absolute Truth in order to benefit all who were present.

PURPORT

Mahārāja Pṛthu was beautiful in his external bodily features, and his speech was also very glorious in all respects. His words, which were nicely composed in highly metaphorical ornamental language, were pleasing to hear and were not only mellow but also very clearly understandable and without doubt or ambiguity.

4.21.21

rājovāca
sabhyāḥ śṛṇuta bhadraṁ vaḥ
sādhavo ya ihāgatāḥ

satsu jijñāsubhir dharmam
āvedyaṁ sva-manīṣitam

SYNONYMS

rājā uvāca—the King began to speak; *sabhyāḥ*—addressing the ladies and gentlemen; *śṛṇuta*—kindly hear; *bhadram*—good fortune; *vaḥ*—your; *sādhavaḥ*—all great souls; *ye*—who; *iha*—here; *āgatāḥ*—present; *satsu*—unto the noble men; *jijñāsubhiḥ*—one who is inquisitive; *dharmam*—religious principles; *āvedyam*—must be presented; *sva-manīṣitam*—concluded by someone.

TRANSLATION

King Pṛthu said: O gentle members of the assembly, may all good fortune be upon you! May all of you great souls who have come to attend this meeting kindly hear my prayer attentively. A person who is actually inquisitive must present his decision before an assembly of noble souls.

PURPORT

In this verse the word sādhavaḥ ("all great souls") is very significant. When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists. In any meeting there are different classes of men, and it is to be supposed, therefore, that because Pṛthu Mahārāja was very great, he must have had several enemies present in the assembly, although they could not express themselves. Mahārāja

Pṛthu, however, was concerned with persons who were gentle, and therefore he first addressed all the honest persons, not caring for the envious. He did not, however, present himself as a royal authority empowered to command everyone, because he wanted to present his statement in humble submission before the assembly of great sages and saintly persons. As a great king of the entire world, he could have given them orders, but he was so humble, meek and honest that he presented his statement for approval in order to clarify his mature decision. Everyone within this material world is conditioned by the modes of material nature and therefore has four defects. But although Pṛthu Mahārāja was above all these, still, like an ordinary conditioned soul, he presented his statements to the great souls, sages and saintly persons present there.

4.21.22

ahaṁ daṇḍa-dharo rājā
prajānām iha yojitaḥ
rakṣitā vṛttidaḥ sveṣu
setuṣu sthāpitā pṛthak

SYNONYMS

aham—I; *daṇḍa-dharaḥ*—carrier of the scepter; *rājā*—king; *prajānām*—of the citizens; *iha*—in this world; *yojitaḥ*—engaged; *rakṣitā*—protector; *vṛtti-daḥ*—employer; *sveṣu*—in their own;

setuṣu—respective social orders; *sthāpitā*—established; *pṛthak*—differently.

TRANSLATION

King Pṛthu continued: By the grace of the Supreme Lord I have been appointed the king of this planet, and I carry the scepter to rule the citizens, protect them from all danger and give them employment according to their respective positions in the social order established by Vedic injunction.

PURPORT

A king is supposed to be appointed by the Supreme Personality of Godhead to look after the interests of his particular planet. On every planet there is a predominating person, just as we now see that in every country there is a president. If one is president or king, it should be understood that this opportunity has been given to him by the Supreme Lord. According to the Vedic system, the king is considered a representative of Godhead and is offered respects by the citizens as God in the human form of life. Actually, according to Vedic information, the Supreme Lord maintains all living entities, and especially human beings, to elevate them to the highest perfection. After many, many births in lower species, when a living entity evolves to the human form of life and in particular to the civilized human form of life, his society must be divided into four gradations, as ordered by the Supreme Personality of Godhead in Bhagavad-gītā (cātur-

varṇyaṁ mayā sṛṣṭam, etc.). The four social orders—the brāhmaṇas, kṣatriyas, vaiśyas and śūdras—are natural divisions of human society, and, as declared by Pṛthu Mahārāja, every man in his respective social order must have proper employment for his livelihood. It is the duty of the king or the government to insure that the people observe the social order and that they are also employed in their respective occupational duties. In modern times, since the protection of the government or the king has been withdrawn, social order has practically collapsed. No one knows who is a brāhmaṇa, who is a kṣatriya, who is a vaiśya or who is a śūdra, and people claim to belong to a particular social order by birthright only. It is the duty of the government to reestablish social order in terms of occupational duties and the modes of material nature, for that will make the entire world population actually civilized. If it does not observe the institutional functions of the four social orders, human society is no better than animal society in which there is never tranquillity, peace and prosperity but only chaos and confusion. Mahārāja Pṛthu, as an ideal king, strictly observed the maintenance of the Vedic social order.

Prajāyate iti prajā. The word prajā refers to one who takes birth. Therefore Pṛthu Mahārāja guaranteed protection for prajānām—all living entities who took birth in his kingdom. Prajā refers not only to human beings but also to animals, trees and every other living entity. It is the duty of the king to give all living entities protection and food. The fools and rascals of modern society have no knowledge of the extent of the

responsibility of the government. Animals are also citizens of the land in which they happen to be born, and they also have the right to continue their existence at the cost of the Supreme Lord. The disturbance of the animal population by wholesale slaughter produces a catastrophic future reaction for the butcher, his land and his government.

4.21.23

tasya me tad-anuṣṭhānād
yān āhur brahma-vādinaḥ
lokāḥ syuḥ kāma-sandohā
yasya tuṣyati diṣṭa-dṛk

SYNONYMS

tasya—his; *me*—mine; *tat*—that; *anuṣṭhānāt*—by executing; *yān*—that which; *āhuḥ*—is spoken; *brahma-vādinaḥ*—by the experts in Vedic knowledge; *lokāḥ*—planets; *syuḥ*—become; *kāma-sandohāḥ*—fulfilling one's desirable objectives; *yasya*—whose; *tuṣyati*—becomes satisfied; *diṣṭa-dṛk*—the seer of all destiny.

TRANSLATION

Mahārāja Pṛthu said: I think that upon the execution of my duties as king, I shall be able to achieve the desirable objectives described by experts in Vedic knowledge. This destination is certainly achieved by the

pleasure of the Supreme Personality of Godhead, who is the seer of all destiny.

PURPORT

Mahārāja Pṛthu gives special stress to the word brahma-vādinaḥ ("by the experts in the Vedic knowledge"). Brahma refers to the Vedas, which are also known as śabda-brahma, or transcendental sound. Transcendental sound is not ordinary language, although it appears to be written in ordinary language. Evidence from the Vedic literature should be accepted as final authority. In the Vedic literature there is much information, and of course there is information about the execution of a king's duty. A responsible king who executes his appointed duty by giving proper protection to all living entities on his planet is promoted to the heavenly planetary system. This is also dependent upon the pleasure of the Supreme Lord. It is not that if one executes his duty properly he is automatically promoted, for promotion depends upon the satisfaction of the Supreme Personality of Godhead. It must ultimately be concluded that one can achieve the desired result of his activities upon satisfying the Supreme Lord. This is also confirmed in the Second Chapter, First Canto, of Śrīmad-Bhāgavatam:

ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam.

The perfection of one's execution of his appointed duties is the ultimate satisfaction of the Supreme Lord. The word kāma-

sandohāḥ means "achievement of the desired result." Everyone desires to achieve the ultimate goal of life, but in modern civilization the great scientists think that man's life has no plan. This gross ignorance is very dangerous and makes civilization very risky. People do not know the laws of nature, which are the rulings of the Supreme Personality of Godhead. Because they are atheists of the first order, they have no faith in the existence of God and His rulings and therefore do not know how nature is working. This gross ignorance of the mass of people, including even the so-called scientists and philosophers, makes life a risky situation in which human beings do not know whether they are making progress in life. According to Śrīmad-Bhāgavatam, they are simply progressing to the darkest region of material existence. Adānta-gobhir viśatāṁ tamisram (Bhāg. 7.5.30). The Kṛṣṇa consciousness movement has therefore been started to give philosophers, scientists and people in general the proper knowledge about the destiny of life. Everyone should take advantage of this movement and learn the real goal of life.

4.21.24

> *ya uddharet karaṁ rājā*
> *prajā dharmeṣv aśikṣayan*
> *prajānāṁ śamalaṁ bhuṅkte*
> *bhagaṁ ca svaṁ jahāti saḥ*

SYNONYMS

yaḥ—anyone (king or governor); *uddharet*—exact; *karam*—taxes; *rājā*—king; *prajāḥ*—the citizens; *dharmeṣu*—in executing their respective duties; *aśikṣayan*—without teaching them how to execute their respective duties; *prajānām*—of the citizens; *śamalam*—impious; *bhuṅkte*—enjoys; *bhagam*—fortune; *ca*—also; *svam*—own; *jahāti*—gives up; *saḥ*—that king.

TRANSLATION

Any king who does not teach his citizens about their respective duties in terms of varṇa and āśrama but who simply exacts tolls and taxes from them is liable to suffer for the impious activities which have been performed by the citizens. In addition to such degradation, the king also loses his own fortune.

PURPORT

A king, governor or president should not take the opportunity to occupy his post without also discharging his duty. He must teach the people within the state how to observe the divisions of varṇa and āśrama. If a king neglects to give such instructions and is simply satisfied with levying taxes, then those who share in the collection—namely, all the government servants and the head of the state—are liable to share in the impious activities of the general masses. The laws of nature are very subtle. For example, if one eats in a place which is very sinful, he shares in the resultant reaction of the sinful activities performed there. (It is a

Vedic system, therefore, for a householder to call brāhmaṇas and Vaiṣṇavas to eat at ceremonial performances in his house because the brāhmaṇas and Vaiṣṇavas can immunize him from sinful activities. But it is not the duty of rigid brāhmaṇas and Vaiṣṇavas to accept invitations everywhere. There is, of course, no objection to taking part in feasts in which prasāda is distributed.) There are many subtle laws which are practically unknown to people in general, but the Kṛṣṇa consciousness movement is very scientifically distributing all this Vedic knowledge for the benefit of the people of the world.

4.21.25

> *tat prajā bhartṛ-piṇḍārtham*
> *svārtham evānasūyavaḥ*
> *kurutādhokṣaja-dhiyas*
> *tarhi me 'nugrahaḥ kṛtaḥ*

SYNONYMS

tat—therefore; *prajāḥ*—my dear citizens; *bhartṛ*—of the master; *piṇḍa-artham*—welfare after death; *sva-artham*—own interest; *eva*—certainly; *anasūyavaḥ*—without being envious; *kuruta*—just execute; *adhokṣaja*—the Supreme Personality of Godhead; *dhiyaḥ*—thinking of Him; *tarhi*—therefore; *me*—unto me; *anugrahaḥ*—mercy; *kṛtaḥ*—being done.

TRANSLATION

Pṛthu Mahārāja continued: Therefore, my dear citizens, for the welfare of your king after his death, you should execute your duties properly in terms of your positions of varṇa and āśrama and should always think of the Supreme Personality of Godhead within your hearts. By doing so, your interests will be protected, and you will bestow mercy upon your king for his welfare after death.

PURPORT

The words adhokṣaja-dhiyaḥ, meaning "Kṛṣṇa consciousness," are very important in this verse. The king and citizens should both be Kṛṣṇa conscious, otherwise both of them will be doomed to lower species of life after death. A responsible government must teach Kṛṣṇa consciousness very vigorously for the benefit of all. Without Kṛṣṇa consciousness, neither the state nor the citizens of the state can be responsible. Pṛthu Mahārāja therefore specifically requested the citizens to act in Kṛṣṇa consciousness, and he was also very anxious to teach them how to become Kṛṣṇa conscious. A summary of Kṛṣṇa consciousness is given in Bhagavad-gītā:

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam

"Whatever you do, whatever you eat, whatever you give in charity and whatever penances you undergo should be done in

Kṛṣṇa consciousness or for the satisfaction of the Supreme Personality of Godhead." (Bg. 9.27) If all the people of the state, including the government servants, are taught the techniques of spiritual life, then although everyone is liable to be punished in different ways by the stringent laws of material nature, they will not be implicated.

4.21.26

yūyaṁ tad anumodadhvaṁ
pitṛ-devarṣayo 'malāḥ
kartuḥ śāstur anujñātus
tulyaṁ yat pretya tat phalam

SYNONYMS

yūyam—all you respectable persons who are present here; *tat*—that; *anumodadhvam*—kindly approve of my proposal; *pitṛ*—persons coming from Pitṛloka; *deva*—persons coming from the heavenly planets; *ṛṣayaḥ*—great sages and saintly persons; *amalāḥ*—those who are cleansed of all sinful activities; *kartuḥ*—the performer; *śāstuḥ*—the order-giver; *anujñātuḥ*—of the supporter; *tulyam*—equal; *yat*—which; *pretya*—after death; *tat*—that; *phalam*—result.

TRANSLATION

I request all the pure-hearted demigods, forefathers and saintly persons to support my proposal because

after death the result of an action is equally shared by its doer, its director and its supporter.

PURPORT

The government of Pṛthu Mahārāja was perfect because it was administered exactly according to the orders of the Vedic injunctions. Pṛthu Mahārāja has already explained that the chief duty of the government is to see that everyone executes his respective duty and is elevated to the platform of Kṛṣṇa consciousness. The government should be so conducted that automatically one is elevated to Kṛṣṇa consciousness. King Pṛthu therefore wanted his citizens to cooperate fully with him, for if they assented, they would enjoy the same profit as him after death. If Pṛthu Mahārāja, as a perfect king, were elevated to the heavenly planets, the citizens who cooperated by approving of his methods would also be elevated with him. Since the Kṛṣṇa consciousness movement which is going on at the present moment is genuine, perfect and authorized and is following in the footsteps of Pṛthu Mahārāja, anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Kṛṣṇa consciousness.

4.21.27

asti yajña-patir nāma
keṣāñcid arha-sattamāḥ

ihāmutra ca lakṣyante
jyotsnāvatyaḥ kvacid bhuvaḥ

SYNONYMS

asti—there must be; *yajña-patiḥ*—the enjoyer of all sacrifices; *nāma*—of the name; *keṣāñcit*—in the opinion of some; *arha-sattamāḥ*—O most respectable; *iha*—in this material world; *amutra*—after death; *ca*—also; *lakṣyante*—it is visible; *jyotsnā-vatyaḥ*—powerful, beautiful; *kvacit*—somewhere; *bhuvaḥ*—bodies.

TRANSLATION

My dear respectable ladies and gentlemen, according to the authoritative statements of śāstra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?

PURPORT

Pṛthu Mahārāja's sole aim in ruling his kingdom was to raise the citizens to the standard of God consciousness. Since there was a great assembly in the arena of sacrifice, there were different types of men present, but he was especially interested in speaking to those who were not atheists. It has already been explained in the previous verses that Pṛthu Mahārāja advised the citizens to become adhokṣaja-dhiyaḥ, which means God conscious or Kṛṣṇa conscious, and in this verse he specifically

presents the authority of śāstra, even though his father was a number one atheist who did not abide by the injunctions mentioned in the Vedic śāstras, who practically stopped all sacrificial performances, and who so disgusted the brāhmaṇas that they not only dethroned him but cursed and killed him. Atheistic men do not believe in the existence of God, and thus they understand everything which is happening in our daily affairs to be due to physical arrangement and chance. Atheists believe in the atheistic Sāṅkhya philosophy of the combination of prakṛti and puruṣa. They believe only in matter and hold that matter under certain conditions of amalgamation gives rise to the living force, which then appears as puruṣa, the enjoyer; then, by a combination of matter and the living force, the many varieties of material manifestation come into existence. Nor do atheists believe in the injunctions of the Vedas. According to them, all the Vedic injunctions are simply theories that have no practical application in life. Taking all this into consideration, Pṛthu Mahārāja suggested that theistic men will solidly reject the views of the atheists on the grounds that there cannot be many varieties of existence without the plan of a superior intelligence. Atheists very vaguely explain that these varieties of existence occur simply by chance, but the theists who believe in the injunctions of the Vedas must reach all their conclusions under the direction of the Vedas.

In the Viṣṇu Purāṇa it is said that the entire varṇāśrama institution is meant to satisfy the Supreme Personality of Godhead. The rules and regulations set up for the execution of

the duties of brāhmaṇas, kṣatriyas, vaiśyas and śūdras or brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs are all meant to satisfy the Supreme Lord. At the present moment, although the so-called brāhmaṇas, kṣatriyas, vaiśyas and śūdras have lost their original culture, they claim to be brāhmaṇas, kṣatriyas, vaiśyas and śūdras by birthright. Yet they have rejected the proposition that such social and spiritual orders are especially meant for worship of Lord Viṣṇu. The dangerous Māyāvāda theory set forth by Śaṅkarācārya—that God is impersonal—does not tally with the injunctions of the Vedas. Śrī Caitanya Mahāprabhu therefore described the Māyāvādī philosophers as the greatest offenders against the Personality of Godhead. According to the Vedic system, one who does not abide by the orders of the Vedas is called a nāstika, or atheist. When Lord Buddha preached his theory of nonviolence, he was obliged to deny the authority of the Vedas, and for this reason he was considered by the followers of the Vedas to be a nāstika. But although Śrī Caitanya Mahāprabhu very clearly enunciated that the followers of Lord Buddha's philosophy are nāstikas or atheists because of their denial of the authority of the Vedas, He considered the Śaṅkarites, who wanted to establish Vedic authority by trickery and who actually followed the Māyāvāda philosophy of Buddha's school, to be more dangerous than the Buddhists themselves. The Śaṅkarite philosophers' theory that we have to imagine a shape of God is more dangerous than denial of the existence of God. Notwithstanding all the philosophical theorizing by atheists or Māyāvādīs, the followers of Kṛṣṇa consciousness rigidly live according to the injunctions

given in Bhagavad-gītā, which is accepted as the essence of all Vedic scripture. In Bhagavad-gītā it is said:

yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ (Bg. 18.46)

This means that the Supreme Personality of Godhead is the original source of everything, as described in the Vedānta-sūtra (janmādy asya yataḥ). The Lord Himself also confirms in Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ: "I am the origin of everything." The Supreme Personality of Godhead is the original source of all emanations, and at the same time, as Paramātmā, He is spread all over existence. The Absolute Truth is therefore the Supreme Personality of Godhead, and every living being is meant to satisfy the Supreme Godhead by performing his respective duty (sva-karmaṇā tam abhyarcya). Mahārāja Pṛthu wanted to introduce this formula amongst his citizens.

The most important point in human civilization is that while one engages in different occupational duties, he must try to satisfy the Supreme Lord by the execution of such duties. That is the highest perfection of life. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam: by discharging one's prescribed duty, one can become very successful in life if he simply satisfies the Supreme Personality of Godhead. The vivid example is Arjuna. He was a kṣatriya, his duty was to fight, and by executing his prescribed duty he satisfied the Supreme Lord and therefore became perfect. Everyone should follow this principle. The atheists who do not are condemned in Bhagavad-gītā, in the

Sixteenth Chapter by the following statement: tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān (Bg. 16.19). In this verse it is clearly said that persons who are envious of the Supreme Personality of Godhead are the lowest of mankind and are very mischievous. Under the regulative principles of the Supreme, such mischievous persons are thrown into the darkest region of material existence and are born of asuras or atheists. Birth after birth, such asuras go still further down, finally to animal forms like those of tigers or similar ferocious beasts. Thus for millions of years they have to remain in darkness without knowledge of Kṛṣṇa.

The Supreme Personality of Godhead is known as Puruṣottama, or the best of all living entities. He is a person like all other living entities, but He is the leader or the best of all living beings. That is stated in the Vedas also. Nityo nityānāṁ cetanaś cetanānām. He is the chief of all eternals, the chief of all living entities, and He is complete and full. He has no need to derive benefit by interfering with the affairs of other living entities, but because He is the maintainer of all, He has the right to bring them to the proper standard so that all living entities may become happy. As a father wants all of his children to become happy under his direction, similarly, God, or Kṛṣṇa, the Supreme Personality of Godhead, has the right to see that all living entities are happy. There is no possibility of becoming happy within this material world. The father and the sons are eternal, but if a living entity does not come to the platform of his eternal life of bliss and knowledge, there is no question of

happiness. Although Puruṣottama, the best of all living entities, has no benefit to derive from the common living entities, He does have the right to discriminate between their right and wrong ways. The right way is the path of activities meant to satisfy the Supreme Personality of Godhead, as we have already discussed (svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam). A living entity may engage in any occupational duty, but if he wants to have perfection in his duties, he must satisfy the Supreme Lord. As such, one who pleases Him gets better facilities for living, but one who displeases Him gets involved in undesirable situations.

It is therefore concluded that there are two kinds of duties—mundane duty and duty performed for the sake of yajña or sacrifice (yajñārthāt karma). Any karma or activity one performs which is not for the purpose of yajña is a cause of bondage. Yajñārthāt karmaṇo'nyatra loko'yaṁ karma-bandhanaḥ: "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." (Bg. 3.9) Karma-bandhanaḥ, or the bondage of karma, is administered under the regulations of the stringent laws of material nature. Material existence is a struggle to conquer the impediments put forth by material nature. The asuras are always fighting to overcome these impediments, and by the illusory power of material nature the foolish living entities work very hard within this material world and take this to be happiness. This is called māyā. In that hard struggle for existence, they deny the existence of the supreme authority, Puruṣottama, the Supreme Personality of Godhead.

In order to regulate the activities of the living entities, God has given us codes, just as a king gives codes of law in a state, and whoever breaks the law is punished. Similarly, the Lord has given the infallible knowledge of the Vedas, which are not contaminated by the four defects of human life—namely, the tendency to commit mistakes, to be illusioned, to cheat and to have imperfect senses. If we do not take direction from the Vedas but act whimsically according to our own choice, we are sure to be punished by the laws of the Lord, who offers different types of bodies in the 8,400,000 species of forms. Material existence, or the sense gratification process, is conducted according to the type of body we are given by prakṛti, or material nature. As such, there must be divisions of pious and impious activities (puṇya and pāpa). In Bhagavad-gītā it is clearly stated:

yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ

"One who has completely surpassed the resultant activities of the impious path of life (this is possible only when one engages exclusively in pious activities) can understand his eternal relationship with the Supreme Personality of Godhead. Thus one engages in His transcendental loving service." (Bg. 7.28) This life of engaging always in the loving service of the Lord is called adhokṣaja-dhiyaḥ, or a life of Kṛṣṇa consciousness, which King Pṛthu meant his citizens to follow.

The different varieties of life and of material existence do not come about by chance and necessity; they are different

arrangements made by the Supreme Lord in terms of the pious and impious activities of the living entities. By performing pious activities one can take birth in a good family in a good nation, one can get a beautiful body or can become very well educated or very rich. We see, therefore, that in different places and in different planets there are different standards of life, bodily features and educational statuses, all awarded by the Supreme Personality of Godhead according to pious or impious activities. Varieties of life, therefore, develop not by chance but by prearrangement. There is a plan, which is already outlined in the Vedic knowledge. One has to take advantage of this knowledge and mold his life in such a way that at the end, especially in the human form of life, he may go back home, back to Godhead, by practicing Kṛṣṇa consciousness.

The theory of chance can best be explained in the Vedic literature by the words ajñāta-sukṛti, which refer to pious activities performed without the actor's knowledge. But these are also planned. For example, Kṛṣṇa comes like an ordinary human being, He comes as a devotee like Lord Caitanya, or He sends His representative, the spiritual master or pure devotee. This is also the planned activity of the Supreme Personality of Godhead. They come to canvass and educate, and thus a person in the illusory energy of the Supreme Lord gets a chance to mix with them, talk with them, and take lessons from them, and somehow or other if a conditioned soul surrenders to such personalities and by intimate association with them chances to become Kṛṣṇa

conscious, he is saved from the material conditions of life. Kṛṣṇa therefore instructs:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The word sarva-pāpebhyaḥ means "from all sinful activities." A person who surrenders unto Him by utilizing the chance to associate with the pure devotee, spiritual master or other authorized incarnations of Godhead like Pṛthu Mahārāja, is saved by Kṛṣṇa. Then his life becomes successful.

4.21.28-29

manor uttānapādasya
dhruvasyāpi mahīpateḥ
priyavratasya rājarṣer
aṅgasyāsmat-pituḥ pituḥ

īdṛśānām athānyeṣām
ajasya ca bhavasya ca
prahlādasya baleś cāpi
kṛtyam asti gadābhṛtā

SYNONYMS

manoḥ—of Manu (Svāyambhuva Manu); *uttānapādasya*—of Uttānapāda, the father of Dhruva Mahārāja; *dhruvasya*—of Dhruva Mahārāja; *api*—certainly; *mahī-pateḥ*—of the great king; *priyavratasya*—of Priyavrata, in the family of Mahārāja Dhruva; *rājarṣeḥ*—of great saintly kings; *aṅgasya*—of the name Aṅga; *asmat*—my; *pituḥ*—of my father; *pituḥ*—of the father; *īdṛśānām*—of such personalities; *atha*—also; *anyeṣām*—of others; *ajasya*—of the supreme immortal; *ca*—also; *bhavasya*—of the living entities; *ca*—also; *prahlādasya*—of Mahārāja Prahlāda; *baleḥ*—of Mahārāja Bali; *ca*—also; *api*—certainly; *kṛtyam*—acknowledged by them; *asti*—there is; *gadā-bhṛtā*—the Supreme Personality of Godhead, who carries a club.

TRANSLATION

This is confirmed not only by the evidence of the Vedas but also by the personal behavior of great personalities like Manu, Uttānapāda, Dhruva, Priyavrata and my grandfather Aṅga, as well as by many other great personalities and ordinary living entities, exemplified by Mahārāja Prahlāda and Bali, all of whom are theists who believe in the existence of the Supreme Personality of Godhead who carries a club.

PURPORT

Narottama dāsa Ṭhākura states that one has to ascertain the right path for his activities by following in the footsteps of great

saintly persons and books of knowledge under the guidance of a spiritual master (sādhu-śāstra-guru-vākya). A saintly person is one who follows the Vedic injunctions, which are the orders of the Supreme Personality of Godhead. The word guru refers to one who gives proper direction under the authority of the Vedic injunctions and according to the examples of the lives of great personalities. The best way to mold one's life is to follow in the footsteps of the authorized personalities like those mentioned herein by Pṛthu Mahārāja, beginning with Svāyambhuva Manu. The safest path in life is to follow such great personalities, especially those mentioned in the Śrīmad-Bhāgavatam. The mahājanas or great personalities are Brahmā, Lord Śiva, Nārada Muni, Manu, the Kumāras, Prahlāda Mahārāja, Bali Mahārāja, Yamarāja, Bhīṣma, Janaka, Śukadeva Gosvāmī and Kapila Muni.

4.21.30

dauhitrādīn ṛte mṛtyoḥ
śocyān dharma-vimohitān
varga-svargāpavargāṇāṁ
prāyeṇaikātmya-hetunā

SYNONYMS

dauhitra-ādīn—grandsons like my father, Vena; *ṛte*—except; *mṛtyoḥ*—of personified death; *śocyān*—abominable; *dharma-vimohitān*—bewildered on the path of religion; *varga*—religion, economic development, sense gratification and liberation; *svarga*—

elevation to the heavenly planets; *apavargāṇām*—being freed from material contamination; *prāyeṇa*—almost always; *eka*—one; *ātmya*—the Supreme Personality of Godhead; *hetunā*—on account of.

TRANSLATION

Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation or elevation to the heavenly planets is the Supreme Personality of Godhead.

PURPORT

King Vena, the father of Pṛthu Mahārāja, was condemned by the brāhmaṇas and saintly persons due to his denying the existence of the Supreme Personality of Godhead and rejecting the method of satisfying Him by performance of Vedic sacrifice. In other words, he was an atheist, who did not believe in the existence of God, and who consequently stopped all Vedic ritualistic ceremonies in his kingdom. Pṛthu Mahārāja considered his character abominable because he was foolish regarding the execution of religious performances. Atheists are of the opinion that there is no need to accept the authority of the Supreme Personality of Godhead to be successful in religion, economic development, sense gratification or liberation. According to

them, dharma, or religious principles, are meant to establish an imaginary God to encourage one to become moral, honest and just so that the social orders may be maintained in peace and tranquillity. Furthermore, they say that actually there is no need to accept God for this purpose, for if one follows the principles of morality and honesty, that is sufficient. Similarly, if one makes nice plans and works very hard for economic development, automatically the result of economic development will come. Similarly, sense gratification also does not depend on the mercy of the Supreme Personality of Godhead, for if one earns enough money by any process, he will have sufficient opportunity for sense gratification. Insofar as liberation is concerned, they say that there is no need to talk of liberation because after death everything is finished. Pṛthu Mahārāja, however, does not accept the authority of such atheists, headed by his father, who was the grandson of death personified. Generally, a daughter inherits the qualities of her father, and a son gets the qualities of his mother. Thus Mṛtyu's daughter, Sunīthā, got all the qualities of her father, and Vena inherited the qualities of his mother. A person who is always subjected to the rules and regulations of repeated birth and death cannot accommodate anything beyond materialistic ideas. Since King Vena was such a man, he did not believe in the existence of God. Modern civilization agrees with the principles of King Vena, but factually if we scrutinizingly study all the conditions of religion, economic development, sense gratification and liberation, we must accept the principles of the authority of the Supreme Personality of Godhead. According to

Vedic literature, religion consists only of the codes of law given by God.

If one does not accept the authority of the Supreme Godhead in matters of religion and morality, one must explain why two persons of the same moral standard achieve different results. It is generally found that even if two men have the same moral standards of ethics, honesty and morality, their positions are still not the same. Similarly, in economic development it is seen that if two men work very hard day and night, still the results are not the same. One person may enjoy great opulence, without even working, whereas another person, although working very hard, does not even get two sufficient meals a day. Similarly, in the matter of sense gratification, sometimes one who has sufficient food is still not happy in his family affairs or sometimes is not even married, whereas another person, even though not economically well off, has the greatest opportunity for sense gratification. Even an animal like a hog or a dog may have greater opportunities for sense gratification than a human being. Aside from liberation, even if we consider only the preliminary necessities of life—dharma, artha and kāma (religion, economic development and sense gratification)—we will see that they are not the same for everyone. Therefore it must be accepted that there is someone who determines the different standards. In conclusion, not only for liberation must one depend on the Lord, but even for ordinary necessities in this material world. Pṛthu Mahārāja therefore indicated that in spite of having rich parents, children are sometimes not happy. Similarly, in spite of valuable

medicine administered by a competent physician, sometimes a patient dies; or in spite of having a big safe boat, sometimes a man drowns. We may thus struggle to counteract impediments offered by material nature, but our attempts cannot be successful unless we are favored by the Supreme Personality of Godhead.

4.21.31

> *yat-pāda-sevābhirucis tapasvinām*
> *aśeṣa-janmopacitaṁ malaṁ dhiyaḥ*
> *sadyaḥ kṣiṇoty anvaham edhatī satī*
> *yathā padāṅguṣṭha-viniḥsṛtā sarit*

SYNONYMS

yat-pāda—whose lotus feet; *sevā*—service; *abhirucih*—inclination; *tapasvinām*—persons undergoing severe penances; *aśeṣa*—innumerable; *janma*—birth; *upacitam*—acquire; *malam*—dirtiness; *dhiyaḥ*—mind; *sadyaḥ*—immediately; *kṣiṇoti*—destroys; *anvaham*—day after day; *edhatī*—increasing; *satī*—being; *yathā*—as; *pada-aṅguṣṭha*—the toes of His lotus feet; *viniḥsṛtā*—emanating from; *sarit*—water.

TRANSLATION

By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges

water which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.

PURPORT

In India, one can actually see that a person who takes a bath in the Ganges waters daily is almost free from all kinds of diseases. A very respectable brāhmaṇa in Calcutta never took a doctor's medicine. Even though he sometimes felt sick, he would not accept medicine from the physician but would simply drink Ganges water, and he was always cured within a very short time. The glories of Ganges water are known to Indians and to ourselves also. The River Ganges flows by Calcutta. Sometimes within the water there are many stools and other dirty things which are washed away from neighboring mills and factories, but still thousands of men take baths in the Ganges water, and they are very healthy as well as spiritually inclined. That is the effect of Ganges water. The Ganges is glorified because it emanates from the toes of the lotus feet of the Lord. Similarly, if one takes to the service of the lotus feet of the Lord or takes to Kṛṣṇa consciousness very swiftly become perfectly cleansed of all dirty things and make spiritual progress.

Therefore Pṛthu Mahārāja advises that without the benediction of the Supreme Lord, one cannot make advancement —either in so-called morality, economic development or sense gratification. One should therefore take to the service of the

Lord, or Kṛṣṇa consciousness, and thus very soon become a perfect man, as confirmed in Bhagavad-gītā (kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati). Being a responsible king, Pṛthu Mahārāja recommends that everyone take shelter of the Supreme Personality of Godhead and thus be immediately purified. Lord Śrī Kṛṣṇa also says in Bhagavad-gītā that simply by surrendering unto Him one is immediately relieved of all sinful reactions. As Kṛṣṇa takes away all the sinful reactions of a person immediately upon his surrender unto Him, similarly the external manifestation of Kṛṣṇa, the representative of Kṛṣṇa who acts as the mercy of the Supreme Personality of Godhead, takes all the resultant actions of the sinful life of the disciple immediately after the disciple's initiation. Thus if the disciple follows the principles instructed by the spiritual master, he remains purified and is not contaminated by the material infection.

Śrī Caitanya Mahāprabhu therefore stated that the spiritual master who plays the part of Kṛṣṇa's representative has to consume all the sinful reactions of his disciple. Sometimes a spiritual master takes the risk of being overwhelmed by the sinful reactions of the disciples and undergoes a sort of tribulation due to their acceptance. Śrī Caitanya Mahāprabhu therefore advised that one not accept many disciples.

4.21.32

vinirdhutāśeṣa-mano-malaḥ pumān
asaṅga-vijñāna-viśeṣa-vīryavān
yad-aṅghri-mūle kṛta-ketanaḥ punar
na saṁsṛtiṁ kleśa-vahāṁ prapadyate

SYNONYMS

vinirdhuta—being specifically cleansed; *aśeṣa*—unlimited; *manaḥ-malaḥ*—mental speculation or the dirt accumulated in the mind; *pumān*—the person; *asaṅga*—being disgusted; *vijñāna*—scientifically; *viśeṣa*—particularly; *vīrya-vān*—being strengthened in *bhakti-yoga*; *yat*—whose; *aṅghri*—lotus feet; *mūle*—at the root of; *kṛta-ketanaḥ*—taken shelter; *punaḥ*—again; *na*—never; *saṁsṛtim*—material existence; *kleśa-vahām*—full of miserable conditions; *prapadyate*—takes to.

TRANSLATION

When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation, and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to

this material existence, which is full of the threefold miseries.

PURPORT

As stated by Lord Caitanya Mahāprabhu in His Śikṣāṣṭaka instructions, by the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—or by the process of hearing and chanting of the glories of the Lord, one's mind is gradually cleansed of all dirt. Due to our material association since time immemorial, we have accumulated heaps of dirty things in our minds. The total effect of this takes place when a living entity identifies himself with his body and is thus entrapped by the stringent laws of material nature and put into the cycle of repeated birth and death under the false impression of bodily identification. When one is strengthened by practicing bhakti-yoga, his mind is cleansed of this misunderstanding, and he is no longer interested in material existence or in sense gratification.

Bhakti, or devotional service, is characterized by vairāgya and jñāna. Jñāna refers to understanding that one is not his body, and vairāgya means disinterest in sense gratification. These two primary principles of separation from material bondage can be realized on the strength of bhakti-yoga. Thus when a devotee is fixed in the loving service of the lotus feet of the Lord, he will never come back to this material existence after quitting his body, as confirmed in Bhagavad-gītā by the Lord (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna).

In this verse the word vijñāna is specifically important. Jñāna, the knowledge of spiritual identity that one attains when he does not consider himself to be the body, is explained in Bhagavad-gītā as brahma-bhūta, the revival of spiritual realization. In the conditioned state of material existence one cannot be spiritually realized because he identifies himself materially. The understanding of the distinction between material existence and spiritual existence is called jñāna. After coming to the platform of jñāna, or the brahma-bhūta state, one ultimately comes to devotional service, in which he completely understands his own position and the position of the Supreme Personality of Godhead. This understanding is explained here as vijñāna-viśeṣa. The Lord says, therefore, that knowledge of Him is vijñāna, science. In other words, when one is strengthened by scientific knowledge of the Supreme Personality of Godhead, his position of liberation is guaranteed. In Bhagavad-gītā also, the science of devotional service is described as pratyakṣāvagamaṁ dharmyam, direct understanding of the principles of religion by realization (Bg. 9.2).

By practicing bhakti-yoga, one can directly perceive his advancement in spiritual life. In other practices—like karma-yoga, jñāna-yoga and dhyāna-yoga—one may not be confident about his progress, but in bhakti-yoga one can become directly aware of his progress in spiritual life, just as a person who eats can understand that his hunger is satisfied. Our false appetite for enjoyment and lordship of the material world is due to a prominence of passion and ignorance. By bhakti-yoga these two

qualities are diminished, and one becomes situated in the mode of goodness. Gradually surpassing the mode of goodness, one is situated in pure goodness, which is not contaminated by the material qualities. When thus situated, a devotee no longer has any doubts; he knows that he will not come back to this material world.

4.21.33

> *tam eva yūyaṁ bhajatātma-vṛttibhir*
> *mano-vacaḥ-kāya-guṇaiḥ sva-karmabhiḥ*
> *amāyinaḥ kāma-dughāṅghri-paṅkajaṁ*
> *yathādhikārāvasitārtha-siddhayaḥ*

SYNONYMS

tam—unto Him; *eva*—certainly; *yūyam*—all you citizens; *bhajata*—worship; *ātma*—own; *vṛttibhiḥ*—occupational duty; *manaḥ*—mind; *vacaḥ*—words; *kāya*—body; *guṇaiḥ*—by the particular qualities; *sva-karmabhiḥ*—by occupational duties; *amāyinaḥ*—without reservation; *kāma-dugha*—fulfilling all desires; *aṅghri-paṅkajam*—the lotus feet; *yathā*—as far as; *adhikāra*—ability; *avasita-artha*—fully convinced of one's interest; *siddhayaḥ*—satisfaction.

TRANSLATION

Pṛthu Mahārāja advised his citizens: Engaging your minds, your words, your bodies and the results of your occupational duties, and being always open-minded,

you should all render devotional service to the Lord. According to your abilities and the occupations in which you are situated, you should engage your service at the lotus feet of the Supreme Personality of Godhead with full confidence and without reservation. Then you will surely be successful in achieving the final objective in your lives.

PURPORT

As stated in the Eighteenth Chapter of Bhagavad-gītā, sva-karmaṇā tam abhyarcya: one has to worship the Supreme Personality of Godhead by his occupational duties. This necessitates accepting the principle of four varṇas and four āśramas. Pṛthu Mahārāja therefore says, guṇaiḥ sva-karmabhiḥ. This phrase is explained in Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: "The four castes (the brāhmaṇas, kṣatriyas, vaiśyas and śūdras) are created by the Supreme Personality of Godhead according to the material modes of nature and the particular duties discharged in those modes." A person who is situated in the mode of goodness is certainly more intelligent than others. Therefore he can practice the brahminical activities—namely, speaking the truth, controlling the senses, controlling the mind, remaining always clean, practicing tolerance, having full knowledge about one's self-identity, and understanding devotional service. In this way, if he engages himself in the loving service of the Lord as an actual brāhmaṇa, his aim to achieve the final interest of life is attained. Similarly, the kṣatriya's duties are to give protection to the

citizens, to give all his possessions in charity, to be strictly Vedic in the management of state affairs, and to be unafraid to fight whenever there is an attack by enemies. In this way, a kṣatriya can satisfy the Supreme Personality of Godhead by his occupational duties. Similarly, a vaiśya can satisfy the Supreme Godhead by properly executing his occupational duties—engaging himself in producing foodstuffs, giving protection to cows, and trading if necessary when there is an excess of agricultural production. Similarly, because they do not have ample intelligence, śūdras should simply engage as workers to serve the higher statuses of social life. Everyone's aim should be to satisfy the Supreme Personality of Godhead by engaging his mind in thinking always of Kṛṣṇa, his words in always offering prayers to the Lord or preaching about the glories of the Lord, and his body in executing the service required to satisfy the Lord. As there are four divisions within our body—the head, the arms, the belly and the legs—similarly, human society, taken as a whole, is divided into four classes of men according to their material qualities and occupational duties. Thus the brahminical or intelligent men have to execute the duty of the head, the kṣatriyas must fulfill the duty of the arms, the vaiśya class must fulfill the duty of the belly, and the śūdras must fulfill the duty of the legs. In executing the prescribed duties of life, no one is higher or lower, for although there are such divisions as higher and lower, since there is actually a common interest—to satisfy the Supreme Personality of Godhead—there are no distinctions between them.

The question may be raised that since the Lord is supposed to be worshiped by great demigods like Lord Brahmā, Lord Śiva and others, how can an ordinary human being on this planet serve Him? This is clearly explained by Pṛthu Mahārāja by the use of the word yathādhikāra, "according to one's ability." If one sincerely executes his occupational duty, that will be sufficient. One does not need to become like Lord Brahmā, Lord Śiva, Indra, Lord Caitanya or Rāmānujācārya, whose capabilities are certainly far above ours. Even a śūdra, who is in the lowest stage of life according to the material qualities, can achieve the same success. Anyone can become successful in devotional service provided he displays no duplicity. It is explained here that one must be very frank and open-minded (amāyinaḥ). To be situated in a lower status of life is not a disqualification for success in devotional service. The only qualification is that whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra, he must be open, frank and free from reservations. Then, by performing his particular occupational duty under the guidance of a proper spiritual master, he can achieve the highest success in life. As confirmed by the Lord Himself, striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim (Bg. 9.32). It does not matter what one is, whether a brāhmaṇa, kṣatriya, vaiśya, śūdra or a degraded woman. If he engages himself seriously in devotional service, working with body, mind and intelligence, he is sure to be successful in going back home, back to Godhead. The Lord's lotus feet are described here as kāma-dughāṅghri-paṅkajam because they have all power to fulfill the desires of everyone. A devotee is happy even in this life because—although in material existence we have many needs

—all his material needs are satisfied, and when he at last quits his body, he goes back home, back to Godhead, without a doubt.

4.21.34

> *asāv ihāneka-guṇo 'guṇo 'dhvaraḥ*
> *pṛthag-vidha-dravya-guṇa-kriyoktibhiḥ*
> *sampadyate 'rthāśaya-liṅga-nāmabhir*
> *viśuddha-vijñāna-ghanaḥ svarūpataḥ*

SYNONYMS

asau—the Supreme Personality of Godhead; *iha*—in this material world; *aneka*—various; *guṇaḥ*—qualities; *aguṇaḥ*—transcendental; *adhvaraḥ*—*yajña*; *pṛthak-vidha*—varieties; *dravya*—physical elements; *guṇa*—ingredients; *kriyā*—performances; *uktibhiḥ*—by chanting different *mantras*; *sampadyate*—is worshiped; *artha*—interest; *āśaya*—purpose; *liṅga*—form; *nāmabhiḥ*—name; *viśuddha*—without contamination; *vijñāna*—science; *ghanaḥ*—concentrated; *sva-rūpataḥ*—in His own form.

TRANSLATION

The Supreme Personality of Godhead is transcendental and not contaminated by this material world. But although He is concentrated spirit soul without material variety, for the benefit of the conditioned soul He nevertheless accepts different types of sacrifice performed with various material elements, rituals and

mantras and offered to the demigods under different names according to the interests and purposes of the performers.

PURPORT

For material prosperity there are recommendations in the Vedas for various types of yajña (sacrifice). In Bhagavad-gītā (3.10) it is confirmed that Lord Brahmā created all living entities, including human beings and demigods, and advised them to perform yajña according to their material desires (saha-yajñāḥ prajāḥ sṛṣṭvā). These performances are called yajñas because their ultimate goal is to satisfy the Supreme Personality of Godhead, Viṣṇu. The purpose of performing yajñas is to get material benefit, but because the aim is to simultaneously satisfy the Supreme Lord, such yajñas have been recommended in the Vedas. Such performances are, of course, known as karma-kāṇḍa, or material activities, and all material activities are certainly contaminated by the three modes of material nature. Generally the karma-kāṇḍa ritualistic ceremonies are performed in the mode of passion, yet the conditioned souls, both human beings and demigods, are obliged to perform these yajñas because without them one cannot be happy at all.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that these karma-kāṇḍa ritualistic ceremonies, although contaminated, contain touches of devotional service because whenever there is a performance of any yajña Lord Viṣṇu is given a central position. This is very important because even a little endeavor to please

Lord Viṣṇu is bhakti and is of great value. A tinge of bhakti purifies the material nature of the performances, which by devotional service gradually come to the transcendental position. Therefore although such yajñas are superficially material activities, the results are transcendental. Such yajñas as Sūrya-yajña, Indra-yajña, Candra-yajña, etc., are performed in the names of the demigods, but these demigods are bodily parts of the Supreme Personality of Godhead. The demigods cannot accept sacrificial offerings for themselves, but they can accept them for the Supreme Personality of Godhead, just as a departmental tax collector of a government cannot collect taxes for his personal account but can realize them for the government. Any yajña performed with this complete knowledge and understanding is described in Bhagavad-gītā as brahmārpaṇam, or a sacrifice offered to the Supreme Personality of Godhead. Since no one but the Supreme Lord can enjoy the results of sacrifice, the Lord says that He is the actual enjoyer of all sacrifices (bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram). Sacrifices should be performed with this view in mind. As stated in Bhagavad-gītā :

brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ brahma-karma-samādhinā

"A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities in which the consummation is absolute and that which is offered is of the same spiritual

nature." (Bg. 4.24) The performer of sacrifices must always keep in view that the sacrifices mentioned in the Vedas are meant to satisfy the Supreme Personality of Godhead. Viṣṇur ārādhyate panthāḥ (Viṣṇu Purāṇa 3.8.9). Anything material or spiritual done for the satisfaction of the Supreme Lord is understood to be an actual yajña, and by performing such yajñas one gets liberation from material bondage. The direct method of getting liberation from material bondage is devotional service, comprising the nine following methods:

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam (Bhāg. 7.5.23)

This ninefold process is described in this verse as viśuddha-vijñāna-ghanaḥ, or satisfying the Supreme Personality of Godhead directly by transcendental knowledge concentrated on the form of the Supreme Lord, Viṣṇu. This is the best method for satisfying the Supreme Lord. One who cannot take to this direct process, however, should take the indirect process of performing yajñas for the satisfaction of Viṣṇu or Yajña. Viṣṇu is therefore called yajña-pati. Śrīyaḥ patiṁ yajña-patiṁ jagat-patim (Bhāg. 2.9.15).

The Supreme Personality of Godhead's deep scientific knowledge is concentrated to the supreme point. For example, medical science knows some things superficially, but the doctors do not know exactly how things happen in the body. Lord Kṛṣṇa, however, knows everything in detail. Therefore His knowledge is

vijñāna-ghana because it does not have any of the defects of material science. The Supreme Personality of Godhead is viśuddha-vijñāna-ghana, concentrated transcendental knowledge; therefore, even though He accepts karma-kāṇḍīya materialistic yajñas, He always remains in a transcendental position. Therefore, the mention of aneka-guṇa refers to the Supreme Personality of Godhead's many transcendental qualities, for He is not affected by the material qualities. The different kinds of material paraphernalia or physical elements are also gradually transformed into spiritual understanding because ultimately there is no difference between material and spiritual qualities, for everything emanates from the Supreme Spirit. This is realized by a gradual process of realization and purification. One vivid example of this is Dhruva Mahārāja, who took to meditation in the forest to achieve material benefit but ultimately became spiritually advanced and did not want any benediction for material profit. He was simply satisfied with the association of the Supreme Lord. Āśaya means determination. Generally a conditioned soul has the determination for material profit, but when these desires for material profit are satisfied through performance of yajña, one gradually achieves the spiritual platform. Then his life becomes perfect. Śrīmad-Bhāgavatam therefore recommends:

akāmaḥ sarva-kāmo vā mokṣa-kāma udāradhīḥ tīvreṇa bhakti-yogena yajeta puruṣaṁ param (Bhāg. 2.3.10)

Everyone-whether akāma (a devotee), sarva-kāma (a karmī) or mokṣa-kāma (a jñānī or yogī)—is encouraged to worship the Supreme Personality of Godhead by the direct method of devotional service. In this way one can get both material and spiritual profit simultaneously.

4.21.35

pradhāna-kālāśaya-dharma-saṅgrahe
śarīra eṣa pratipadya cetanām
kriyā-phalatvena vibhur vibhāvyate
yathānalo dāruṣu tad-guṇātmakaḥ

SYNONYMS

pradhāna—material nature; *kāla*—time; *āśaya*—desire; *dharma*—occupational duties; *saṅgrahe*—aggregate; *śarīre*—body; *eṣaḥ*—this; *pratipadya*—accepting; *cetanām*—consciousness; *kriyā*—activities; *phalatvena*—by the result of; *vibhuḥ*—the Supreme Personality of Godhead; *vibhāvyate*—manifested; *yathā*—as much as; *analaḥ*—fire; *dāruṣu*—in the wood; *tat-guṇa-ātmakaḥ*—according to shape and quality.

TRANSLATION

The Supreme Personality of Godhead is all-pervading, but He is also manifested in different types of bodies which arise from a combination of material nature, time, desires and occupational duties. Thus different

types of consciousness develop, just as fire, which is always basically the same, blazes in different ways according to the shape and dimension of firewood.

PURPORT

The Supreme Personality of Godhead constantly lives with the individual soul as Paramātmā. The individual soul has awareness in accord with his material body, which he attains by virtue of prakṛti or material nature. The material ingredients are activated by force of time, and thus the three material modes of nature are manifested. According to his association with the three modes of nature, the living entity develops a particular type of body. In animal life, the material mode of ignorance is so prominent that there is very little chance of realizing the Paramātmā, who is also present within the heart of the animal; but in the human form of life, because of developed consciousness (cetanām), one can be transferred from ignorance and passion to goodness by the results of his activities (kriyā-phalatvena). A human being is therefore advised to associate with spiritually advanced personalities. The Vedas give the direction tad-vijñānārthaṁ sa gurum evābhigacchet: in order to reach the perfection of life or to understand the real constitutional position of the living entity, one must approach the spiritual master. (Muṇḍaka Up. 1.2.12) Gurum evābhigacchet—one must; it is not optional. It is imperative that one approach the spiritual master, for by such association one proportionately develops his consciousness toward the Supreme Personality of Godhead. The highest perfection of such consciousness is called Kṛṣṇa consciousness.

According to the body given by prakṛti, or nature, one's consciousness is present; according to the development of consciousness, one's activities are performed; and according to the purity of such activities, one realizes the Supreme Personality of Godhead, who is present in everyone's heart. The example given herein is very appropriate. Fire is always the same, but according to the size of the fuel or burning wood, the fire appears to be straight, curved, small, big, etc.

According to the development of consciousness, God realization is present. In the human form of life it is recommended, therefore, that one undergo the different types of penances and austerities described in Bhagavad-gītā (karma-yoga, jñāna-yoga, dhyāna-yoga and bhakti-yoga). Like a staircase, yoga has different steps for reaching the topmost floor, and according to one's position upon the staircase, he is understood to be situated in karma-yoga, jñāna-yoga, dhyāna-yoga or bhakti-yoga. Of course, bhakti-yoga is the topmost step on the staircase of realization of the Supreme Personality of Godhead. In other words, according to one's development in consciousness, one realizes spiritual identity, and thus when one's existential position is purified fully, he becomes situated in brahmānanda, which is ultimately unlimited. Therefore the saṅkīrtana movement contributed by the Supreme Personality of Godhead as Lord Caitanya is the direct and easiest process for coming to the purest form of consciousness—Kṛṣṇa consciousness, the platform on which the Supreme Personality is fully realized. Directions for performing different types of yajñas

are specifically arranged for the highest realization of the Supreme Lord, as confirmed in Bhagavad-gītā by the Lord Himself. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham (Bg. 4.11). The Supreme Personality of Godhead is realized according to the proportion of one's surrender. Full surrender, however, occurs when a man is perfectly in knowledge. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate (Bg. 7.19).

4.21.36

> *aho mamāmī vitaranty anugrahaṁ*
> *hariṁ guruṁ yajña-bhujām adhīśvaram*
> *sva-dharma-yogena yajanti māmakā*
> *nirantaraṁ kṣoṇi-tale dṛḍha-vratāḥ*

SYNONYMS

aho—O all of you; *mama*—unto me; *amī*—all of them; *vitaranti*—distributing; *anugraham*—mercy; *harim*—the Supreme Personality of Godhead; *gurum*—the supreme spiritual master; *yajña-bhujām*—all the demigods eligible to accept *yajña* offerings; *adhīśvaram*—the supreme master; *sva-dharma*—occupational duties; *yogena*—by dint of; *yajanti*—worship; *māmakāḥ*—having a relationship with me; *nirantaram*—incessantly; *kṣoṇi-tale*—on the surface of the globe; *dṛḍha-vratāḥ*—with firm determination.

TRANSLATION

The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshiping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.

PURPORT

Mahārāja Pṛthu's advice to his citizens to take to devotional service is now concluded in two ways. He has repeatedly advised persons who are neophytes to engage themselves in devotional service according to the capacities of the different orders of social and spiritual life, but here he specifically thanks those who are already engaged in such devotional service to the Supreme Personality of Godhead, who is actually the enjoyer of all sacrificial ceremonies and who is also the supreme teacher as antaryāmī, or Paramātmā. There is specific mention of the word gurum, which indicates the Supreme Personality as citta-guru. The Supreme Godhead in His Paramātmā feature is present in everyone's heart, and He is always trying to induce the individual soul to surrender unto Him and to engage in devotional service; therefore He is the original spiritual master. He manifests Himself as spiritual master both internally and externally to help the conditioned soul both ways. Therefore He has been mentioned herein as gurum. It appears, however, that in the time

of Mahārāja Pṛthu all the people on the surface of the globe were his subjects. Most of them—in fact, almost all of them—were engaged in devotional service. Therefore he thanked them in a humble way for engaging in devotional service and thus bestowing their mercy upon him. In other words, in a state where the citizens and the head of state are engaged in devotional service unto the Supreme Personality of Godhead, they help one another and are mutually benefited.

4.21.37

> *mā jātu tejaḥ prabhaven maharddhibhis*
> *titikṣayā tapasā vidyayā ca*
> *dedīpyamāne 'jita-devatānāṁ*
> *kule svayaṁ rāja-kulād dvijānām*

SYNONYMS

mā—never do it; *jātu*—at any time; *tejaḥ*—supreme power; *prabhavet*—exhibit; *mahā*—great; *ṛddhibhiḥ*—by opulence; *titikṣayā*—by tolerance; *tapasā*—penance; *vidyayā*—by education; *ca*—also; *dedīpyamāne*—upon those who are already glorified; *ajita-devatānām*—Vaiṣṇavas, or the devotees of the Supreme Personality of Godhead; *kule*—in the society; *svayam*—personally; *rāja-kulāt*—greater than the royal family; *dvijānām*—of the *brāhmaṇas*.

TRANSLATION

The brāhmaṇas and Vaiṣṇavas are personally glorified by their characteristic powers of tolerance, penance, knowledge and education. By dint of all these spiritual assets, Vaiṣṇavas are more powerful than royalty. It is therefore advised that the princely order not exhibit its material prowess before these two communities and should avoid offending them.

PURPORT

Pṛthu Mahārāja has explained in the previous verse the importance of devotional service for both the rulers and the citizens of the state. Now he explains how one can be steadily fixed in devotional service. Śrī Caitanya Mahāprabhu, while instructing Śrīla Rūpa Gosvāmī, has compared the devotional service of the Lord with a creeper. A creeper has a feeble stem and requires the support of another tree to grow, and while growing, it requires sufficient protection so that it may not be lost. While describing the system of protection for the creeper of devotional service, Śrī Caitanya Mahāprabhu has especially stressed protection from offenses unto the lotus feet of Vaiṣṇavas. This is called vaiṣṇavāparādha. Aparādha means offense. If one commits vaiṣṇavāparādha, all of his progress in devotional service will be checked. Even though one is very much advanced in devotional service, if he commits offenses at the feet of a Vaiṣṇava, his advancement is all spoiled. In the śāstras it is found that a very great yogī, Durvāsā Muni, committed a

vaiṣṇavāparādha, and thus for one full year had to travel all over the universe, even to Vaikuṇṭhaloka, to defend himself from the offense. At last, even when he approached the Supreme Personality of Godhead in Vaikuṇṭha, he was refused protection. Therefore one should be very careful about committing offenses at the feet of a Vaiṣṇava. The most grievous type of vaiṣṇavāparādha is called gurv-aparādha, which refers to offenses at the lotus feet of the spiritual master. In the chanting of the holy name of the Supreme Personality of Godhead, this gurv-aparādha is considered the most grievous offense. Guror avajñā śruti-śāstra-nindanam (Padma Purāṇa). Among the ten offenses committed against the chanting of the holy name, the first offenses are disobedience of the spiritual master and blasphemy of the Vedic literature.

The simple definition of "Vaiṣṇava" is given by Śrī Caitanya Mahāprabhu: a person who immediately reminds one of the Supreme Personality of Godhead, Kṛṣṇa, is a Vaiṣṇava. In this verse, both Vaiṣṇavas and brāhmaṇas are mentioned. A Vaiṣṇava is a learned brāhmaṇa and is therefore designated as brāhmaṇa-vaiṣṇava, brāhmaṇa-paṇḍita or as a Vaiṣṇava and brāhmaṇa. In other words, a Vaiṣṇava is supposed to be a brāhmaṇa already, but a brāhmaṇa may not be a pure Vaiṣṇava. When a person understands his pure identity, brahma jānāti, he immediately becomes a brāhmaṇa. In the brāhmaṇa stage, one's understanding of the Absolute Truth is mainly based on the impersonal view. When a brāhmaṇa, however, rises to the platform of personal understanding of the Supreme Godhead, he

becomes a Vaiṣṇava. A Vaiṣṇava is transcendental even to a brāhmaṇa. In the material conception, the position of a brāhmaṇa is the highest in human society, but a Vaiṣṇava is transcendental even to a brāhmaṇa. Both the brāhmaṇa and Vaiṣṇava are spiritually advanced. A brāhmaṇa's qualifications are mentioned in Bhagavad-gītā as truthfulness, mental equanimity, control of the senses, the power of tolerance, simplicity, knowledge of the Absolute Truth, firm faith in the scriptures, and practical application of the brahminical qualities in life. In addition to all these qualifications, when one fully engages in the transcendental loving service of the Lord, he becomes a Vaiṣṇava. Pṛthu Mahārāja warns his citizens who are actually engaged in the devotional service of the Lord to take care against offenses to the brāhmaṇas and Vaiṣṇavas. Offenses at their lotus feet are so destructive that even the descendants of Yadu who were born in the family of Lord Kṛṣṇa were destroyed due to offenses at their feet. The Supreme Personality of Godhead cannot tolerate any offense at the lotus feet of brāhmaṇas and Vaiṣṇavas. Sometimes, due to their powerful positions, princes or government servants neglect the position of brāhmaṇas and Vaiṣṇavas, not knowing that because of their offense they will be ruined.

4.21.38

> *brahmaṇya-devaḥ puruṣaḥ purātano*
> *nityaṁ harir yac-caraṇābhivandanāt*

avāpa lakṣmīm anapāyinīṁ yaśo
jagat-pavitraṁ ca mahattamāgraṇīḥ

SYNONYMS

brahmaṇya-devaḥ—the Lord of the brahminical culture; *puruṣaḥ*—the Supreme Personality; *purātanaḥ*—the oldest; *nityam*—eternal; *hariḥ*—the Personality of Godhead; *yat*—whose; *caraṇa*—lotus feet; *abhivandanāt*—by means of worshiping; *avāpa*—obtained; *lakṣmīm*—opulences; *anapāyinīm*—perpetually; *yaśaḥ*—reputation; *jagat*—universal; *pavitram*—purified; *ca*—also; *mahat*—great; *tama*—supreme; *agraṇīḥ*—foremost.

TRANSLATION

The Supreme Personality of Godhead, the ancient, eternal Godhead who is foremost amongst all great personalities, obtained the opulence of His staunch reputation, which purifies the entire universe, by worshiping the lotus feet of those brāhmaṇas and Vaiṣṇavas.

PURPORT

The Supreme Person is described herein as brahmaṇya-deva. Brahmaṇya refers to the brāhmaṇas, the Vaiṣṇavas or the brahminical culture, and deva means "worshipable Lord." Therefore unless one is on the transcendental platform of being a Vaiṣṇava, or on the highest platform of material goodness (as a brāhmaṇa), he cannot appreciate the Supreme Personality of

Godhead. In the lower stages of ignorance and passion, it is difficult to appreciate or understand the Supreme Lord. Therefore the Lord is described herein as the worshipable Deity for persons in brahminical and Vaiṣṇava culture.

namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca jagad-dhitāya kṛṣṇāya govindāya namo namaḥ (Viṣṇu Purāṇa 1.19.65)

Lord Kṛṣṇa, the Supreme Personality of Godhead, is the prime protector of brahminical culture and the cow. Without knowing and respecting these, one cannot realize the science of God, and without this knowledge, any welfare activities or humanitarian propaganda cannot be successful. The Lord is puruṣa, or the supreme enjoyer. Not only is He the enjoyer when He appears as a manifested incarnation, but He is the enjoyer since time immemorial, from the very beginning (purātana), and eternally (nityam). Yac-caraṇābhivandanāt: Pṛthu Mahārāja said that the Supreme Personality of Godhead attained this opulence of eternal fame simply by worshiping the lotus feet of the brāhmaṇas. In the Bhagavad-gītā it is said that the Lord does not need to work to achieve material gain. Since He is perpetually supremely perfect, He does not need to obtain anything, but still it is said that He obtained His opulences by worshiping the lotus feet of the brāhmaṇas. These are His exemplary actions. When Lord Śrī Kṛṣṇa was in Dvārakā, He offered His respects by bowing down at the lotus feet of Nārada. When Sudāmā Vipra came to His house, Lord Kṛṣṇa personally washed his feet and gave him a seat on His personal bed. Although He is the Supreme

Personality of Godhead, Lord Śrī Kṛṣṇa offered His respects to Mahārāja Yudhiṣṭhira and Kuntī. The Lord's exemplary behavior is to teach us. We should learn from His personal behavior how to give protection to the cow, how to cultivate brahminical qualities and how to respect the brāhmaṇas and the Vaiṣṇavas. The Lord says in Bhagavad-gītā, yad yad ācarati śreṣṭhas tat tad evetaro janaḥ: "If the leading personalities behave in a certain manner, others follow them automatically." (Bg. 3.21) Who can be more of a leading personality than the Supreme Personality of Godhead, and whose behavior could be more exemplary? It is not that He needed to do all these things to acquire material gain, but all of these acts were performed just to teach us how to behave in this material world.

The Supreme Personality of Godhead is described herein as mahattama-agraṇīḥ. Within this material world, the mahattamas, or great personalities, are Lord Brahmā and Lord Śiva, but He is above them all. Nārāyaṇaḥ paro'vyaktāt: the Supreme Personality of Godhead is in a transcendental position, above everything that is created within this material world. His opulence, His riches, His beauty, His wisdom, His knowledge, His renunciation and His reputation are all jagat-pavitram, universally purifying. The more we discuss His opulences, the more the universe becomes purer and purer. In the material world, the opulences possessed by a material person are never fixed. Today one may be a very rich man, but tomorrow he may become poor; today one is very famous, but tomorrow he may be infamous. Materially obtained opulences are never fixed, but all

six opulences perpetually exist in the Supreme Personality of Godhead, not only in the spiritual world but also in this material world. Lord Kṛṣṇa's reputation is fixed, and His book of wisdom, Bhagavad-gītā, is still honored. Everything pertaining to the Supreme Personality of Godhead is eternally existing.

4.21.39

> *yat-sevayāśeṣa-guhāśayaḥ sva-rāḍ*
> *vipra-priyas tuṣyati kāmam īśvaraḥ*
> *tad eva tad-dharma-parair vinītaiḥ*
> *sarvātmanā brahma-kulaṁ niṣevyatām*

SYNONYMS

yat—whose; *sevayā*—by serving; *aśeṣa*—unlimited; *guhā-āśayaḥ*—dwelling within the heart of everyone; *sva-rāṭ*—but still fully independent; *vipra-priyaḥ*—very dear to the *brāhmaṇas* and Vaiṣṇavas; *tuṣyati*—becomes satisfied; *kāmam*—of desires; *īśvaraḥ*—the Supreme Personality of Godhead; *tat*—that; *eva*—certainly; *tat-dharma-paraiḥ*—by following in the footsteps of the Lord; *vinītaiḥ*—by humbleness; *sarva-ātmanā*—in all respects; *brahma-kulam*—the descendants of *brāhmaṇas* and Vaiṣṇavas; *niṣevyatām*—always being engaged in their service.

TRANSLATION

The Supreme Personality of Godhead, who is everlastingly independent and who exists in everyone's

heart, is very pleased with those who follow in His footsteps and engage without reservation in the service of the descendants of brāhmaṇas and Vaiṣṇavas. For He is always dear to brāhmaṇas and Vaiṣṇavas, and they are always dear to Him.

PURPORT

It is said that the Lord is most pleased when He sees one engage in the service of His devotee. He does not need any service from anyone because He is complete, but it is in our own interest to offer all kinds of services to the Supreme Personality of Godhead. These services can be offered to the Supreme Person not directly but through the service of brāhmaṇas and Vaiṣṇavas. Śrīla Narottama dāsa Ṭhākura sings, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā, which means that unless one serves the Vaiṣṇavas and brāhmaṇas, one cannot get liberation from the material clutches. Śrīla Viśvanātha Cakravartī Ṭhākura also says, yasya prasādād bhagavat-prasādaḥ: by satisfying the senses of the spiritual master one can satisfy the senses of the Supreme Personality of Godhead. Thus this behavior is not only mentioned in scriptures but also followed by ācāryas. Pṛthu Mahārāja advised his citizens to follow the exemplary behavior of the Lord Himself and thus engage in the service of brāhmaṇas and Vaiṣṇavas.

4.21.40

pumāḹ labhetānativelam ātmanaḥ
prasīdato 'tyanta-śamaṁ svataḥ svayam
yan-nitya-sambandha-niṣevayā tataḥ
paraṁ kim atrāsti mukhaṁ havir-bhujām

SYNONYMS

pumān—a person; *labheta*—can achieve; *anati-velam*—without delay; *ātmanaḥ*—of his soul; *prasīdataḥ*—being satisfied; *atyanta*—the greatest; *śamam*—peace; *svataḥ*—automatically; *svayam*—personally; *yat*—whose; *nitya*—regular; *sambandha*—relationship; *niṣevayā*—by dint of service; *tataḥ*—after that; *param*—superior; *kim*—what; *atra*—here; *asti*—there is; *mukham*—happiness; *haviḥ*—clarified butter; *bhujām*—those who drink.

TRANSLATION

By regular service to the brāhmaṇas and Vaiṣṇavas, one can clear the dirt from his heart and thus enjoy supreme peace and liberation from material attachment and be satisfied. In this world there is no fruitive activity superior to serving the brāhmaṇa class, for this can bring pleasure to the demigods for whom the many sacrifices are recommended.

PURPORT

In Bhagavad-gītā it is said: prasāde sarva-duḥkhānāṁ hānir asyopajāyate (Bg.2.65). Unless one is self-satisfied, he cannot be free from the miserable conditions of material existence. Therefore it is essential to render service to the brāhmaṇas and Vaiṣṇavas to achieve the perfection of self-satisfaction. Śrīla Narottama dāsa Ṭhākura therefore says:

tāṅdera caraṇa sevi bhakta-sane vāsa janame janame haya, ei abhilāṣa

"Birth after birth I desire to serve the lotus feet of the ācāryas and live in a society of devotees." A spiritual atmosphere can be maintained only by living in a society of devotees and by serving the orders of the ācāryas. The spiritual master is the best brāhmaṇa. At present, in the age of Kali, it is very difficult to render service to the brāhmaṇa-kula or the brāhmaṇa class. The difficulty, according to the Varāha Purāṇa, is that demons, taking advantage of Kali-yuga, have taken birth in brāhmaṇa families. Rākṣasāḥ kalim āśritya jāyante brahma-yoniṣu (Varāha Purāṇa). In other words, in this age there are many so-called caste brāhmaṇas and caste Gosvāmīs who, taking advantage of the śāstra and of the innocence of people in general, claim to be brāhmaṇas and Vaiṣṇavas by hereditary right. One will not derive any benefit by rendering service to such false brāhmaṇa-kulas. One must therefore take shelter of a bona fide spiritual master and his associates and should also render service to them, for such activity will greatly help the neophyte in attaining full

satisfaction. This has been very clearly explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his explanation of the verse vyavasāyātmikā buddhir ekeha kuru-nandana (Bg. 2.41). By actually following the regulated principles of bhakti-yoga as recommended by Śrīla Narottama dāsa Ṭhākura, one can very quickly come to the transcendental platform of liberation, as explained in this verse (atyanta-śamam). The particular use of the word anativelam ("without delay") is very significant because simply by serving brāhmaṇas and Vaiṣṇavas one can get liberation. There is no need to undergo severe penances and austerities. The vivid example of this is Nārada Muni himself. In his previous birth, he was simply a maidservant's son, but he got the opportunity to serve exalted brāhmaṇas and Vaiṣṇavas, and thus in his next life he not only became liberated but became famous as the supreme spiritual master of the entire Vaiṣṇava disciplic succession. According to the Vedic system, therefore, it is customarily recommended that after performing a ritualistic ceremony, one should feed the brāhmaṇas.

4.21.41

aśnāty anantaḥ khalu tattva-kovidaiḥ
śraddhā-hutaṁ yan-mukha ijya-nāmabhiḥ
na vai tathā cetanayā bahiṣ-kṛte
hutāśane pāramahaṁsya-paryaguḥ

SYNONYMS

aśnāti—eats; *anantaḥ*—the Supreme Personality of Godhead; *khalu*—nevertheless; *tattva-kovidaiḥ*—persons in knowledge of the Absolute Truth; *śraddhā*—faith; *hutam*—offering fire sacrifices; *yat-mukhe*—whose mouth; *ijya-nāmabhiḥ*—by different names of demigods; *na*—never; *vai*—certainly; *tathā*—as much; *cetanayā*—by living force; *bahiḥ-kṛte*—being bereft of; *huta-aśane*—in the fire sacrifice; *pāramahaṁsya*—regarding devotees; *paryaguḥ*—never goes away.

TRANSLATION

Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees.

PURPORT

According to Vedic injunctions, a fire sacrifice is held in order to give food to the Supreme Personality of Godhead in the names of the different demigods. While performing a fire sacrifice, one pronounces the word svāhā in mantras such as indrāya svāhā and ādityāya svāhā. These mantras are uttered to satisfy the Supreme Personality of Godhead through demigods such as Indra and Āditya, for the Supreme Personality of Godhead says:

nāhaṁ tiṣṭhāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ

"I am not in Vaikuṇṭha nor in the hearts of the yogīs. I remain where My devotees engage in glorifying My activities." It is to be understood that the Supreme Personality of Godhead does not leave the company of His devotees.

Fire is certainly devoid of life, but devotees and brāhmaṇas are the living representatives of the Supreme Lord. Therefore to feed brāhmaṇas and Vaiṣṇavas is to feed the Supreme Personality of Godhead directly. It may be concluded that instead of offering fire sacrifices, one should offer foodstuffs to brāhmaṇas and Vaiṣṇavas, for that process is more effective than fire yajña. The vivid example of this principle in action was given by Advaita Prabhu. When he performed the śrāddha ceremony for his father, he first of all called Haridāsa Ṭhākura and offered him food. It is the practice that after finishing the śrāddha ceremony, one should offer food to an elevated brāhmaṇa. But Advaita Prabhu offered food first to Haridāsa Ṭhākura, who had taken his birth in a Muhammadan family. Therefore Haridāsa Ṭhākura asked Advaita Prabhu why he was doing something which might jeopardize his position in brāhmaṇa society. Advaita Prabhu replied that He was feeding millions of first-class brāhmaṇas by offering the food to Haridāsa Ṭhākura. He was prepared to talk with any learned brāhmaṇa on this point and prove definitely that by offering food to a pure devotee like Haridāsa Ṭhākura, He was equally as blessed as He would have

been by offering food to thousands of learned brāhmaṇas. When performing sacrifices, one offers oblations to the sacrificial fire, but when such oblations are offered to Vaiṣṇavas, they are certainly more effective.

4.21.42

> *yad brahma nityaṁ virajaṁ sanātanaṁ*
> *śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ*
> *samādhinā bibhrati hārtha-dṛṣṭaye*
> *yatredam ādarśa ivāvabhāsate*

SYNONYMS

yat—that which; *brahma*—the brahminical culture; *nityam*—eternally; *virajam*—without contamination; *sanātanam*—without beginning; *śraddhā*—faith; *tapaḥ*—austerity; *maṅgala*—auspicious; *mauna*—silence; *saṁyamaiḥ*—controlling the mind and senses; *samādhinā*—with full concentration; *bibhrati*—illuminates; *ha*—as he did it; *artha*—the real purpose of the *Vedas*; *dṛṣṭaye*—for the purpose of finding out; *yatra*—wherein; *idam*—all this; *ādarśe*—in a mirror; *iva*—like; *avabhāsate*—manifests.

TRANSLATION

In brahminical culture a brāhmaṇa's transcendental position is eternally maintained because the injunctions of the Vedas are accepted with faith, austerity, scriptural conclusions, full sense and mind control and

meditation. In this way the real goal of life is illuminated, just as one's face in a clear mirror is fully reflected.

PURPORT

Since it is described in the previous verse that feeding a living brāhmaṇa is more effective than offering oblations in a fire sacrifice, in this verse it is now clearly described what brahminism is and who a brāhmaṇa is. In the age of Kali, taking advantage of the fact that by feeding a brāhmaṇa one obtains a more effective result than by performing sacrifices, a class of men with no brahminical qualifications claim the eating privilege known as brāhmaṇa-bhojana simply on the basis of their birth in brāhmaṇa families. In order to distinguish this class of men from the real brāhmaṇas, Mahārāja Pṛthu is giving an exact description of a brāhmaṇa and brahminical culture. One should not take advantage of his position simply to live like a fire without light. A brāhmaṇa must be fully conversant with the Vedic conclusion, which is described in Bhagavad-gītā. Vedaiś ca sarvair aham eva vedyaḥ (Bg. 15.15). The Vedic conclusion—the ultimate understanding, or Vedānta understanding—is knowledge of Kṛṣṇa. Actually that is a fact because simply by understanding Kṛṣṇa as He is, as described in Bhagavad-gītā (janma karma ca me divyam evaṁ yo vetti tattvataḥ), one becomes a perfect brāhmaṇa. The brāhmaṇa who knows Kṛṣṇa perfectly well is always in a transcendental position. This is also confirmed in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatītyaitān brahma-bhūyāya kalpate

"One who engages in full devotional service and who does not fall down in any circumstance at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Therefore a devotee of Lord Kṛṣṇa is actually a perfect brāhmaṇa. His situation is transcendental, for he is free from the four defects of conditional life, which are the tendencies to commit mistakes, to be illusioned, to cheat and to possess imperfect senses. A perfect Vaiṣṇava or Kṛṣṇa conscious person is always in this transcendental position because he speaks according to Kṛṣṇa and His representative. Because Vaiṣṇavas speak exactly according to the tune of Kṛṣṇa, whatever they say is free from these four defects. For example, Kṛṣṇa says in Bhagavad-gītā that everyone should always think of Him, everyone should become His devotee, offer Him obeisances and worship Him, and ultimately everyone should surrender unto Him. These devotional activities are transcendental and free from mistakes, illusion, cheating and imperfection. Therefore anyone who is a sincere devotee of Lord Kṛṣṇa and who preaches this cult, speaking only on the basis of Kṛṣṇa's instructions, is understood to be virajam, or free from the defects of material contamination. A genuine brāhmaṇa or Vaiṣṇava therefore depends eternally on the conclusion of the Vedas or Vedic versions presented by the Supreme Personality of Godhead

Himself. Only from Vedic knowledge can we understand the actual position of the Absolute Truth, who, as described in Śrīmad-Bhāgavatam, is manifested in three features—namely impersonal Brahman, localized Paramātmā and at last, the Supreme Personality of Godhead. This knowledge is perfect from time immemorial, and the brahminical or Vaiṣṇava culture depends on this principle eternally. One should therefore study the Vedas with faith, not only for one's personal knowledge, but for the sake of spreading this knowledge and these activities through real faith in the words of the Supreme Personality of Godhead and the Vedas.

The word maṅgala ("auspicious") in this verse is very significant. Śrīla Śrīdhara Svāmī quotes that to do what is good and to reject what is not good is called maṅgala, or auspicious. To do what is good means to accept everything favorable to the discharge of devotional service, and to reject what is not good means to reject everything not favorable for discharging devotional service. In our Kṛṣṇa consciousness movement, we accept this principle by rejecting four prohibited items—namely, illicit sex life, intoxication, gambling and flesh-eating—and accepting the daily chanting of at least sixteen rounds of the Hare Kṛṣṇa mahā-mantra and daily meditation three times a day by chanting the Gāyatrī mantra. In this way one can keep his brahminical culture and spiritual strength intact. By following these principles of devotional service strictly, chanting twenty-four hours a day the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma,

Hare Hare—one makes positive progress in spiritual life and ultimately becomes completely fit to see the Supreme Personality of Godhead face to face. Because the ultimate goal of studying or understanding the Vedic knowledge is to find Kṛṣṇa, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Kṛṣṇa, the Absolute Truth, very distinctly, as one can see his own face completely reflected in a clear mirror. The conclusion is, therefore, that a brāhmaṇa does not become a brāhmaṇa simply because he is a living entity or is born in a brāhmaṇa family; he must possess all the qualities mentioned in the śāstras and practice the brahminical principles in his life. Thus he ultimately becomes a fully Kṛṣṇa conscious person and can understand what Kṛṣṇa is. How a devotee continuously sees Kṛṣṇa face to face within his heart is described in the Brahma-saṁhitā as follows:

premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The devotee, by development of pure love for Kṛṣṇa, constantly sees the Supreme Personality of Godhead, who is known as Śyāmasundara, within his heart. That is the perfectional stage of brahminical culture.

4.21.43

teṣām aham̐ pāda-saroja-reṇum
āryā vaheyādhi-kirīṭam āyuḥ
yam̐ nityadā bibhrata āśu pāpam̐
naśyaty amum̐ sarva-guṇā bhajanti

SYNONYMS

teṣām—of all of them; *aham*—I; *pāda*—feet; *saroja*—lotus; *reṇum*—dust; *āryāḥ*—O respectable persons; *vaheya*—shall bear; *adhi*—up to; *kirīṭam*—helmet; *āyuḥ*—up to the end of life; *yam*—which; *nityadā*—always; *bibhrataḥ*—carrying; *āśu*—very soon; *pāpam*—sinful activities; *naśyati*—are vanquished; *amum*—all those; *sarva-guṇāḥ*—fully qualified; *bhajanti*—worship.

TRANSLATION

O respectable personalities present here, I beg the blessings of all of you that I may perpetually carry on my crown the dust of the lotus feet of such brāhmaṇas and Vaiṣṇavas until the end of my life. He who can carry such dust on his head is very soon relieved of all the reactions which arise from sinful life, and eventually he develops all good and desirable qualities.

PURPORT

It is said that one who has unflinching faith in the Supreme Personality of Godhead, which means unflinching faith in the Vaiṣṇava or the pure devotee of the Supreme Lord, develops all the good qualities of the demigods.

yasyāsti bhaktir bhagavaty akiñcanā

sarvair guṇais tatra samāsate surāḥ (Bhāg. 5.18.12).

Prahlāda Mahārāja also said, naiṣāṁ matis tāvad urukramāṅghrim (Bhāg. 7.5.32). Unless one takes the dust of the lotus feet of a pure Vaiṣṇava on one's head, one cannot understand what the Supreme Personality of Godhead is, and unless one knows the Supreme Personality of Godhead, one's life remains imperfect. A great soul who has fully surrendered to the Supreme Lord after understanding Him fully and after repeatedly undergoing austerities and penances for many, many lives is very rare. The crown of a king is simply a big load if the king or head of the state does not actually bear the dust of the lotus feet of brāhmaṇas and Vaiṣṇavas. In other words, if a liberal king like Pṛthu Mahārāja does not follow the instructions of brāhmaṇas and Vaiṣṇavas or does not follow the brahminical culture, he is simply a burden on the state, for he cannot benefit the citizens. Mahārāja Pṛthu is the perfect example of an ideal chief executive.

4.21.44

guṇāyanaṁ śīla-dhanaṁ kṛta-jñaṁ
vṛddhāśrayaṁ saṁvṛṇate 'nu sampadaḥ
prasīdatāṁ brahma-kulaṁ gavāṁ ca
janārdanaḥ sānucaraś ca mahyam

SYNONYMS

guṇa-ayanam—one who has acquired all the good qualities; *śīla-dhanam*—one whose wealth is good behavior; *kṛta-jñam*—one who is grateful; *vṛddha-āśrayam*—one who takes shelter of the learned; *saṁvṛṇate*—achieves; *anu*—certainly; *sampadaḥ*—all opulences; *prasīdatām*—be pleased upon; *brahma-kulam*—the *brāhmaṇa* class; *gavām*—the cows; *ca*—and; *janārdanaḥ*—the Supreme Personality of Godhead; *sa*—with; *anucaraḥ*—along with His devotee; *ca*—and; *mahyam*—upon me.

TRANSLATION

Whoever acquires the brahminical qualifications—whose only wealth is good behavior, who is grateful and who takes shelter of experienced persons—gets all the opulence of the world. I therefore wish that the Supreme Personality of Godhead and His associates will be pleased with the brāhmaṇa class, with the cows and with me.

PURPORT

The Supreme Personality of Godhead is worshiped with the prayer namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. Thus it is clear that the Supreme Personality of Godhead respects and protects the brāhmaṇas and brahminical culture, as well as the cows; in other words, wherever there are brāhmaṇas and brahminical culture, there are cows and cow protection. In a society or civilization in which there are no brāhmaṇas or brahminical culture, cows are treated as ordinary animals and slaughtered at the sacrifice of human civilization. The specific mention of the word gavām by Pṛthu Mahārāja is significant because the Lord is always associated with cows and His devotees. In pictures Lord Kṛṣṇa is always seen with cows and His associates such as the cowherd boys and the gopīs. Kṛṣṇa, the Supreme Personality of Godhead, cannot be alone. Therefore Pṛthu Mahārāja said, sānucaraś ca, indicating that the Supreme Personality of Godhead is always associated with His followers and devotees.

A devotee acquires all the good qualities of the demigods; he is guṇāyanam, the reservoir of all good qualities. His only asset is good behavior, and he is grateful. Gratitude for the mercy of the Supreme Personality of Godhead is one of the qualities of brāhmaṇas and Vaiṣṇavas. Everyone should feel grateful to the Supreme Personality of Godhead because He is maintaining all living entities and supplying all their necessities. As stated in the Vedas, eko bahūnāṁ yo vidadhāti kāmān: the Supreme One is supplying all necessities to the living entities (Kaṭha Up. 2.2.13).

The living entity who is therefore grateful to the Supreme Personality of Godhead is certainly qualified with good characteristics.

The word vṛddhāśrayam is very significant in this verse. Vṛddha refers to one who is advanced in knowledge. There are two kinds of old men—he who is advanced in years and he who is experienced in knowledge. One who is advanced in knowledge is actually vṛddha (jñāna-vṛddha); one does not become vṛddha simply by advancing in age. Vṛddhāśrayam, a person who takes shelter of a superior person who is advanced in knowledge, can acquire all the good qualities of a brāhmaṇa and be trained in good behavior. When one actually attains good qualities, becomes grateful for the mercy of the Supreme Personality of Godhead and takes shelter of a bona fide spiritual master, he is endowed with all opulence. Such a person is a brāhmaṇa or Vaiṣṇava. Therefore Pṛthu Mahārāja invokes the blessings and mercy of the Supreme Personality of Godhead, with His associates, devotees, Vaiṣṇavas, brāhmaṇas and cows.

4.21.45

maitreya uvāca
iti bruvāṇaṁ nṛpatiṁ
pitṛ-deva-dvijātayaḥ
tuṣṭuvur hṛṣṭa-manasaḥ
sādhu-vādena sādhavaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *bruvāṇam*—while speaking; *nṛ-patim*—the King; *pitṛ*—the denizens of Pitṛloka; *deva*—the demigods; *dvi-jātayaḥ*—and the twice-born (the *brāhmaṇas* and the Vaiṣṇavas); *tuṣṭuvuḥ*—satisfied; *hṛṣṭa-manasaḥ*—greatly pacified in mind; *sādhu-vādena*—by expressing congratulations; *sādhavaḥ*—all the saintly persons present.

TRANSLATION

The great sage Maitreya said: After hearing King Pṛthu speak so nicely, all the demigods, the denizens of Pitṛloka, the brāhmaṇas and the saintly persons present at the meeting congratulated him by expressing their good will.

PURPORT

When a person speaks very nicely at a meeting, he is congratulated by the audience, who express their good will with the words sādhu, sādhu. This is called sādhu-vāda. All the saintly persons, Pitās, denizens of Pitṛloka and demigods—who were present in the meeting and heard Pṛthu Mahārāja expressed their good will with the words sādhu, sādhu. They all accepted the good mission of Pṛthu Mahārāja, and they were fully satisfied.

4.21.46

putreṇa jayate lokān
iti satyavatī śrutiḥ
brahma-daṇḍa-hataḥ pāpo
yad veno 'tyatarat tamaḥ

SYNONYMS

putreṇa—by the son; *jayate*—one becomes victorious; *lokān*—all the heavenly planets; *iti*—thus; *satya-vatī*—becomes true; *śrutiḥ*—the *Vedas*; *brahma-daṇḍa*—by the curse of *brāhmaṇas*; *hataḥ*—killed; *pāpaḥ*—the most sinful; *yat*—as; *venaḥ*—the father of Mahārāja Pṛthu; *ati*—great; *atarat*—became delivered; *tamaḥ*—from the darkness of hellish life.

TRANSLATION

They all declared that the Vedic conclusion that one can conquer the heavenly planets by the action of a putra, or son, was fulfilled, for the most sinful Vena, who had been killed by the curse of the brāhmaṇas, was now delivered from the darkest region of hellish life by his son, Mahārāja Pṛthu.

PURPORT

According to the Vedic version, there is a hellish planet called Put, and one who delivers a person from there is called putra.

The purpose of marriage, therefore, is to have a putra or son who is able to deliver his father, even if the father falls down to the hellish condition of Put. Mahārāja Pṛthu's father, Vena, was a most sinful person and was therefore cursed to death by the brāhmaṇas. Now all the great saintly persons, sages and brāhmaṇas present in the meeting, after hearing from Mahārāja Pṛthu about his great mission in life, became convinced that the statement of the Vedas had been fully proved. The purpose of accepting a wife in religious marriage, as sanctioned in the Vedas, is to have a putra, a son qualified to deliver his father from the darkest region of hellish life. Marriage is not intended for sense gratification but for getting a son fully qualified to deliver his father. But if a son is raised to become an unqualified demon, how can he deliver his father from hellish life? It is therefore the duty of a father to become a Vaiṣṇava and raise his children to become Vaiṣṇavas; then even if by chance the father falls into a hellish life in his next birth, such a son can deliver him, as Mahārāja Pṛthu delivered his father.

4.21.47

hiraṇyakaśipuś cāpi
bhagavan-nindayā tamaḥ
vivikṣur atyagāt sūnoḥ
prahlādasyānubhāvataḥ

SYNONYMS

hiraṇyakaśipuḥ—the father of Prahlāda Mahārāja; *ca*—also; *api*—again; *bhagavat*—of the Supreme Personality of Godhead; *nindayā*—by blaspheming; *tamaḥ*—in the darkest region of hellish life; *vivikṣuḥ*—entered; *atyagāt*—was delivered; *sūnoḥ*—of his son; *prahlādasya*—of Mahārāja Prahlāda; *anubhāvataḥ*—by the influence of.

TRANSLATION

Similarly, Hiraṇyakaśipu, who by dint of his sinful activities always defied the supremacy of the Supreme Personality of Godhead, entered into the darkest region of hellish life; but by the grace of his great son, Prahlāda Mahārāja, he also was delivered and went back home, back to Godhead.

PURPORT

When Prahlāda Mahārāja was offered benediction by Nṛsiṁhadeva, due to his great devotion and tolerance he refused to accept any benediction from the Lord, thinking that such acceptance was not befitting a sincere devotee. The rendering of service to the Supreme Personality of Godhead in expectation of a good reward is deprecated by Prahlāda Mahārāja as mercantile business. Because Prahlāda Mahārāja was a Vaiṣṇava, he did not ask benediction for his personal self but was very affectionate toward his father. Although his father tortured him and would have killed him had he himself not been killed by the Supreme

Personality of Godhead, Prahlāda Mahārāja begged pardon for him from the Lord. This favor was immediately granted by the Lord, and Hiraṇyakaśipu was delivered from the darkest region of hellish life, and he returned back home, back to Godhead, by the grace of his son. Prahlāda Mahārāja is the topmost example of a Vaiṣṇava, who is always compassionate toward sinful persons suffering a hellish life within this material world. Kṛṣṇa is therefore known as para-duḥkha-duḥkhī kṛpāmbudhi, or one who is compassionate toward others' suffering and who is an ocean of mercy. Like Prahlāda Mahārāja, all pure devotees of the Lord come to this material world with full compassion to deliver the sinful. They undergo all kinds of tribulations, suffering them with tolerance, because that is another qualification of a Vaiṣṇava, who tries to deliver all sinful persons from the hellish conditions of material existence. Vaiṣṇavas are therefore offered the following prayer:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

The chief concern of a Vaiṣṇava is to deliver the fallen souls.

4.21.48

> *vīra-varya pitaḥ pṛthvyāḥ*
> *samāḥ sañjīva śāśvatīḥ*
> *yasyedṛśy acyute bhaktiḥ*
> *sarva-lokaika-bhartari*

SYNONYMS

vīra-varya—the best of the warriors; *pitaḥ*—the father; *pṛthvyāḥ*—of the globe; *samāḥ*—equal to in years; *sañjīva*—live; *śāśvatīḥ*—forever; *yasya*—whose; *īdṛśī*—like this; *acyute*—unto the Supreme; *bhaktiḥ*—devotion; *sarva*—all; *loka*—planets; *eka*—one; *bhartari*—maintainer.

TRANSLATION

All the saintly brāhmaṇas thus addressed Pṛthu Mahārāja: O best of the warriors, O father of this globe, may you be blessed with a long life, for you have great devotion to the infallible Supreme Personality of Godhead, who is the master of all the universe.

PURPORT

Pṛthu Mahārāja was blessed by the saintly persons present at the meeting to have a long life because of his unflinching faith and his devotion to the Supreme Personality of Godhead. Although one's duration of life is limited in years, if by chance one becomes a devotee, he surpasses the duration prescribed for his life; indeed, sometimes yogīs die according to their wish, not according to the laws of material nature. Another feature of a devotee is that he lives forever because of his infallible devotion to the Lord. It is said, kīrtir yasya sa jīvati: "One who leaves a good reputation behind him lives forever." Specifically, one who is reputed as a devotee of the Lord undoubtedly lives forever. When Lord Caitanya Mahāprabhu was talking with Rāmānanda

Rāya, Caitanya Mahāprabhu inquired, "What is the greatest reputation?" Rāmānanda Rāya replied that a person who is reputed as a great devotee has the greatest reputation, for a devotee not only lives forever in the Vaikuṇṭha planets, but by his reputation he also lives forever within this material world.

4.21.49

> *aho vayaṁ hy adya pavitra-kīrte*
> *tvayaiva nāthena mukunda-nāthāḥ*
> *ya uttamaślokatamasya viṣṇor*
> *brahmaṇya-devasya kathāṁ vyanakti*

SYNONYMS

aho—oh, goodness; *vayam*—we; *hi*—certainly; *adya*—today; *pavitra-kīrte*—O supreme purity; *tvayā*—by you; *eva*—certainly; *nāthena*—by the Lord; *mukunda*—the Supreme Personality of Godhead; *nāthāḥ*—being the subject of the Supreme; *ye*—one who; *uttama-śloka-tamasya*—of the Supreme Personality of Godhead, who is praised by the nicest verses; *viṣṇoḥ*—of Viṣṇu; *brahmaṇya-devasya*—of the worshipable Lord of the *brāhmaṇas*; *kathām*—words; *vyanakti*—expressed.

TRANSLATION

The audience continued: Dear King Pṛthu, your reputation is the purest of all, for you are preaching the glories of the most glorified of all, the Supreme

Personality of Godhead, the Lord of the brāhmaṇas. Since, due to our great fortune, we have you as our master, we think that we are living directly under the agency of the Lord.

PURPORT

The citizens declared that through being under the protection of Mahārāja Pṛthu they were directly under the protection of the Supreme Personality of Godhead. This understanding is the proper situation of social steadiness within this material world. Since it is stated in the Vedas that the Supreme Personality of Godhead is the maintainer and leader of all living entities, the king or the executive head of the government must be a representative of the Supreme Person. Then he can claim honor exactly like the Lord's. How a king or leader of society can become the representative of the Supreme Personality of Godhead is also indicated in this verse by the statement that because Pṛthu Mahārāja was preaching the supremacy and the glories of the Supreme Personality of Godhead, Viṣṇu, he was therefore a proper representative of the Lord. To remain under the jurisdiction or administration of such a king or leader is the perfect status for human society. The primary responsibility of such a king or leader is to protect the brahminical culture and the cows in his state.

4.21.50

nātyadbhutam idaṁ nātha
tavājīvyānuśāsanam
prajānurāgo mahatāṁ
prakṛtiḥ karuṇātmanām

SYNONYMS

na—not; *ati*—very great; *adbhutam*—wonderful; *idam*—this; *nātha*—O lord; *tava*—your; *ājīvya*—source of income; *anuśāsanam*—ruling over the citizens; *prajā*—citizens; *anurāgaḥ*—affection; *mahatām*—of the great; *prakṛtiḥ*—nature; *karuṇa*—merciful; *ātmanām*—of the living entities.

TRANSLATION

Our dear lord, it is your occupational duty to rule over your citizens. That is not a very wonderful task for a personality like you, who are so affectionate in seeing to the interests of the citizens, because you are full of mercy. That is the greatness of your character.

PURPORT

A king's duty is to give protection to his citizens and levy taxes from them for his livelihood. Since the Vedic society is divided into four classes of men—the brāhmaṇas, kṣatriyas, vaiśyas and śūdras—their means of livelihood are also mentioned in the

scriptures. The brāhmaṇas should live by spreading knowledge and therefore should take contributions from their disciples, whereas a king should give protection to the citizens for their development to the highest standard of life, and he can therefore levy taxes from them; businessmen or mercantile men, because they produce foodstuffs for the whole of society, can take a little profit from this, whereas the śūdras, who cannot work as either brāhmaṇas, kṣatriyas or vaiśyas, should give service to the higher classes of society and be provided by them with a supply of the necessities of life.

The symptom of a qualified king or political leader is mentioned herein—he must be very merciful and compassionate to the people and see to their prime interest, which is to become elevated devotees of the Supreme Personality of Godhead. Great souls are naturally inclined to do good to others, and a Vaiṣṇava especially is the most compassionate and merciful personality in society. Therefore we offer our respects to a Vaiṣṇava leader as follows:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

Only a Vaiṣṇava leader can fulfill all the desires of the people (vāñchā-kalpataru), and he is compassionate because he is the contributor of the greatest benefit to human society. He is patita-pāvana, the deliverer of all fallen souls, because if the king or the head of the government follows in the footsteps of the brāhmaṇas and Vaiṣṇavas, who are naturally leaders in

missionary work, similarly the vaiśyas will also follow in the footsteps of the Vaiṣṇavas and brāhmaṇas, and the śūdras will give them service. Thus the entire society becomes a perfect human institution for combined progress to the highest perfection of life.

4.21.51

adya nas tamasaḥ pāras
tvayopāsāditaḥ prabho
bhrāmyatāṁ naṣṭa-dṛṣṭīnāṁ
karmabhir daiva-saṁjñitaiḥ

SYNONYMS

adya—today; *naḥ*—of us; *tamasaḥ*—of the darkness of material existence; *pāraḥ*—the other side; *tvayā*—by you; *upāsāditaḥ*—increased; *prabho*—O lord; *bhrāmyatām*—who are wandering; *naṣṭa-dṛṣṭīnām*—who have lost their goal of life; *karmabhiḥ*—on account of past deeds; *daiva-saṁjñitaiḥ*—arranged by superior authority.

TRANSLATION

The citizens continued: Today you have opened our eyes and revealed how to cross to the other side of the ocean of darkness. By our past deeds and by the arrangement of superior authority, we are entangled in a network of fruitive activities and have lost sight of the destination

of life; thus we have been wandering within the universe.

PURPORT

In this verse, the words karmabhir daiva-saṁjñitaiḥ are very significant. Due to the quality of our actions, we come to the association of the modes of material nature, and by superior arrangement we are given a chance to enjoy the fruitive results of such activities in different types of bodies. In this way, having lost sight of their destinations in life, all living entities are wandering in different species throughout the universe, sometimes getting birth in a lower species and sometimes existence in higher planetary systems; thus we are all wandering since time immemorial. It is by the grace of the spiritual master and the Supreme Personality of Godhead that we get the clue of devotional life, and thus progressive success in our life begins. Here this is admitted by the citizens of King Pṛthu; in full consciousness they admit the benefit they have derived from the activities of Mahārāja Pṛthu.

4.21.52

namo vivṛddha-sattvāya
puruṣāya mahīyase
yo brahma kṣatram āviśya
bibhartīdaṁ sva-tejasā

SYNONYMS

namaḥ—all obeisances; *vivṛddha*—highly elevated; *sattvāya*—unto the existence; *puruṣāya*—unto the person; *mahīyase*—unto one who is so glorified; *yaḥ*—who; *brahma*—brahminical culture; *kṣatram*—administrative duty; *āviśya*—entering; *bibharti*—maintaining; *idam*—this; *sva-tejasā*—by his own prowess.

TRANSLATION

Dear lord, you are situated in your pure existential position of goodness; therefore you are the perfect representative of the Supreme Lord. You are glorified by your own prowess, and thus you are maintaining the entire world by introducing brahminical culture and protecting everyone in your line of duty as a kṣatriya.

PURPORT

Without the spread of brahminical culture and without proper protection from the government no social standard can be maintained properly. This is admitted in this verse by the citizens of Mahārāja Pṛthu, who could maintain the wonderful situation of his government due to his position in pure goodness. The word vivṛddha-sattvāya is significant. In the material world there are three qualities—namely goodness, passion and ignorance. One has to be raised from the platform of ignorance to the platform of goodness by devotional service. There is no other means for elevating one from the lowest stage of life to the highest stage but the execution of devotional service; as advised

in the previous chapters of Śrīmad-Bhāgavatam, one can raise himself from the lowest position to the highest simply by associating with devotees and hearing Śrīmad-Bhāgavatam regularly from their mouths.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ hṛdy antaḥ-stho hy abhadrāṇi vidhunoti su-hṛt satām (Bhāg. 1.2.17)

"When one engages in devotional service in the first stages of hearing and chanting, the Lord who is in everyone's heart helps the devotee in cleansing his heart." In the gradual cleansing process one is relieved of the influence of passion and ignorance and is situated on the platform of goodness. The result of association with the qualities of passion and ignorance is that one becomes lusty and greedy. But when one is elevated to the platform of goodness, he is satisfied in any condition of life and is without lust and greed. This mentality indicates one's situation on the platform of goodness. One has to transcend this goodness and raise himself to the pure goodness which is called vivṛddha-sattva or the advanced stage of goodness. In the advanced stage of goodness one can become Kṛṣṇa conscious. Therefore Mahārāja Pṛthu is addressed here as vivṛddha-sattva, or one who is situated in the transcendental position. But Mahārāja Pṛthu, although situated in the transcendental position of a pure devotee, came down to the position of brāhmaṇa and kṣatriya for the benefit of human society and thus gave protection to the entire world by his personal prowess. Although he was a king, a kṣatriya, because he was a Vaiṣṇava he was also a brāhmaṇa. As

a brāhmaṇa he could give proper instruction to the citizens, and as a kṣatriya he could rightly give protection to all of them. Thus the citizens of Mahārāja Pṛthu were protected in all respects by the perfect king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Instructions by Mahārāja Pṛthu."

SB 4.22: Pṛthu Mahārāja's Meeting with the Four Kumāras

22. Pṛthu Mahārāja's Meeting with the Four Kumāras

Chapter 22

4.22.1

maitreya uvāca
janeṣu pragṛṇatsv evaṁ
pṛthuṁ pṛthula-vikramam
tatropajagmur munayaś
catvāraḥ sūrya-varcasaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *janeṣu*—the citizens; *pragṛṇatsu*—while praying for; *evam*—thus; *pṛthum*—unto Mahārāja Pṛthu; *pṛthula*—highly; *vikramam*—powerful; *tatra*—there; *upajagmuḥ*—arrived; *munayaḥ*—the Kumāras; *catvāraḥ*—four; *sūrya*—as the sun; *varcasaḥ*—bright.

TRANSLATION

The great sage Maitreya said: While the citizens were thus praying to the most powerful King Pṛthu, the four Kumāras, who were as bright as the sun, arrived on the spot.

4.22.2

tāṁs tu siddheśvarān rājā
vyomno 'vatarato 'rciṣā
lokān apāpān kurvāṇān
sānugo 'caṣṭa lakṣitān

SYNONYMS

tān—them; *tu*—but; *siddha-īśvarān*—masters of all mystic power; *rājā*—the King; *vyomnaḥ*—from the sky; *avataratah*—while descending; *arciṣā*—by their glaring effulgence; *lokān*—all the planets; *apāpān*—sinless; *kurvāṇān*—doing so; *sa-anugaḥ*—with his associates; *acaṣṭa*—recognized; *lakṣitān*—by seeing them.

TRANSLATION

When the King and his associates saw the glowing effulgence of the four Kumāras, the masters of all mystic power, they could recognize them as they descended from the sky.

PURPORT

The four Kumāras are described herein as siddheśvarān, which means "masters of all mystic power." One who has attained perfection in yoga practice immediately becomes master of the eight mystic perfections—to become smaller than the smallest, to become lighter than the lightest, to become bigger than the

biggest, to achieve anything he desires, to control everything, etc. These four Kumāras, as siddheśvaras, had achieved all the yogic perfectional achievements, and as such they could travel in outer space without machines. While they were coming to Mahārāja Pṛthu from other planets, they did not come by airplane, but personally. In other words, these four Kumāras were also spacemen who could travel in space without machines. The residents of the planet which is known as Siddhaloka can travel in outer space from one planet to another without vehicles. However, the special power of the Kumāras mentioned herewith is that whatever place they went to would immediately become sinless. During the reign of Mahārāja Pṛthu, everything on the surface of this globe was sinless, and therefore the Kumāras decided to see the King. Ordinarily they do not go to any planet which is sinful.

4.22.3

tad-darśanodgatān prāṇān
pratyāditsur ivotthitaḥ
sa-sadasyānugo vainya
indriyeśo guṇān iva

SYNONYMS

tat—him; *darśana*—seeing; *udgatān*—being greatly desired; *prāṇān*—life; *pratyāditsuḥ*—peacefully going; *iva*—like; *utthitaḥ*—got up; *sa*—with; *sadasya*—associates or followers; *anugaḥ*—

officers; *vainyaḥ*—King Pṛthu; *indriya-īśaḥ*—a living entity; *guṇān iva*—as influenced by the modes of material nature.

TRANSLATION

Seeing the four Kumāras, Pṛthu Mahārāja was greatly anxious to receive them. Therefore the King, with all his officers, very hastily got up so anxiously that he is compared herewith to a conditioned soul whose senses are immediately attracted by the modes of material nature.

PURPORT

In Bhagavad-gītā it is said:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ahaṅkāra-vimūḍhātmā kartāham iti manyate (Bg. 3.27)

Every conditioned soul is influenced by a particular mixture of the modes of material nature. As such, the conditioned soul is attracted to certain types of activity which he is forced to perform because he is completely under the influence of material nature. Here Pṛthu Mahārāja is compared to such a conditioned soul, not because he was a conditioned soul but because he was so anxious to receive the Kumāras that it was as if without them he would have lost his life. The conditioned soul is attracted by the objects of sense gratification. His eyes are attracted to see beautiful things, his ears are attracted to hear nice music, his nose is attracted to enjoy the aroma of a nice flower, and his tongue is

attracted to taste nice food. Similarly, all his other senses—his hands, his legs, his belly, his genitals, his mind, etc.—are so susceptible to the attraction of the objects of enjoyment that he cannot restrain himself. Pṛthu Mahārāja, in the same way, could not restrain himself from receiving the four Kumāras, who were bright by dint of their spiritual progress, and thus not only he himself but also his officers and associates all received the four Kumāras. It is said, "Birds of a feather flock together." In this world, everyone is attracted by a person of the same category. A drunkard is attracted to persons who are also drunkards. Similarly, a saintly person is attracted by other saintly persons. Pṛthu Mahārāja was in the topmost position of spiritual advancement, and as such, he was attracted by the Kumāras, who were of the same category. It is said, therefore, that a man is known by his company.

4.22.4

gauravād yantritaḥ sabhyaḥ
praśrayānata-kandharaḥ
vidhivat pūjayāṁ cakre
gṛhītādhyarhaṇāsanān

SYNONYMS

gauravāt—glories; *yantritaḥ*—completely; *sabhyaḥ*—most civilized; *praśraya*—by humbleness; *ānata-kandharaḥ*—bowing down his shoulder; *vidhi-vat*—according to the instructions of the *śāstra*;

pūjayām—by worshiping; *cakre*—performed; *gṛhīta*—accepting; *adhi*—including; *arhaṇa*—paraphernalia for reception; *āsanān*—sitting places.

TRANSLATION

When the great sages accepted their reception, according to the instructions of the śāstras, and finally took their seats offered by the King, the King, influenced by the glories of the sages, immediately bowed down. Thus he worshiped the four Kumāras.

PURPORT

The four Kumāras are paramparā spiritual masters of the Vaiṣṇava sampradāya. Out of the four sampradāyas, namely Brahma-sampradāya, Śrī-sampradāya, Kumāra-sampradāya and Rudra-sampradāya, the disciplic succession of spiritual master to disciple known as the Kumāra-sampradāya is coming down from the four Kumāras. So Pṛthu Mahārāja was very respectful to the sampradāya-ācāryas. As it is said by Śrīla Viśvanātha Cakravartī Ṭhākura, sākṣād-dharitvena samasta-śāstrair: a spiritual master, or the paramparā-ācārya, should be respected exactly like the Supreme Personality of Godhead. The word vidhivat is significant in this verse. This means that Pṛthu Mahārāja also strictly followed the injunctions of the śāstra in receiving a spiritual master or ācārya of the transcendental disciplic succession. Whenever an ācārya is seen, one should immediately bow down before him. Pṛthu Mahārāja did this properly;

therefore the words used here are praśrayānata-kandharaḥ. Out of humility, he bowed down before the Kumāras.

4.22.5

tat-pāda-śauca-salilair
mārjitālaka-bandhanaḥ
tatra śīlavatāṁ vṛttam
ācaran mānayann iva

SYNONYMS

tat-pāda—their lotus feet; *śauca*—washed; *salilaiḥ*—water; *mārjita*—sprinkled; *alaka*—hair; *bandhanaḥ*—bunch; *tatra*—there; *śīlavatām*—of the respectable gentlemen; *vṛttam*—behavior; *ācaran*—behaving; *mānayan*—practicing; *iva*—like.

TRANSLATION

After this, the King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. By such respectful actions, the King, as an exemplary personality, showed how to receive a spiritually advanced personality.

PURPORT

Śrī Caitanya Mahāprabhu has said, āpani ācari prabhu jīvere śikhāya. It is very well known that whatever Śrī Caitanya Mahāprabhu taught in His life as ācārya, He Himself practiced.

When He was preaching as a devotee, although He was detected by several great personalities to be the incarnation of Kṛṣṇa, He never agreed to be addressed as an incarnation. Even though one may be an incarnation of Kṛṣṇa, or especially empowered by Him, he should not advertise that he is an incarnation. People will automatically accept the real truth in due course of time. Pṛthu Mahārāja was the ideal Vaiṣṇava king; therefore he taught others by his personal behavior how to receive and respect saintly persons like the Kumāras. When a saintly person comes to one's home, it is the Vedic custom first to wash his feet with water and then sprinkle this water over the heads of oneself and his family. Pṛthu Mahārāja did this, for he was an exemplary teacher of the people in general.

4.22.6

hāṭakāsana āsīnān
sva-dhiṣṇyeṣv iva pāvakān
śraddhā-saṁyama-saṁyuktaḥ
prītaḥ prāha bhavāgrajān

SYNONYMS

hāṭaka-āsane—on the throne made of gold; *āsīnān*—when they were seated; *sva-dhiṣṇyeṣu*—on the altar; *iva*—like; *pāvakān*—fire; *śraddhā*—respect; *saṁyama*—restraint; *saṁyuktaḥ*—being decorated with; *prītaḥ*—pleased; *prāha*—said; *bhava*—Lord Śiva; *agra-jān*—the elder brothers.

TRANSLATION

The four great sages were elder to Lord Śiva, and when they were seated on the golden throne, they appeared just like fire blazing on an altar. Mahārāja Pṛthu, out of his great gentleness and respect for them, began to speak with great restraint as follows.

PURPORT

The Kumāras are described herein as the elder brothers of Lord Śiva. When the Kumāras were born out of the body of Lord Brahmā they were requested to get married and increase the population. In the beginning of the creation there was a great need of population; therefore Lord Brahmā was creating one son after another and ordering them to increase. However, when the Kumāras were requested to do so, they declined. They wanted to remain brahmacārī throughout life and be engaged fully in the devotional service of the Lord. The Kumāras are called naiṣṭhika-brahmacārī, meaning they are never to marry. Because of their refusal to marry, Lord Brahmā became so angry that his eyes became reddish. Out of his eyes, Lord Śiva, or Rudra, appeared. The mode of anger is consequently known as rudra. Lord Śiva also has a sampradāya party, known as the Rudra-sampradāya, and they are also known as Vaiṣṇavas.

4.22.7

pṛthur uvāca
aho ācaritaṁ kiṁ me
maṅgalaṁ maṅgalāyanāḥ
yasya vo darśanaṁ hy āsīd
durdarśānāṁ ca yogibhiḥ

SYNONYMS

pṛthuḥ uvāca—King Pṛthu spoke; *aho*—O Lord; *ācaritam*—practice; *kim*—what; *me*—by me; *maṅgalam*—good fortune; *maṅgala-āyanāḥ*—O personified good fortune; *yasya*—by which; *vaḥ*—your; *darśanam*—audience; *hi*—certainly; *āsīt*—became possible; *durdarśānām*—visible with great difficulty; *ca*—also; *yogibhiḥ*—by great mystic *yogīs*.

TRANSLATION

King Pṛthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogīs to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty.

PURPORT

When something uncommon happens in one's progressive spiritual life, it should be understood to be incurred by ajñāta-

sukṛti, or pious activities beyond one's knowledge. To see personally the Supreme Personality of Godhead or His pure devotee is not an ordinary incident. When such things happen, they should be understood to be caused by previous pious activity, as confirmed in Bhagavad-gītā: yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām (Bg. 7.28). One who is completely freed from all the resultant actions of sinful activities and who is absorbed only in pious activities can engage in devotional service. Although Mahārāja Pṛthu's life is full of pious activities, he was wondering how his audience with the Kumāras happened. He could not imagine what kind of pious activities he had performed. This is a sign of humility on the part of King Pṛthu, whose life was so full of pious activities that even Lord Viṣṇu came to see him and predicted that the Kumāras would also come.

4.22.8

kiṁ tasya durlabhataram
iha loke paratra ca
yasya viprāḥ prasīdanti
śivo viṣṇuś ca sānugaḥ

SYNONYMS

kim—what; *tasya*—his; *durlabha-taram*—very rare to achieve; *iha*—in this world; *loke*—world; *paratra*—after death; *ca*—or; *yasya*—one whose; *viprāḥ*—the *brāhmaṇas* and Vaiṣṇavas; *prasīdanti*—

become pleased; *śivaḥ*—all-auspicious; *viṣṇuḥ*—Lord Viṣṇu; *ca*—as well as; *sa-anugaḥ*—going along with.

TRANSLATION

Any person upon whom the brāhmaṇas and Vaiṣṇavas are pleased can achieve anything which is very rare to obtain in this world as well as after death. Not only that, but one also receives the favor of the auspicious Lord Śiva and Lord Viṣṇu, who accompany the brāhmaṇas and Vaiṣṇavas.

PURPORT

The brāhmaṇas and Vaiṣṇavas are the bearers of Lord Viṣṇu, the all-auspicious. As confirmed in the Brahma-saṁhitā:

premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The devotees, out of their extreme love for Govinda, the Supreme Personality of Godhead, always carry the Lord within their hearts. The Lord is already in the heart of everyone, but the Vaiṣṇavas and the brāhmaṇas actually perceive and see Him always in ecstasy. Therefore brāhmaṇas and Vaiṣṇavas are carriers of Viṣṇu. Wherever they go, Lord Viṣṇu, Lord Śiva or the devotees of Lord Viṣṇu are all carried. The four Kumāras are brāhmaṇas, and they visited the place of Mahārāja Pṛthu. Naturally Lord Viṣṇu and His devotees were also present. Under

the circumstances, the conclusion is that when the brāhmaṇas and Vaiṣṇavas are pleased with a person, Lord Viṣṇu is also pleased. This is confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura in his eight stanzas on the spiritual master: yasya prasādād bhagavat-prasādaḥ. By pleasing the spiritual master, who is both brāhmaṇa and Vaiṣṇava, one pleases the Supreme Personality of Godhead. If the Supreme Personality of Godhead is pleased, then one has nothing more to achieve either in this world or after death.

4.22.9

naiva lakṣayate loko
lokān paryaṭato 'pi yān
yathā sarva-dṛśaṁ sarva
ātmānaṁ ye 'sya hetavaḥ

SYNONYMS

na—not; *eva*—thus; *lakṣayate*—can see; *lokaḥ*—people; *lokān*—all planets; *paryaṭataḥ*—traveling; *api*—although; *yān*—whom; *yathā*—as much as; *sarva-dṛśam*—the Supersoul; *sarve*—in all; *ātmānam*—within everyone; *ye*—those; *asya*—of the cosmic manifestation; *hetavaḥ*—causes.

TRANSLATION

Pṛthu Mahārāja continued: Although you are traveling in all planetary systems, people cannot know you, just

as they cannot know the Supersoul, although He is within everyone's heart as the witness of everything. Even Lord Brahmā and Lord Śiva cannot understand the Supersoul.

PURPORT

In the beginning of the Śrīmad-Bhāgavatam it is said: muhyanti yat sūrayaḥ. Great demigods like Lord Brahmā, Lord Śiva, Indra and Candra are sometimes bewildered trying to understand the Supreme Personality of Godhead. It so happened that when Kṛṣṇa was present on this planet, Lord Brahmā and King Indra also mistook Him. And what to speak of great yogīs or jñānīs who conclude that the Absolute Truth, the Personality of Godhead, is impersonal? In the same way, great personalities and Vaiṣṇavas like the four Kumāras are also invisible to ordinary persons, although they are traveling all over the universe in different planetary systems. When Sanātana Gosvāmī went to see Lord Śrī Caitanya Mahāprabhu, he could not be recognized by Candraśekhara Ācārya. The conclusion is that the Supreme Personality of Godhead is situated in everyone's heart, and His pure devotees, the Vaiṣṇavas, are also traveling all over the world, but those who are under the modes of material nature cannot understand the form of the Supreme Personality of Godhead, the source of this cosmic manifestation, or the Vaiṣṇavas. It is said, therefore, that one cannot see the Supreme Personality of Godhead or a Vaiṣṇava with these material eyes. One has to purify his senses and engage in the service of the

Lord. Then gradually one can realize who is the Supreme Personality of Godhead and who is a Vaiṣṇava.

4.22.10

adhanā api te dhanyāḥ
sādhavo gṛha-medhinaḥ
yad-gṛhā hy arha-varyāmbu-
tṛṇa-bhūmīśvarāvarāḥ

SYNONYMS

adhanāḥ—not very rich; *api*—although; *te*—they; *dhanyāḥ*—glorious; *sādhavaḥ*—saintly persons; *gṛha-medhinaḥ*—persons who are attached to family life; *yat-gṛhāḥ*—whose house; *hi*—certainly; *arha-varya*—the most worshipable; *ambu*—water; *tṛṇa*—grass; *bhūmi*—land; *īśvara*—the master; *avarāḥ*—the servants.

TRANSLATION

A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. Everyone, including master and servants who are engaged in offering the exalted visitors water, sitting place, paraphernalia for reception, and the home itself, are also glorified.

PURPORT

Materially if a man is not very rich, he is not glorious, and spiritually if a man is too attached to family life, he is also not glorious. But saintly persons are quite ready to visit the house of a poor man or a man who is attached to material family life. When this happens, the owner of the house and his servants are glorified because they offer water for washing the feet of a saintly person, sitting places and other things to receive him. The conclusion is that if a saintly person goes to the house of even an unimportant man, such a person becomes glorious by his blessings. It is therefore the Vedic system that a householder invite a saintly person in his home to receive his blessings. This system is still current in India, and therefore saintly persons, wherever they go, are hosted by the householders, who in turn get an opportunity to receive transcendental knowledge. It is the duty of a sannyāsī, therefore, to travel everywhere just to favor the householders, who are generally ignorant of the values of spiritual life.

It may be argued that all householders are not very rich and that one cannot receive great saintly persons or preachers because they are always accompanied by their disciples. If a householder is to receive a saintly person, he has to receive his entourage also. It is said in the śāstras that Durvāsā Muni was always accompanied by 60,000 disciples and that if there was a little discrepancy in their reception, he would be very angry and would sometimes curse the host. The fact is that every householder, regardless of his position or economic condition,

can at least receive saintly guests with great devotion and offer them drinking water, for drinking water is available always. In India the custom is that even an ordinary person is offered a glass of water if he suddenly visits and one cannot offer him foodstuff. If there is no water, then one can offer a sitting place, even if it is on straw mats. And if he has no straw mat, he can immediately cleanse the ground and ask the guest to sit there. Supposing that a householder cannot even do that, then with folded hands he can simply receive the guest, saying, welcome. And if he cannot do that, then he should feel very sorry for his poor condition and shed tears and simply offer obeisances with his whole family, wife and children. In this way he can satisfy any guest, even if he is a saintly person or a king.

4.22.11

vyālālaya-drumā vai teṣv
ariktākhila-sampadaḥ
yad-gṛhās tīrtha-pādīya-
pādatīrtha-vivarjitāḥ

SYNONYMS

vyāla—venomous serpents; *ālaya*—home; *drumāḥ*—tree; *vai*—certainly; *teṣu*—in those houses; *arikta*—abundantly; *akhila*—all; *sampadaḥ*—opulences; *yat*—that; *gṛhāḥ*—houses; *tīrtha-pādīya*—in relation with the feet of great saintly persons; *pāda-tīrtha*—the water which washed their feet; *vivarjitāḥ*—without.

TRANSLATION

On the contrary, even though full of all opulence and material prosperity, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered as a tree in which all venomous serpents live.

PURPORT

In this verse the word tīrtha-pādīya indicates devotees of Lord Viṣṇu, or Vaiṣṇavas. As far as brāhmaṇas are concerned, in the previous verse the mode of reception has been already described. Now, in this verse, special stress is being given to the Vaiṣṇavas. Generally the sannyāsīs, or those in the renounced order of life, take trouble to enlighten the householders. There are ekadaṇḍī sannyāsīs and tridaṇḍī sannyāsīs. The ekadaṇḍī sannyāsīs are generally followers of Śaṅkarācārya and are known as Māyāvādī sannyāsīs, whereas the tridaṇḍī sannyāsīs are followers of Vaiṣṇava ācāryas—Rāmānujācārya, Madhvācārya and so on—and they take trouble to enlighten the householders. Ekadaṇḍī sannyāsīs can be situated on the platform of pure Brahman because they are aware that the spirit soul is different from the body, but they are mainly impersonalists. The Vaiṣṇavas know that the Absolute Truth is the Supreme Person and that the Brahman effulgence is based on the Supreme Personality of Godhead, as confirmed in the Bhagavad-gītā: brahmaṇo hi pratiṣṭhāham (Bg. 14.27). The conclusion is that tīrtha-pādīya

refers to Vaiṣṇavas. In the Bhāgavatam there is also another reference: tīrthīkurvanti tīrthāni. Wherever he goes, a Vaiṣṇava immediately makes that place a tīrtha, a place of pilgrimage. The Vaiṣṇava sannyāsīs travel all over the world to make every place a place of pilgrimage by the touch of their lotus feet. It is mentioned there that any house which does not receive a Vaiṣṇava in the manner already explained in the previous verse is to be considered the residential quarters of venomous serpents. It is said that about the sandalwood tree, which is a very valuable tree, there is a venomous serpent. Sandalwood is very cold, and venomous serpents, because of their poisonous teeth, are always very warm, and they take shelter of the sandalwood trees to become cooler. Similarly, there are many rich men who keep watchdogs or doormen and put up signs that say do not enter, trespassers not allowed, beware of the dog, etc. Sometimes in western countries a trespasser is shot, and there is no crime in such shooting. This is the position of demoniac householders, and such houses are considered to be the residential quarters of venomous snakes. The members of such families are no better than snakes because snakes are very much envious, and when that envy is directed to the saintly persons, their position becomes more dangerous. It is said by Cāṇakya Paṇḍita that there are two envious living entities, the snake and the envious man. The envious man is more dangerous than a snake because a snake can be subdued by charming mantras or by some herbs, but an envious person cannot be pacified by any means.

4.22.12

svāgataṁ vo dvija-śreṣṭhā
yad-vratāni mumukṣavaḥ
caranti śraddhayā dhīrā
bālā eva bṛhanti ca

SYNONYMS

su-āgatam—welcome; *vaḥ*—unto you; *dvija-śreṣṭhāḥ*—the best of the *brāhmaṇas*; *yat*—whose; *vratāni*—vows; *mumukṣavaḥ*—of persons desiring liberation; *caranti*—behave; *śraddhayā*—with great faith; *dhīrāḥ*—controlled; *bālāḥ*—boys; *eva*—like; *bṛhanti*—observe; *ca*—also.

TRANSLATION

Mahārāja Pṛthu offered his welcome to the four Kumāras, addressing them as the best of the brāhmaṇas. He welcomed them, saying: From the beginning of your birth you were strictly observing the vows of celibacy, and although you are experienced in the path of liberation, you are keeping yourselves just like small children.

PURPORT

The specific importance of the Kumāras is that they were brahmacārīs, living the life of celibacy from birth. They kept

themselves as small children about four or five years old because by growing into youth one's senses sometimes become disturbed and celibacy becomes difficult. The Kumāras therefore purposefully remained children because in a child's life the senses are never disturbed by sex. This is the significance of the life of the Kumāras, and as such Mahārāja Pṛthu addressed them as the best of the brāhmaṇas. The Kumāras were not only were born of the best brāhmaṇa (Lord Brahmā), but they are addressed herein as dvija-śreṣṭhāḥ (the best of the brāhmaṇas) on account of their being Vaiṣṇavas also. As we have already explained, they have their sampradāya (disciplic succession), and even to date the sampradāya is being maintained and is known as the Nimbārka-sampradāya. Out of the four sampradāyas of the Vaiṣṇava ācāryas, the Nimbārka-sampradāya is one. Mahārāja Pṛthu specifically appreciated the position of the Kumāras because they maintained the brahmacarya vow from the very beginning of their birth. Mahārāja Pṛthu, however, expressed his great appreciation of Vaiṣṇavism by addressing the Kumāras as Vaiṣṇava-śreṣṭha. In other words, everyone should offer respect to a Vaiṣṇava without considering his source of birth. Vaiṣṇave jāti-buddhiḥ. No one should consider a Vaiṣṇava in terms of birth. The Vaiṣṇava is always the best of the brāhmaṇas, and as such one should offer all respects to a Vaiṣṇava, not only as a brāhmaṇa but as the best of the brāhmaṇas.

4.22.13

kaccin naḥ kuśalaṁ nāthā
indriyārthārtha-vedinām
vyasanāvāpa etasmin
patitānāṁ sva-karmabhiḥ

SYNONYMS

kaccit—whether; *naḥ*—our; *kuśalam*—good fortune; *nāthāḥ*—O masters; *indriya-artha*—sense gratification as the ultimate goal of life; *artha-vedinām*—persons who understand only sense gratification; *vyasana*—illness; *āvāpe*—got; *etasmin*—in this material existence; *patitānām*—those who are fallen; *sva-karmabhiḥ*—by their own ability.

TRANSLATION

Pṛthu Mahārāja inquired from the sages about persons entangled in this dangerous material existence because of their previous actions; could such persons, whose only aim is sense gratification, be blessed with any good fortune?

PURPORT

Mahārāja Pṛthu did not ask the Kumāras about their good fortune, for the Kumāras are always auspicious by dint of their life in celibacy. Since they are always engaged on the path of

liberation, there was no question of ill fortune. In other words, brāhmaṇas and Vaiṣṇavas who are strictly following the path of spiritual advancement are always fortunate. The question was asked by Pṛthu Mahārāja for his own sake, since he was in the position of a gṛhastha and in charge of the royal authority. Kings are not only gṛhasthas, who are generally absorbed in sense gratification, but are sometimes employed to kill animals in hunting because they have to practice the killing art, otherwise it is very difficult for them to fight their enemies. Such things are not auspicious. Four kinds of sinful activities—associating with woman for illicit sex, eating meat, intoxication and gambling—are allowed for the kṣatriyas. For political reasons, sometimes they have to take to these sinful activities. Kṣatriyas do not refrain from gambling. One vivid example is the Pāṇḍavas. When the Pāṇḍavas were challenged by the opposite party, Duryodhana, to gamble and risk their kingdom, they could not refrain, and by that gambling they lost their kingdom, and their wife was insulted. Similarly, the kṣatriyas cannot refrain from fighting if challenged by the opposite party. Therefore Pṛthu Mahārāja, taking consideration of all these facts, inquired whether there is any auspicious path. Gṛhastha life is inauspicious because gṛhastha means consciousness for sense gratification, and as soon as there is sense gratification, one's position is always full of dangers. This material world is said to be padaṁ padaṁ yad vipadāṁ na teṣām, dangerous in every step (Bhāg. 10.14.58). Everyone in this material world is struggling hard for sense gratification. Clearing all these points, Mahārāja Pṛthu inquired from the four Kumāras about the fallen

conditioned souls who are rotting in this material world due to their past bad or inauspicious activities. Is there any possibility for their auspicious spiritual life? In this verse, the word indriyārthārtha-vedinām is very significant. It indicates persons whose only aim is to satisfy the senses. They are also described as patitānām, or fallen. Only one who stops all activities for sense gratification is considered to be elevated. Another significant word is sva-karmabhiḥ. One becomes fallen by dint of his own past bad activities. Everyone is responsible for his fallen condition because of his own activities. When activities are changed to devotional service, one's auspicious life begins.

4.22.14

bhavatsu kuśala-praśna
ātmārāmeṣu neṣyate
kuśalākuśalā yatra
na santi mati-vṛttayaḥ

SYNONYMS

bhavatsu—unto you; *kuśala*—good fortune; *praśnaḥ*—question; *ātma-ārāmeṣu*—one who is always engaged in spiritual bliss; *na iṣyate*—there is no need of; *kuśala*—good fortune; *akuśalāḥ*—inauspiciousness; *yatra*—where; *na*—never; *santi*—exists; *mati-vṛttayaḥ*—mental concoction.

TRANSLATION

Pṛthu Mahārāja continued: My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.

PURPORT

In the Caitanya-caritāmṛta it is said:

'dvaite' bhadrābhadra-jñāna, saba—'manodharma' 'ei bhāla, ei manda,'—ei saba 'bhrama' (Cc. Antya 4.176)

In this material world the auspicious and inauspicious are simply mental concoctions because such things exist only due to association with the material world. This is called illusion, or ātma-māyā. We think ourselves created by material nature exactly as we think ourselves experiencing so many things in a dream. The spirit soul is, however, always transcendental. There is no question of becoming materially covered. This covering is simply something like a hallucination or a dream. In Bhagavad-gītā it is also said, saṅgāt sañjāyate kāmaḥ (Bg. 2.62). Simply by association we create artificial material necessities. Dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate (Bg. 2.62). When we forget our real constitutional position and wish to enjoy the material resources, our material desires manifest, and we associate with varieties of material enjoyment. As soon as the concoctions of material enjoyment are there, because of our association we

create a sort of lust or eagerness to enjoy them, and when that false enjoyment does not actually make us happy, we create another illusion known as anger, and by the manifestation of anger, the illusion becomes stronger. When we are illusioned in this way, forgetfulness of our relationship with Kṛṣṇa follows, and by thus losing Kṛṣṇa consciousness, our real intelligence is defeated. In this way we become entangled in this material world. In Bhagavad-gītā it is said:

krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati (Bg. 2.63)

By material association we lose our spiritual consciousness; consequently there is the question of the auspicious and inauspicious. But those who are ātmārāma or self-realized have transcended such questions. The ātmārāmas or self-realized persons, gradually making further progress in spiritual bliss, come to the platform of association with the Supreme Personality of Godhead. That is the perfection of life. In the beginning, the Kumāras were self-realized impersonalists, but gradually they became attracted to the personal pastimes of the Supreme Lord. The conclusion is that for those who are always engaged in the devotional service of the Personality of Godhead, the duality of the auspicious and inauspicious does not arise. Pṛthu Mahārāja is therefore asking about auspiciousness not for the sake of the Kumāras but for his own sake.

4.22.15

tad ahaṁ kṛta-viśrambhaḥ
suhṛdo vas tapasvinām
sampṛcche bhava etasmin
kṣemaḥ kenāñjasā bhavet

SYNONYMS

tat—therefore; *aham*—I; *kṛta-viśrambhaḥ*—being completely assured; *su-hṛdaḥ*—friend; *vaḥ*—our; *tapasvinām*—suffering material pangs; *sampṛcche*—wish to inquire; *bhave*—in this material world; *etasmin*—this; *kṣemaḥ*—ultimate reality; *kena*—by which means; *añjasā*—without delay; *bhavet*—can be achieved.

TRANSLATION

I am completely assured that personalities like you are the only friends for persons who are blazing in the fire of material existence. I therefore ask you how in this material world we can very soon achieve the ultimate goal of life.

PURPORT

When saintly persons go from door to door to see those who are too much materially engaged, it is to be understood that they do not go to ask anything for their personal benefit. It is a fact that saintly persons go to materialists just to give real information of

the auspicious. Mahārāja Pṛthu was assured of this fact; therefore instead of wasting time by asking the Kumāras about the auspicious, he preferred to inquire from them whether he could soon be relieved from the dangerous position of materialistic existence. This was not, however, a question personally for Pṛthu Mahārāja. It was raised to teach the common man that whenever one meets a great saintly person, he should immediately surrender unto him and inquire about relief from the material pains of existence. Therefore Śrīla Narottama dāsa Ṭhākura says, saṁsāra-viṣānale, divā-niśi hiyā jvale, juḍāite nā kainu upāya. "We are always suffering from material pangs, and our hearts are burning, but we cannot find any way out of it." The materialistic person can also be called a tapasvī, which means someone who is always suffering from material pains. One can get rid of all these material pains only when he takes shelter of the chanting of the Hare Kṛṣṇa mantra. This is also explained by Narottama dāsa Ṭhākura: golokera prema-dhana, harināma-saṅkīrtana, rati nā janmila kene tāya. Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra. The conclusion is that all persons in this material world are suffering from material pains, and if one wants to get rid of them, he must associate with saintly persons, pure devotees of the Lord, and chant the mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is the only auspicious way for materialistic persons.

4.22.16

vyaktam ātmavatām ātmā
bhagavān ātma-bhāvanaḥ
svānām anugrahāyemāṁ
siddha-rūpī caraty ajaḥ

SYNONYMS

vyaktam—clear; *ātma-vatām*—of the transcendentalists; *ātmā*—the goal of life; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvanaḥ*—always wishing to elevate the living entities; *svānām*—whose own devotees; *anugrahāya*—just to show mercy; *imām*—this way; *siddha-rūpī*—perfectly self-realized; *carati*—travels; *ajaḥ*—Nārāyaṇa.

TRANSLATION

The Supreme Personality of Godhead is always anxious to elevate the living entities, who are His parts and parcels, and for their special benefit, the Lord travels all over the world in the form of self-realized persons like you.

PURPORT

There are different kinds of transcendentalists, namely the jñānīs, or impersonalists, the mystic yogīs, and, of course, all the devotees of the Supreme Personality of Godhead. The Kumāras,

however, were both yogīs and jñānīs and finally bhaktas later on. In the beginning they were impersonalists, but later they developed devotional activities; therefore they are the best of the transcendentalists. The devotees are representatives of the Supreme Personality of Godhead, and to elevate the conditioned souls to their original consciousness, they travel all over the universes to enlighten the conditioned souls about Kṛṣṇa consciousness. The best devotees are ātmavat, or those who have fully realized the Supreme Soul. The Supreme Personality of Godhead, as Paramātmā, is sitting within everyone's heart, trying to elevate everyone to the platform of Kṛṣṇa consciousness. Therefore He is called ātma-bhāvana. The Supreme Personality of Godhead is always trying to give intelligence to the individual soul the to understand about Himself. He is always with the individual as a friend sitting by the side of a friend, and He gives facilities to all living entities according to their desires.

The word ātmavatām is significant in this verse. There are three different kinds of devotees, namely kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī: the neophyte, the preacher and the mahā-bhāgavata, or the highly advanced devotees. The highly advanced devotee is one who knows the conclusion of the Vedas in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The madhyama-adhikārī (preacher) is also well versed in the śāstras and can

convince others also, but he discriminates between the favorable and the unfavorable. In other words, the madhyama-adhikārī does not care for the demoniac living entities, and the neophyte kaniṣṭha-adhikārī does not know much about śāstra but has full faith in the Supreme Personality of Godhead. The Kumāras were, however, mahā-bhāgavatas because after scrutinizingly studying the Absolute Truth, they became devotees. In other words, they were in full knowledge of the Vedic conclusion. In the Bhagavad-gītā it is confirmed by the Lord that there are many devotees, but a devotee who is fully conversant in the Vedic conclusion is very dear to Him. Everyone is trying to elevate himself to the highest position according to his mentality. The karmīs, who have a bodily concept of life, try to enjoy sense gratification to the utmost. The jñānīs' idea of the highest position is merging into the effulgence of the Lord. But a devotee's highest position is in preaching all over the world the glories of the Supreme Personality of Godhead. Therefore the devotees are actually the representatives of the Supreme Lord, and as such they travel all over the world directly as Nārāyaṇa because they carry Nārāyaṇa within their hearts and preach His glories. The representative of Nārāyaṇa is as good as Nārāyaṇa, but he is not to conclude, like the Māyāvādīs, that he has become Nārāyaṇa. Generally, a sannyāsī is addressed as Nārāyaṇa by the Māyāvādīs. Their idea is that simply by taking sannyāsa one becomes equal to Nārāyaṇa or becomes Nārāyaṇa Himself. The Vaiṣṇava conclusion is different, as stated by Śrīla Viśvanātha Cakravartī Ṭhākura:

sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ kinto prabhor yaḥ priya eva tasya vande guroḥ śrī-caraṇāravindam

According to the Vaiṣṇava philosophy, a devotee is as good as Nārāyaṇa not by becoming Nārāyaṇa but by becoming the most confidential servant of Nārāyaṇa. Such great personalities act as spiritual masters for the benefit of the people in general, and as such, a spiritual master who is preaching the glories of Nārāyaṇa should be accepted as Nārāyaṇa and be given all respects due Him.

4.22.17

maitreya uvāca
pṛthos tat sūktam ākarṇya
sāraṁ suṣṭhu mitaṁ madhu
smayamāna iva prītyā
kumāraḥ pratyuvāca ha

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *pṛthoḥ*—of King Pṛthu; *tat*—that; *sūktam*—Vedic conclusion; *ākarṇya*—hearing; *sāram*—very substantial; *suṣṭhu*—appropriate; *mitam*—minimized; *madhu*—sweet to hear; *smayamānaḥ*—smiling; *iva*—like; *prītyā*—out of great satisfaction; *kumāraḥ*—celibate; *pratyuvāca*—replied; *ha*—thus.

TRANSLATION

Thus Sanatkumāra, the best of the celibates, after hearing the speech of Pṛthu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.

PURPORT

Pṛthu Mahārāja's talks before the Kumāras were very laudable because of so many qualifications. A speech should be composed of selected words, very sweet to hear and appropriate to the situation. Such speech is called meaningful. All these good qualifications are present in Pṛthu Mahārāja's speech because he is a perfect devotee. It is said, yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ: "For one who has unflinching devotional faith and is engaged in His service, all good qualities become manifest in his person." (Bhāg. 5.18.12) Thus the Kumāras were very much pleased, and Sanat-kumāra began to speak as follows.

4.22.18

sanat-kumāra uvāca
sādhu pṛṣṭaṁ mahārāja
sarva-bhūta-hitātmanā

bhavatā viduṣā cāpi
sādhūnāṁ matir īdṛśī

SYNONYMS

sanat-kumāraḥ uvāca—Sanat-kumāra said; *sādhu*—saintly; *pṛṣṭam*—question; *mahārāja*—my dear King; *sarva-bhūta*—all living entities; *hita-ātmanā*—by one who desires good for all; *bhavatā*—by you; *viduṣā*—well learned; *ca*—and; *api*—although; *sādhūnām*—of the saintly persons; *matiḥ*—intelligence; *īdṛśī*—like this.

TRANSLATION

Sanat-kumāra said: My dear King Pṛthu, I am very nicely questioned by you and such questions are beneficial for all living entities, especially because they are raised by you, who are always thinking of the good of others. Although you know everything, still you ask such questions because that is the behavior of saintly persons. Such intelligence is befitting your position.

PURPORT

Mahārāja Pṛthu was well conversant in transcendental science, yet he presented himself before the Kumāras as one ignorant of it. The idea is that even if a person is very exalted and knows everything, before his superior he should present questions. For instance, although Arjuna knew all the transcendental science, he questioned Kṛṣṇa as if he did not know. Similarly, Pṛthu Mahārāja knew everything, but he presented himself before the

Kumāras as if he did not know anything. The idea is that questions by exalted persons put before the Supreme Personality of Godhead or His devotees are meant for the benefit of the general people. Therefore sometimes great personalities put themselves in that position and inquire from higher authority because they are always thinking of the benefit of others.

4.22.19

saṅgamaḥ khalu sādhūnām
ubhayeṣāṁ ca sammataḥ
yat-sambhāṣaṇa-sampraśnaḥ
sarveṣāṁ vitanoti śam

SYNONYMS

saṅgamaḥ—association; *khalu*—certainly; *sādhūnām*—of devotees; *ubhayeṣām*—for both; *ca*—also; *sammataḥ*—conclusive; *yat*—which; *sambhāṣaṇa*—discussion; *sampraśnaḥ*—question and answer; *sarveṣām*—of all; *vitanoti*—expands; *śam*—real happiness.

TRANSLATION

When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.

PURPORT

Hearing discussions among the devotees is the only means to receive the powerful message of the Supreme Personality of Godhead. For instance, Bhagavad-gītā has been well known all over the world for a very long time, especially in the Western world, but because the subject matter was not discussed by devotees, there was no effect. Not a single person in the West became Kṛṣṇa conscious before the Kṛṣṇa consciousness movement was founded. When the same Bhagavad-gītā was presented as it is through the disciplic succession, there was immediately spiritual realization.

Sanat-kumāra, one of the Kumāras, informed Pṛthu Mahārāja that his meeting with the Kumāras benefited not only Mahārāja Pṛthu but the Kumāras as well. When Nārada Muni questioned Lord Brahmā about the Supreme Personality of Godhead, Lord Brahmā thanked Nārada Muni because he gave him a chance to speak about the Supreme Lord. Therefore questions about the Supreme Personality of Godhead or about the ultimate goal of life put by a saintly person to another saintly person surcharge everything spiritually. Whoever takes advantage of such discussions is benefited both in this life and in the next.

The word ubhayeṣām can be described in many ways. Generally there are two classes of men, the materialist and the transcendentalist. By hearing discussions between devotees, both the materialist and transcendentalist are benefited. The materialist is benefited by association with devotees, and his life

becomes regulated so that his chance of becoming a devotee or making the present life successful for understanding the real position of the living entity is increased. When one takes advantage of this opportunity, he is assured of a human form of life in the next birth, or he may be liberated completely and go back home, back to Godhead. The conclusion is that if one participates in a discussion of devotees, he is both materially and spiritually benefited. The speaker and the audience are both benefited, and the karmīs and jñānīs are benefited. The discussion of spiritual matters amongst devotees is beneficial for everyone without exception. Consequently the Kumāras admitted that not only was the King benefited by such a meeting, but the Kumāras were as well.

4.22.20

asty eva rājan bhavato madhudviṣaḥ
pādāravindasya guṇānuvādane
ratir durāpā vidhunoti naiṣṭhikī
kāmaṁ kaṣāyaṁ malam antar-ātmanaḥ

SYNONYMS

asti—there is; *eva*—certainly; *rājan*—O King; *bhavataḥ*—your; *madhu-dviṣaḥ*—of the Lord; *pāda-aravindasya*—of the lotus feet; *guṇa-anuvādane*—in glorifying; *ratiḥ*—attachment; *durāpā*—very difficult; *vidhunoti*—washes; *naiṣṭhikī*—unflinching; *kāmam*—lusty;

kaṣāyam—the embellishment of lusty desire; *malam*—dirty; *antaḥ-ātmanaḥ*—from the core of the heart.

TRANSLATION

Sanat-kumāra continued: My dear King, you already have an inclination to glorify the lotus feet of the Supreme Personality of Godhead. Such attachment is very difficult to achieve, but when one has attained such unflinching faith in the Lord, it automatically cleanses lusty desires from the core of the heart.

PURPORT

satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati (Bhāg. 3.25.25)

By association with devotees, dirty things within the heart of a materialistic man are gradually washed away by the grace of the Supreme Personality of Godhead. As silver becomes shiny by being polished, so lusty desires within the heart of a materialistic person are cleansed by the good association of devotees. Actually the living being has no connection with this material enjoyment nor with lusty desires. He is simply imagining or dreaming while asleep. But by the association of pure devotees, he is awakened, and immediately the spirit soul is situated in his own glory by understanding his constitutional position as the eternal servant of the Lord. Pṛthu Mahārāja was already a self-realized soul; therefore he had a natural inclination to glorify the activities of

the Supreme Personality of Godhead, and the Kumāras assured him that there was no chance of his falling victim to the illusory energy of the Supreme Lord. In other words, the process of hearing and chanting about the glories of the Lord is the only means to clarify the heart of material contamination. By the process of karma, jñāna and yoga, no one will succeed in driving away contamination from the heart, but once a person takes to the shelter of the lotus feet of the Lord by devotional service, automatically all dirty things in the heart are removed without difficulty.

4.22.21

> *śāstreṣv iyān eva suniścito nṛṇāṁ*
> *kṣemasya sadhryag-vimṛśeṣu hetuḥ*
> *asaṅga ātma-vyatirikta ātmani*
> *dṛḍhā ratir brahmaṇi nirguṇe ca yā*

SYNONYMS

śāstreṣu—in the scriptures; *iyān eva*—this is only; *su-niścitaḥ*—positively concluded; *nṛṇām*—of human society; *kṣemasya*—of the ultimate welfare; *sadhryak*—perfectly; *vimṛśeṣu*—by full consideration; *hetuḥ*—cause; *asaṅgaḥ*—detachment; *ātma-vyatirikte*—the bodily concept of life; *ātmani*—unto the Supreme Soul; *dṛḍhā*—strong; *ratiḥ*—attachment; *brahmaṇi*—transcendence; *nirguṇe*—in the Supreme, who is beyond the material modes; *ca*—and; *yā*—which.

TRANSLATION

It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detachment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental and beyond the modes of material nature.

PURPORT

Everyone in human society is engaged for the ultimate benefit of life, but persons who are in the bodily conception cannot achieve the ultimate goal, nor can they understand what it is. The ultimate goal of life is described in Bhagavad-gītā. Paraṁ dṛṣṭvā nivartate (Bg. 2.59). When one finds out the supreme goal of life, he naturally becomes detached from the bodily concept. Here in this verse the indication is that one has to steadfastly increase attachment for the Transcendence (brahmaṇi). As it is confirmed in the Vedānta-sūtra, athāto brahma jijñāsā (Vs. 1.1.1): without inquiry about the Supreme or the Transcendence, one cannot give up attachment for this material world. By the evolutionary process in 8,400,000 species of life, one cannot understand the ultimate goal of life because in all those species of life, the bodily conception is very prominent. Athāto brahma jijñāsā means that in order to get out of the bodily conception, one has to increase attachment or inquiry about Brahman. Then he can be situated in the transcendental devotional service—śravaṇaṁ kīrtanaṁ viṣṇoḥ. To increase attachment for Brahman means to engage in

devotional service. Those who are attached to the impersonal form of Brahman cannot remain attached for very long. Impersonalists, after rejecting this world as mithyā or false (jagan mithyā), come down again to this jagan mithyā, although they take sannyāsa to increase their attachment for Brahman. Similarly, many yogīs who are attached to the localized aspect of Brahman as Paramātmā—great sages like Viśvāmitra—also fall down as victims of women. Therefore increased attachment for the Supreme Personality of Godhead is advised in all śāstras. That is the only way of detachment from material existence and is explained in Bhagavad-gītā as paraṁ dṛṣṭvā nivartate (Bg. 2.59). One can cease material activities when he actually has the taste for devotional service. Śrī Caitanya Mahāprabhu also recommended love of Godhead as the ultimate goal of life (premā pumārtho mahān). Without increasing love of Godhead, one cannot achieve the perfectional stage or the transcendental position.

4.22.22

> *sā śraddhayā bhagavad-dharma-caryayā*
> *jijñāsayādhyātmika-yoga-niṣṭhayā*
> *yogeśvaropāsanayā ca nityaṁ*
> *puṇya-śravaḥ-kathayā puṇyayā ca*

SYNONYMS

sā—that devotional service; *śraddhayā*—with faith and conviction; *bhagavat-dharma*—devotional service; *caryayā*—by discussion; *jijñāsayā*—by inquiry; *adhyātmika*—spiritual; *yoga-niṣṭhayā*—by conviction in spiritual understanding; *yoga-īśvara*—the Supreme Personality of Godhead; *upāsanayā*—by worship of Him; *ca*—and; *nityam*—regularly; *puṇya-śravaḥ*—by hearing which; *kathayā*—by discussion; *puṇyayā*—by pious; *ca*—also.

TRANSLATION

Attachment for the Supreme can be increased by practicing devotional service, inquiring about the Supreme Personality of Godhead, applying bhakti-yoga in life, worshiping the Yogeśvara, the Supreme Personality of Godhead, and by hearing and chanting about the glories of the Supreme Personality of Godhead. These actions are pious in themselves.

PURPORT

The word yogeśvara is applicable to both the Supreme Personality of Godhead, Kṛṣṇa, and His devotees also. In Bhagavad-gītā this word occurs in two places. In the Eighteenth Chapter (18.78), Kṛṣṇa is described as the Supreme Personality of Godhead, Hari, who is the master of all mystic power (yatra yogeśvaraḥ kṛṣṇo). Yogeśvara is also described at the end of the Sixth Chapter (sa me yuktatamo mataḥ) (Bg. 6.47). This yuktatama indicates the topmost of all yogīs—the devotees, who

can also be called yogeśvara. In this verse yogeśvara-upāsanā means to render service to a pure devotee. Thus Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava-sevā nistāra payeche keba. Without serving a pure devotee, one cannot advance in spiritual life. Prahlāda Mahārāja also has said:

naiṣāṁ matis tāvad urukramāṅghriṁ spṛśaty anarthāpagamo yad-arthaḥ mahīyasāṁ pāda-rajo 'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat. (Bhāg. 7.5.32)

One should take shelter of a pure devotee, who has nothing to do with this material world but is simply engaged in devotional service. By serving him only, one can transcend the qualitative material condition. In this verse it is recommended (yogeśvara-upāsanayā) that one serve the lotus feet of the topmost yogī, or the devotee. To serve the topmost devotee means to hear from him about the glories of the Supreme Personality of Godhead. To hear the glories of the Supreme Personality of Godhead from the mouth of a pure devotee is to acquire a pious life. In Bhagavad-gītā it is also said that without being pious one cannot engage in devotional service.

yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ (Bg. 7.28)

To become fixed in devotional service one has to become completely cleansed from the contamination of the material modes of nature. For work in devotional service the first item is ādau gurvāśrayam: one should accept a bona fide spiritual

master, and from the bona fide spiritual master (sad-dharma-pṛcchā) inquire about his transcendental occupational duties (sādhu-mārga-anugamanam) and follow in the footsteps of great saintly persons, devotees. These are the instructions given in Bhakti-rasāmṛta-sindhu by Rūpa Gosvāmī.

The conclusion is that to increase attachment for the Supreme Personality of Godhead one has to accept a bona fide spiritual master and learn from him the methods of devotional service and hear from him about the transcendental message and glorification of the Supreme Personality of Godhead. In this way one has to increase his conviction about devotional service. Then it will be very easy to increase attachment for the Supreme Personality of Godhead.

4.22.23

> *arthendriyārāma-sagoṣṭhy-atṛṣṇayā*
> *tat-sammatānām aparigraheṇa ca*
> *vivikta-rucyā paritoṣa ātmani*
> *vinā harer guṇa-pīyūṣa-pānāt*

SYNONYMS

artha—riches; *indriya*—senses; *ārāma*—gratification; *sa-goṣṭhī*—with their companion; *atṛṣṇayā*—by reluctance; *tat*—that; *sammatānām*—since approved by them; *aparigraheṇa*—by nonacceptance; *ca*—also; *vivikta-rucyā*—disgusted taste; *paritoṣe*—

happiness; *ātmani*—self; *vinā*—without; *hareḥ*—of the Supreme Personality of Godhead; *guṇa*—qualities; *pīyūṣa*—nectar; *pānāt*—drinking.

TRANSLATION

One has to make progress in spiritual life by not associating with persons who are simply interested in making money and sense gratification. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by losing taste for sense enjoyment.

PURPORT

In the material world everyone is interested in money and sense gratification. The only objective is to earn as much money as possible and utilize it for satisfaction of the senses. Śrīla Śukadeva Gosvāmī thus described the activities of the materialistic persons:

nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ divā cārthehayā rājan kuṭumba-bharaṇena vā (Bhāg. 2.1.3)

This is a typical example of materialistic persons. At night they waste their time by sleeping more than six hours or by wasting time in sex indulgence. This is their occupation at night,

and in the morning they go to their office or business place just to earn money. As soon as there is some money, they become busy in purchasing things for their children and others. Such persons are never interested in understanding the values of life—what is God, what is the individual soul, what is its relationship with God, etc. Things are degraded to such an extent that those who are supposed to be religious are also at the present moment only interested in sense gratification. The number of materialistic persons in this age of Kali has increased more than in any other age; therefore persons who are interested in going back home, back to Godhead, should not only engage in the service of realized souls but should give up the company of materialistic persons whose only aim is to earn money and employ it in sense gratification. They should also not accept the objectives of materialistic persons, namely money and sense gratification. Therefore it is stated: bhakti— parasyānubhavaṁ viraktir anyathā syāt. To advance in devotional service one should be uninterested in the materialistic way of life. That which is the subject matter of satisfaction for the devotees is of no interest to the nondevotees.

Simple negation, or giving up the company of materialistic persons, will not do. We must have engagements. Sometimes it is found that a person interested in spiritual advancement gives up the company of material society and goes to a secluded place as recommended for the yogīs especially, but that will also not help a person in spiritual advancement, for in many instances such yogīs also fall down. As far as jñānīs are concerned, generally

they fall down without taking shelter of the lotus feet of the Lord. The impersonalists or the voidists can simply avoid the positive material association; they cannot remain fixed in transcendence without being engaged in devotional service. The beginning of devotional service is to hear about the glories of the Supreme Personality of Godhead. That is recommended in this verse: vinā harer guṇa-pīyūṣa-pānāt. One must drink the nectar of the glories of the Supreme Personality of Godhead, and this means that one must be always engaged in hearing and chanting the glories of the Lord. It is the prime method for advancing in spiritual life. Lord Caitanya Mahāprabhu also recommends this in the Caitanya-caritāmṛta. If one wants to make advancement in spiritual life, by great fortune he may meet a bona fide spiritual master and from him learn about Kṛṣṇa. By serving both the spiritual master and Kṛṣṇa he gets the seed of devotional service (bhakti-latā-bīja), and if he sows the seed within his heart and waters it by hearing and chanting, it grows into a luxuriant bhakti-latā or bhakti creeper. The creeper is so strong that it penetrates the covering of the universe and reaches the spiritual world and continues to grow on and on until it reaches and takes shelter of the lotus feet of Kṛṣṇa. An ordinary creeper also grows on and on until it takes a solid shelter on a roof; then it very steadily grows and produces the required fruit. The real cause of the growing of such fruit, which is here called nectar, is hearing and chanting the glories of the Supreme Personality of Godhead. The purport is that one cannot live outside the society of devotees; one must live in the association of devotees, where there is constant chanting and hearing of the glories of the Lord.

The Kṛṣṇa consciousness movement is started for this purpose, and there are hundreds of ISKCON centers to give opportunity to all people to hear and chant and to accept the spiritual master. By not associating with persons who are materially interested, one can make solid advancement in going back home, back to Godhead.

4.22.24

> *ahiṁsayā pāramahaṁsya-caryayā*
> *smṛtyā mukundācaritāgrya-sīdhunā*
> *yamair akāmair niyamaiś cāpy anindayā*
> *nirīhayā dvandva-titikṣayā ca*

SYNONYMS

ahiṁsayā—by nonviolence; *pāramahaṁsya-caryayā*—by following in the footsteps of great *ācāryas*; *smṛtyā*—by remembering; *mukunda*—the Supreme Personality of Godhead; *ācarita-agrya*—simply preaching His activities; *sīdhunā*—by the nectar; *yamaiḥ*—by following regulative principles; *akāmaiḥ*—without material desires; *niyamaiḥ*—by strictly following the rules and regulations; *ca*—also; *api*—certainly; *anindayā*—without blaspheming; *nirīhayā*—living simply, plain living; *dvandva*—duality; *titikṣayā*—by tolerance; *ca*—and.

TRANSLATION

A candidate for spiritual advancement must be nonviolent, must follow in the footsteps of great ācāryas, must always remember the nectar of the pastimes of the Supreme Personality of Godhead, must follow the regulative principles without material desire, and, while following the regulative principles, should not blaspheme others. A devotee should lead a very simple life and not be disturbed by the duality of opposing elements. He should learn to tolerate them.

PURPORT

The devotees are actually saintly persons, or sādhus. The first qualification of a sādhu or devotee is ahiṁsā, or nonviolence. Persons interested in the path of devotional service or in going back home, back to Godhead, must first practice ahiṁsā or nonviolence. A sādhu is described as titikṣavaḥ kāruṇikāḥ (Bhāg. 3.25.21). A devotee should be tolerant and should be very much compassionate toward others. For example, if he suffers personal injury, he should tolerate it, but if someone else suffers injury, he need not tolerate it. The whole world is full of violence, and a devotee's first business is to stop this violence, including the unnecessary slaughter of animals. A devotee is the friend not only of human society but of all living entities, for he sees all living entities as sons of the Supreme Personality of Godhead. He does not claim himself to be the only son of God and allow all others to be killed, thinking that they have no soul. This kind of

philosophy is never advocated by a pure devotee of the Lord. Suhṛdaḥ sarva-dehinām: a true devotee is the friend of all living entities. Kṛṣṇa claims in Bhagavad-gītā to be the father of all species of living entities; consequently the devotee of Kṛṣṇa is always a friend of all. This is called ahiṁsā. Such nonviolence can be practiced only when we follow in the footsteps of great ācāryas. Therefore, according to our Vaiṣṇava philosophy, we have to follow the great ācāryas of the four sampradāyas or disciplic successions.

Trying to advance in spiritual life outside the disciplic succession is simply ludicrous. It is said, therefore: ācāryavān puruṣo veda (Chānd. Up. 6.14.2). One who follows the disciplic succession of ācāryas knows things as they are. Tad-vijñānārthaṁ sa gurum evābhigacchet (Mund. Up. 1.2.12). In order to understand the transcendental science, one must approach the bona fide spiritual master. The word smṛtyā is very important in spiritual life. Smṛtyā means remembering Kṛṣṇa always. Life should be molded in such a way that one cannot remain alone without thinking of Kṛṣṇa. We should live in Kṛṣṇa so that while eating, sleeping, walking and working we remain only in Kṛṣṇa. Our Kṛṣṇa consciousness society recommends that we arrange our living so that we can remember Kṛṣṇa. In our ISKCON society the devotees, while engaged in making Spiritual Sky incense, are also hearing about the glories of Kṛṣṇa or His devotees. The śāstra recommends: smartavyaḥ satataṁ viṣṇuḥ. Lord Viṣṇu should be remembered always, constantly. Vismartavyo na jātucit: Viṣṇu should never be forgotten. That is

the spiritual way of life. Smṛtyā. This remembrance of the Lord can be continued if we hear about Him constantly. It is therefore recommended in this verse: mukundācaritāgrya-sīdhunā. Sīdhu means nectar. To hear about Kṛṣṇa from Śrīmad-Bhāgavatam or Bhagavad-gītā or similar authentic literature is to live in Kṛṣṇa consciousness. Such concentration in Kṛṣṇa consciousness can be achieved by persons who are strictly following the rules and regulative principles. We have recommended in our Kṛṣṇa consciousness movement that a devotee chant sixteen rounds on beads daily and follow the regulative principles. That will help the devotee be fixed in his spiritual advancement in life.

It is also stated in this verse that by controlling the senses one can become a svāmī or gosvāmī. One who is therefore enjoying this supertitle, svāmī or gosvāmī, must be very strict in controlling his senses. Indeed, he must be master of his senses. This is possible when one does not desire any material sense gratification. If, by chance, the senses want to work independently, he must control them. If we simply practice avoiding material sense gratification, controlling the senses is automatically achieved.

Another important point mentioned in this connection (anindayā) is that we should not criticize others' methods of religion. There are different types of religious systems operating under different qualities of material nature. Those operating in the modes of ignorance and passion cannot be as perfect as that system in the mode of goodness. In Bhagavad-gītā everything has

been divided into three qualitative divisions; therefore religious systems are similarly categorized. When people are mostly under the modes of passion and ignorance, their system of religion will be of the same quality. A devotee, instead of criticizing such systems, will encourage the followers to stick to their principles so that gradually they can come to the platform of religion in goodness. Simply by criticizing them, a devotee's mind will be agitated. Thus a devotee should tolerate and learn to stop agitation.

Another feature of the devotee is nirīhayā, simple living. Nirīhā means gentle, meek or simple. A devotee should not live very gorgeously and imitate a materialistic person. Plain living and high thinking are recommended for a devotee. He should accept only so much as he needs to keep the material body fit for the execution of devotional service. He should not eat or sleep more than is required. Simply eating for living, and not living for eating, and sleeping only six to seven hours a day are principles to be followed by devotees. As long as the body is there it is subjected to the influence of climatic changes, disease and natural disturbances, the threefold miseries of material existence. We cannot avoid them. Sometimes we receive letters from neophyte devotees questioning why they have fallen sick, although pursuing Kṛṣṇa consciousness. They should learn from this verse that they have to become tolerant (dvandva-titikṣayā). This is the world of duality. Because he has fallen sick, one should not think that he has fallen from Kṛṣṇa consciousness. One should not think that Kṛṣṇa consciousness can continue

without impediment from any material opposition. Lord Śrī Kṛṣṇa therefore advises in Bhagavad-gītā, tāṁs titikṣasva bhārata: "My dear Arjuna, please try to tolerate all these disturbances. Be fixed in your Kṛṣṇa conscious activities." (Bg. 2.14)

4.22.25

> *harer muhus tatpara-karṇa-pūra-*
> *guṇābhidhānena vijṛmbhamāṇayā*
> *bhaktyā hy asaṅgaḥ sad-asaty anātmani*
> *syān nirguṇe brahmaṇi cāñjasā ratiḥ*

SYNONYMS

hareḥ—of the Supreme Personality of Godhead; *muhuḥ*—constantly; *tat-para*—in relation with the Supreme Personality of Godhead; *karṇa-pūra*—decoration of the ear; *guṇa-abhidhānena*—discussing transcendental qualities; *vijṛmbhamāṇayā*—by increasing Kṛṣṇa consciousness; *bhaktyā*—by devotion; *hi*—certainly; *asaṅgaḥ*—uncontaminated; *sat-asati*—the material world; *anātmani*—opposed to spiritual understanding; *syāt*—should be; *nirguṇe*—in transcendence; *brahmaṇi*—in the Supreme Lord; *ca*—and; *añjasā*—easily; *ratiḥ*—attraction.

TRANSLATION

The devotee should gradually increase the culture of devotional service by constant hearing of the

transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material qualities, one can easily be fixed in transcendence in the Supreme Personality of Godhead.

PURPORT

This verse is especially mentioned to substantiate the devotional process of hearing the subject matter. A devotee does not like to hear anything other than subjects dealing with spiritual activities, or the pastimes of the Supreme Personality of Godhead. We can increase our propensity for devotional service by hearing Bhagavad-gītā and Śrīmad-Bhāgavatam from realized souls. The more we hear from realized souls, the more we make advancement in our devotional life. The more we advance in devotional life, the more we become detached from the material world. The more we become detached from the material world, the less we associate with persons who are after money and sense gratification. This is the advice of Lord Caitanya Mahāprabhu:

niṣkiñcanasya bhagavad-bhajanonmukhasya pāraṁ paraṁ jigamiṣor bhava-sāgarasya sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca hā hanta hanta viṣa-bhakṣaṇato 'py asādhu (Cc. Madhya 11.8)

The word brahmaṇi used in this verse is commented upon by the impersonalists or professional reciters of Bhāgavatam, who are mainly advocates of the caste system by demoniac birthright.

They say that brahmaṇi means the impersonal Brahman. But they cannot conclude this with reference to the context of the words bhaktyā and guṇābhidhānena. According to the impersonalists, there are no transcendental qualities in the impersonal Brahman; therefore we should understand that brahmaṇi means "in the Supreme Personality of Godhead." Kṛṣṇa is the Supreme Personality of Godhead, as admitted by Arjuna in Bhagavad-gītā; therefore wherever the word brahma is used, it must refer to Kṛṣṇa, not to the impersonal Brahman effulgence. Brahmeti paramātmeti bhagavān iti śabdyate (Bhāg. 1.2.11). Brahman, Paramātmā and Bhagavān can all be taken in total as Brahman, but when there is reference to the word bhakti or remembrance of the transcendental qualities, the word indicates the Supreme Personality of Godhead, not the impersonal Brahman.

4.22.26

> *yadā ratir brahmaṇi naiṣṭhikī pumān*
> *ācāryavān jñāna-virāga-raṁhasā*
> *dahaty avīryaṁ hṛdayaṁ jīva-kośaṁ*
> *pañcātmakaṁ yonim ivotthito 'gniḥ*

SYNONYMS

yadā—when; *ratiḥ*—attachment; *brahmaṇi*—in the Supreme Personality of Godhead; *naiṣṭhikī*—fixed; *pumān*—the person; *ācāryavān*—completely surrendered to the spiritual master; *jñāna*

—knowledge; *virāga*—detachment; *raṁhasā*—by the force of; *dahati*—burns; *avīryam*—impotent; *hṛdayam*—within the heart; *jīva-kośam*—the covering of the spirit soul; *pañca-ātmakam*—five elements; *yonim*—source of birth; *iva*—like; *utthitaḥ*—emanating; *agniḥ*—fire.

TRANSLATION

Upon becoming fixed in his attachment to the Supreme Personality of Godhead by the grace of the spiritual master and by awakening knowledge and detachment, the living entity, situated within the heart of the body and covered by the five elements, burns up his material surroundings exactly as fire, arising from wood, burns the wood itself.

PURPORT

It is said that both the jīvātmā, the individual soul, and the Paramātmā live together within the heart. In the Vedic version it is stated, hṛdi hy ayam ātmā: the soul and Supersoul both live within the heart. The individual soul is liberated when it comes out of the material heart or cleanses the heart to make it spiritualized. The example given here is very appropriate: yonim ivotthito'gniḥ. Agni, or fire, comes out of wood, and by it the wood is completely destroyed. Similarly, when a living entity increases his attachment for the Supreme Personality of Godhead, he is to be considered like fire. A blazing fire is visible by its exhibition of heat and light; similarly, when the living

entity within the heart becomes enlightened with full spiritual knowledge, and detached from the material world, he burns up his material covering of the five elements—earth, water, fire, air and sky—and becomes free from the five kinds of material attachments, namely ignorance, false egoism, attachment to the material world, envy and absorption in material consciousness. Therefore pañcātmakam, as mentioned in this verse, refers to either the five elements or the five coverings of material contamination. When these are all burned into ashes by the blazing fire of knowledge and detachment, one is fixed firmly in the devotional service of the Supreme Personality of Godhead. Unless one takes shelter of a bona fide spiritual master and advances his attraction for Kṛṣṇa by his instructions, the five coverings of the living entity cannot be uncovered from the material heart. The living entity is centered within the heart, and to take him away from the heart is to liberate him. This is the process. One must take shelter of a bona fide spiritual master and by his instruction increase one's knowledge in devotional service, become detached from the material world and thus become liberated. An advanced devotee therefore does not live within the material body but within his spiritual body, just as a dry coconut lives detached from the coconut husk, even though within the husk. The pure devotee's body is therefore called cinmaya-śarīra (spiritualized body). In other words, a devotee's body is not connected with material activities, and as such, a devotee is always liberated. Brahma-bhūyāya kalpate. (Bg. 14.26) This is confirmed in Bhagavad-gītā. Śrīla Rūpa Gosvāmī also confirms this:

īhā yasya harer dāsye karmaṇā manasā vācā nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate

"One who is engaged fully with his body, mind and speech in the service of the Lord is liberated even within this body, despite his condition."

4.22.27

> *dagdhāśayo mukta-samasta-tad-guṇo*
> *naivātmano bahir antar vicaṣṭe*
> *parātmanor yad-vyavadhānaṁ purastāt*
> *svapne yathā puruṣas tad-vināśe*

SYNONYMS

dagdha-āśayaḥ—all material desires being burned; *mukta*—liberated; *samasta*—all; *tat-guṇaḥ*—qualities in connection with matter; *na*—not; *eva*—certainly; *ātmanaḥ*—the soul or the Supersoul; *bahiḥ*—external; *antaḥ*—internal; *vicaṣṭe*—acting; *para-ātmanoḥ*—of the Supersoul; *yat*—that; *vyavadhānam*—difference; *purastāt*—as it was in the beginning; *svapne*—in dream; *yathā*—as; *puruṣaḥ*—a person; *tat*—that; *vināśe*—being finished.

TRANSLATION

When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and

internally. At that time the difference between the soul and the Supersoul, which was existing before self-realization, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.

PURPORT

As described by Śrīla Rūpa Gosvāmī (anyābhilāṣitā-śūnyam), one must be devoid of all material desires. When a person becomes devoid of all material desires, there is no longer need for speculative knowledge or fruitive activities. In that condition it is to be understood that one is free from the material body. The example is already given above—a coconut which is dry is loosened from its outward husk. This is the stage of liberation. As said in Śrīmad-Bhāgavatam, mukti (liberation) means svarūpeṇa vyavasthitiḥ—being situated in one's own constitutional position. All material desires are present as long as one is in the bodily concept of life, but when one realizes that he is an eternal servant of Kṛṣṇa, his desires are no longer material. A devotee acts in this consciousness. In other words, when material desires in connection with the body are finished, one is actually liberated.

When one is liberated from the material qualities, he does not do anything for his personal sense gratification. At that time all activities performed by him are absolute. In the conditioned state there are two kinds of activities. One acts on behalf of the body, and at the same time he acts to become liberated. The devotee, when he is completely free from all material desires or all

material qualities, transcends the duality of action for the body and soul. Then the bodily concept of life is completely over. Therefore Śrīla Rūpa Gosvāmī says: īhā yasya harer dāsye karmaṇā manasā vācā/ nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate. When one is completely fixed in the service of the Lord, he is a liberated person in any condition of life. He is called jīvan-muktaḥ, liberated even within this body. In such a liberated condition, there is no distinction between actions for sense gratification and actions for liberation. When one is liberated from the desires of sense gratification, he has no longer to suffer the reactions of lamentation or illusion. Activities performed by the karmīs and jñānīs are subject to lamentation and illusion, but a self-realized liberated person acting only for the Supreme Personality of Godhead experiences none. This is the stage of oneness, or merging into the existence of the Supreme Personality of Godhead. This means that the individual soul, while keeping his individuality, no longer has separate interests. He is fully in the service of the Lord, and he has nothing to do for his personal sense gratification; therefore he sees only the Supreme Personality of Godhead and not himself. His personal interest completely perishes. When a person comes out of a dream, the dream vanishes. While dreaming a person may consider himself a king and see the royal paraphernalia, his soldiers, etc., but when the dream is over, he does not see anything beyond himself. Similarly, a liberated person understands that he is part and parcel of the Supreme Lord acting in accordance with the desire of the Supreme Lord, and as such there is no distinction between himself and the Supreme

Lord, although both of them retain their individuality. Nityo nityānāṁ cetanaś cetanānām. This is the perfect conception of oneness in relation to the Supersoul and the soul.

4.22.28

ātmānam indriyārthaṁ ca
paraṁ yad ubhayor api
saty āśaya upādhau vai
pumān paśyati nānyadā

SYNONYMS

ātmānam—the soul; *indriya-artham*—for sense gratification; *ca*—and; *param*—transcendental; *yat*—that; *ubhayoḥ*—both; *api*—certainly; *sati*—being situated; *āśaye*—material desires; *upādhau*—designation; *vai*—certainly; *pumān*—the person; *paśyati*—sees; *na anyadā*—not otherwise.

TRANSLATION

When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.

PURPORT

Being covered by material desires, a spirit soul is also considered to be covered by designations belonging to a particular type of body. Thus he considers himself an animal, man, demigod, bird, beast, etc. In so many ways he is influenced by false identification caused by false egotism, and being covered by illusory material desires, he distinguishes between matter and spirit. When one is devoid of such distinctions, there is no longer a difference between matter and spirit. At that time, the spirit is the only predominating factor. As long as one is covered by material desires, he thinks himself the master or the enjoyer. Thus he acts for sense gratification and becomes subjected to material pangs, happiness and distress. But when one is freed from such a concept of life, he is no longer subjected to designations, and he envisions everything as spiritual in connection with the Supreme Lord. This is explained by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu: anāsaktasya viṣayān yathārham upayuñjataḥ/ nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate (Bh.r.s. 1.2.255).

The liberated person has no attachment for anything material or for sense gratification. He understands that everything is connected with the Supreme Personality of Godhead and that everything should be engaged in the service of the Lord. Therefore he does not give up anything. There is no question of renouncing anything because the paramahaṁsa knows how to engage everything in the service of the Lord. Originally everything is spiritual; nothing is material. In the Caitanya-

caritāmṛta also it is explained that a mahā-bhāgavata, a highly advanced devotee, has no material vision, sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti/ sarvatra haya nija iṣṭadeva-sphūrti (Cc. Madhya 8.274). Although he sees trees, mountains, and other living entities moving here and there, he sees all as the creation of the Supreme Lord, and, with reference to the context, sees only the creator and not the created. In other words, he no longer distinguishes between the created and the creator. He sees only the Supreme Personality of Godhead in everything. He sees Kṛṣṇa in everything and everything in Kṛṣṇa. This is oneness.

4.22.29

nimitte sati sarvatra
jalādāv api pūruṣaḥ
ātmanaś ca parasyāpi
bhidāṁ paśyati nānyadā

SYNONYMS

nimitte—on account of causes; *sati*—being; *sarvatra*—everywhere; *jala-ādau api*—water and other reflecting media; *pūruṣaḥ*—the person; *ātmanaḥ*—oneself; *ca*—and; *parasya api*—another's self; *bhidām*—differentiation; *paśyati*—sees; *na anyadā*—there is no other reason.

TRANSLATION

Only because of different causes does a person see a difference between himself and others. It is like the reflection of a body on water or oil or in a mirror appearing to be differently manifested.

PURPORT

The spirit soul is one, the Supreme Personality of Godhead. He is manifested in svāṁśa and vibhinna-ṁśa expansions. The jīvas are vibhinnāṁśa expansions. The different incarnations of the Supreme Personality of Godhead are svāṁśa expansions. Thus there are different potencies of the Supreme Lord, and there are different expansions of the different potencies. In this way, for different reasons there are different expansions of the same one principle, the Supreme Personality of Godhead. This understanding is real knowledge, but when the living entity is covered by the upādhi or designated body, he sees differences, exactly as one sees differences in reflections of oneself on water, oil or in a mirror. When something is reflected on the water, it appears to be moving. When it is reflected on ice, it appears fixed. When it is reflected on oil, it appears hazy. The subject is one, but under different conditions it appears differently. When the qualifying factor is taken away, the whole appears to be one. In other words, when one comes to the paramahaṁsa or perfectional stage of life by practicing bhakti-yoga, he sees only Kṛṣṇa everywhere. For him there is no other objective.

In conclusion, due to different causes, the living entity is visible in different forms as an animal, human being, demigod, tree, etc. Actually every living entity is the marginal potency of the Supreme Lord. In Bhagavad-gītā, therefore, it is explained that one who actually sees the spirit soul does not distinguish between a learned brāhmaṇa and a dog, an elephant or a cow. Paṇḍitāḥ sama-darśinaḥ(Bg. 5.18). One who is actually learned sees only the living entity, not the outward covering. Differentiation is therefore the result of different karma or fruitive activities, and when we stop fruitive activities, turning them into acts of devotion, we can understand that we are not different from anyone else, regardless of the form. This is only possible in Kṛṣṇa consciousness. In this movement there are many different races of men from all parts of the world participating, but because they think of themselves as servants of the Supreme Personality of Godhead, they do not differentiate between black and white, yellow and red. The Kṛṣṇa consciousness movement is therefore the only means to make the living entities transcend all designations.

4.22.30

indriyair viṣayākṛṣṭair
ākṣiptaṁ dhyāyatāṁ manaḥ
cetanāṁ harate buddheḥ
stambas toyam iva hradāt

SYNONYMS

indriyaiḥ—by the senses; *viṣaya*—the sense objects; *ākṛṣṭaiḥ*—being attracted; *ākṣiptam*—agitated; *dhyāyatām*—always thinking of; *manaḥ*—mind; *cetanām*—consciousness; *harate*—becomes lost; *buddheḥ*—of intelligence; *stambaḥ*—big straws; *toyam*—water; *iva*—like; *hradāt*—from the lake.

TRANSLATION

When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

PURPORT

In this verse it is very nicely explained how our original Kṛṣṇa consciousness becomes polluted. Gradually we become almost completely forgetful of our relationship with the Supreme Lord. In the previous verse it is recommended that we should always keep in touch with the devotional service of the Lord so that the blazing fire of devotional service can gradually burn into ashes material desires and we can become liberated from the repetition of birth and death. This is also how we can indirectly keep our staunch faith in the lotus feet of the Supreme Personality of Godhead. When the mind is allowed to think of sense gratification continuously, it becomes the cause of our material

bondage. If our mind is simply filled with sense gratification, even though we want Kṛṣṇa consciousness, by continuous practice we cannot forget the subject matter of sense gratification. If one takes up the sannyāsa order of life but is not able to control the mind, he will think of objects of sense gratification—namely family, society, expensive house, etc. Even though he goes to the Himalayas or the forest, his mind will continue thinking of the objects of sense gratification. In this way, gradually one's intelligence will be affected. When intelligence is affected, one loses his original taste for Kṛṣṇa consciousness.

The example given here is very appropriate. If a big lake is covered all around by long kuśa grass, just like columns, the waters dry up. Similarly, when the big columns of material desire increase, the clear water of consciousness is dried up. Therefore these columns of kuśa grass should be cut or thrown away from the very beginning. Śrī Caitanya Mahāprabhu has instructed that if from the very beginning we do not take care of unwanted grass in the paddy fields, the fertilizing agents or water will be used by them and the paddy plants will dry up. The material desire for sense enjoyment is the cause of our falldown in this material world, and thus we suffer the threefold miseries and continuous birth, death, old age and disease. However, if we turn our desires toward the transcendental loving service of the Lord, our desires become purified. We cannot kill desires. We have to purify them of different designations. If we constantly think of being a member of a particular nation, society or family and

continuously think about them, we become very strongly entangled in the conditioned life of birth and death. But if our desires are applied to the service of the Lord, they become purified, and thus we become immediately freed from material contamination.

4.22.31

bhraśyaty anusmṛtiś cittaṁ
jñāna-bhraṁśaḥ smṛti-kṣaye
tad-rodhaṁ kavayaḥ prāhur
ātmāpahnavam ātmanaḥ

SYNONYMS

bhraśyati—becomes destroyed; *anusmṛtiḥ*—constantly thinking; *cittam*—consciousness; *jñāna-bhraṁśaḥ*—bereft of real knowledge; *smṛti-kṣaye*—by destruction of remembrance; *tat-rodham*—choking that process; *kavayaḥ*—great learned scholars; *prāhuḥ*—have opined; *ātma*—of the soul; *apahnavam*—destruction; *ātmanaḥ*—of the soul.

TRANSLATION

When one deviates from his original consciousness, he loses the capacity to remember his previous position or recognize his present one. When remembrance is lost, all knowledge that is acquired is based on a false

foundation. When this occurs, learned scholars consider that the soul is lost.

PURPORT

The living entity or the soul is ever existing and eternal. It cannot be lost, but learned scholars say that it is lost when actual knowledge is not working. That is the difference between animals and human beings. According to less intelligent philosophers, animals have no soul. But factually animals have souls. Due to the animals' gross ignorance, however, it appears that they have lost their souls. Without the soul, a body cannot move. That is the difference between a living body and a dead body. When the soul is out of the body, the body is called dead. The soul is said to be lost when there is no proper knowledge exhibited. Our original consciousness is Kṛṣṇa consciousness because we are part and parcel of Kṛṣṇa. When this consciousness is misguided and one is put into the material atmosphere, which pollutes the original consciousness, one thinks that he is a product of the material elements. Thus one loses his real remembrance of his position as part and parcel of the Supreme Personality of Godhead, just as a man who sleeps forgets himself. In this way, when the activities of proper consciousness are checked, all the activities of the lost soul are performed on a false basis. At the present moment human civilization is acting on a false platform of bodily identification; therefore it can be said that the people of the present age have lost their souls.

4.22.32

nātaḥ parataro loke
puṁsaḥ svārtha-vyatikramaḥ
yad-adhy anyasya preyastvam
ātmanaḥ sva-vyatikramāt

SYNONYMS

na—not; *ataḥ*—after this; *parataraḥ*—greater; *loke*—in this world; *puṁsaḥ*—of the living entities; *sva-artha*—interest; *vyatikramaḥ*—obstruction; *yat-adhi*—beyond that; *anyasya*—of others; *preyastvam*—to be more interesting; *ātmanaḥ*—for the self; *sva*—own; *vyatikramāt*—by obstruction.

TRANSLATION

There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization.

PURPORT

Human life is especially meant for self-realization. Self refers to the Superself and the individual self, the Supreme Personality of Godhead and the living entity. When, however, one becomes more interested in the body and bodily sense gratification, he creates for himself obstructions on the path of self-realization. By the influence of māyā, one becomes more interested in sense

gratification, which is prohibited in this world for those interested in self-realization. Instead of becoming interested in sense gratification, one should divert his activities to satisfy the senses of the Supreme Soul. Anything performed contrary to this principle is certainly against one's self-interest.

4.22.33

> *arthendriyārthābhidhyānaṁ*
> *sarvārthāpahnavo nṛṇām*
> *bhraṁśito jñāna-vijñānād*
> *yenāviśati mukhyatām*

SYNONYMS

artha—riches; *indriya-artha*—for the satisfaction of the senses; *abhidhyānam*—constantly thinking of; *sarva-artha*—four kinds of achievements; *apahnavaḥ*—destructive; *nṛṇām*—of human society; *bhraṁśitaḥ*—being devoid of; *jñāna*—knowledge; *vijñānāt*—devotional service; *yena*—by all this; *āviśati*—enters; *mukhyatām*—immovable life.

TRANSLATION

For human society, constantly thinking of how to earn money and apply it for sense gratification brings about the destruction of everyone's interests. When one becomes devoid of knowledge and devotional service,

he enters into species of life like those of trees and stones.

PURPORT

Jñāna, or knowledge, means to understand one's constitutional position, and vijñāna refers to practical application of that knowledge in life. In the human form of life, one should come to the position of jñāna and vijñāna, but despite this great opportunity if one does not develop knowledge and practical application of knowledge through the help of a spiritual master and the śāstras—in other words, if one misuses this opportunity—then in the next life he is sure to be born in a species of nonmoving living entities. Nonmoving living entities include hills, mountains, trees, plants, etc. This stage of life is called puṇyatām or mukhyatām, namely, making all activities zero. Philosophers who support stopping all activities are called śūnyavādī. By nature's own way, our activities are to be gradually diverted to devotional service. But there are philosophers who, instead of purifying their activities, try to make everything zero, or void of all activities. This lack of activity is represented by the trees and the hills. This is a kind of punishment inflicted by the laws of nature. If we do not properly execute our mission of life in self-realization, nature's punishment will render us inactive by putting us in the form of trees and hills. Therefore activities directed toward sense gratification are condemned herein. One who is constantly thinking of activities to earn money and gratify the senses is following a path which is suicidal. Factually all human society is following this path. Some way or other, people

are determined to earn money or get money by begging, borrowing or stealing and applying that for sense gratification. Such a civilization is the greatest obstacle in the path of self-realization.

4.22.34

na kuryāt karhicit saṅgaṁ
tamas tīvraṁ titīrṣuḥ
dharmārtha-kāma-mokṣāṇāṁ
yad atyanta-vighātakam

SYNONYMS

na—do not; *kuryāt*—act; *karhicit*—at any time; *saṅgam*—association; *tamaḥ*—ignorance; *tīvram*—with great speed; *titīrṣuḥ*—persons who desire to cross over nescience; *dharma*—religion; *artha*—economic development; *kāma*—sense gratification; *mokṣāṇām*—of salvation; *yat*—that which; *atyanta*—very much; *vighātakam*—obstruction or stumbling block.

TRANSLATION

Those who strongly desire to cross the ocean of nescience must not associate with the modes of ignorance because hedonistic activities are the greatest obstructions to realization of religious principles, economic development, regulated sense gratification and, at last, liberation.

PURPORT

The four principles of life allow one to live according to religious principles, to earn money according to one's position in society, to allow the senses to enjoy the sense objects according to regulations, and to progress along the path of liberation from this material attachment. As long as the body is there, it is not possible to become completely free from all these material interests. It is not, however, recommended that one act only for sense gratification and earn money for that purpose only, sacrificing all religious principles. At the present moment, human civilization does not care for religious principles. It is, however, greatly interested in economic development without religious principles. For instance, in a slaughterhouse the butchers certainly get money easily, but such business is not based on religious principles. Similarly, there are many nightclubs for sense gratification and brothels for sex. Sex, of course, is allowed in married life, but prostitution is prohibited because all our activities are ultimately aimed at liberation, at freedom from the clutches of material existence. It is advised therefore that one not act in a way that will obstruct the regular process of advancement in spiritual life and liberation. The Vedic process of sense gratification is therefore planned in such a way that one can economically develop and enjoy sense gratification and yet ultimately attain liberation. Vedic civilization offers us all knowledge in the śāstras, and if we live a regulated life under the direction of śāstras and guru, all our material desires will be

fulfilled; at the same time we will be able to go forward to liberation.

4.22.35

tatrāpi mokṣa evārtha
ātyantikatayeṣyate
traivargyo 'rtho yato nityaṁ
kṛtānta-bhaya-saṁyutaḥ

SYNONYMS

tatra—there; *api*—also; *mokṣaḥ*—liberation; *eva*—certainly; *arthe*—for the matter of; *ātyantikatayā*—most important; *iṣyate*—taken in that way; *trai-vargyaḥ*—the three others, namely religion, economic development and sense gratification; *arthaḥ*—interest; *yataḥ*—wherefrom; *nityam*—regularly; *kṛta-anta*—death; *bhaya*—fear; *saṁyutaḥ*—attached.

TRANSLATION

Out of the four principles—namely, religion, economic development, sense gratification and liberation—liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature—death.

PURPORT

Mokṣa, or liberation, has to be taken very seriously, even at the sacrifice of the other three items. As advised by Sūta Gosvāmī in the beginning of Śrīmad-Bhāgavatam, religious principles are not based on success in economic development. Because we are very attached to sense gratification, we go to God, to the temple or churches, for some economic reasons. Then again, economic development does not mean sense gratification. Everything should be adjusted in such a way that we attain liberation. Therefore in this verse, liberation, mokṣa, is stressed. The other three items are material and therefore subject to destruction. Even if somehow we accumulate a great bank balance in this life and possess many material things, everything will be finished with death. In Bhagavad-gītā it is said that death is the Supreme Personality of Godhead, who ultimately takes away everything acquired by the materialistic person. Foolishly we do not care for this. Foolishly we are not afraid of death, nor do we consider that death will take away everything acquired by the process of dharma, artha and kāma. By dharma, or pious activities, we may be elevated to the heavenly planets, but this does not mean freedom from the clutches of birth, death, old age and disease. The purport is that we can sacrifice our interests in traivargya—religious principles, economic development and sense gratification, but we cannot sacrifice the cause of liberation. Regarding liberation, it is stated in Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti (Bg. 4.9). Liberation means that after giving up this body one does not have to accept another material

body. But to the impersonalists liberation means merging into the existence of impersonal Brahman. But factually this is not mokṣa because one has to again fall down into this material world from that impersonal position. One should therefore seek the shelter of the Supreme Personality of Godhead and engage in His devotional service. That is real liberation. The conclusion is that we should not stress pious activities, economic development and sense gratification but should concern ourselves with approaching Lord Viṣṇu in His spiritual planets, of which the topmost is Goloka Vṛndāvana where Lord Kṛṣṇa lives. Therefore this Kṛṣṇa consciousness movement is the greatest gift for persons who are actually desiring liberation.

4.22.36

pare 'vare ca ye bhāvā
guṇa-vyatikarād anu
na teṣāṁ vidyate kṣemam
īśa-vidhvaṁsitāśiṣām

SYNONYMS

pare—in the higher status of life; *avare*—in the lower status of life; *ca*—and; *ye*—all those; *bhāvāḥ*—conceptions; *guṇa*—material qualities; *vyatikarāt*—by interaction; *anu*—following; *na*—never; *teṣām*—of them; *vidyate*—exist; *kṣemam*—correction; *īśa*—the Supreme Lord; *vidhvaṁsita*—destroyed; *āśiṣām*—of the blessings.

TRANSLATION

We accept as blessings different states of higher life, distinguishing them from lower states of life, but we should know that such distinctions exist only in relation to the interchange of the modes of material nature. Actually these states of life have no permanent existence, for all of them will be destroyed by the supreme controller.

PURPORT

In our material existence we accept a higher form of life as a blessing and a lower form as a curse. This distinction of higher and lower only exists as long as the different material qualities (guṇas) interact. In other words, by our good activities we are elevated to the higher planetary systems or to a higher standard of life (good education, beautiful body, etc.). These are the results of pious activities. Similarly, by impious activities we remain illiterate, get ugly bodies, a poor standard of living, etc. But all these different states of life are under the laws of material nature through the interaction of the qualities of goodness, passion and ignorance. However, all these qualities will cease to act at the time of the dissolution of the entire cosmic manifestation. The Lord therefore says in Bhagavad-gītā :

ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna mām upetya tu kaunteya punar janma na vidyate (Bg. 8.16)

Even though we elevate ourselves to the highest planetary system by the scientific advancement of knowledge or by the religious principles of life—great sacrifices and fruitive activities—at the time of dissolution these higher planetary systems and life on them will be destroyed. The words in this verse (īśa-vidhvaṁsitāśiṣām) indicate that all such blessings will be destroyed by the supreme controller. We will not be protected. Our bodies, either in this planet or in another planet, will be destroyed, and again we will have to remain for millions of years in an unconscious state within the body of Mahā-Viṣṇu. And again, when the creation is manifested, we have to take birth in different species of life and begin our activities. Therefore we should not be satisfied simply by a promotion to the higher planetary systems. We should try to get out of the material cosmic manifestation, go to the spiritual world and take shelter of the Supreme Personality of Godhead. That is our highest achievement. We should not be attracted by anything material, higher or lower, but should consider them all on the same level. Our real engagement should be in inquiring about the real purpose of life and rendering devotional service to the Lord. Thus we will be eternally blessed in our spiritual activities, full of knowledge and bliss.

Regulated human civilization promotes dharma, artha, kāma and mokṣa. In human society there must be religion. Without religion, human society is only animal society. Economic development and sense gratification must be based on religious principles. When religion, economic development and sense

gratification are adjusted, liberation from this material birth, death, old age and disease is assured. In the present age of Kali, however, there is no question of religion and liberation. People have taken interest only in economic development and sense gratification. Therefore, despite sufficient economic development all over the world, dealings in human society have become almost animalistic. When everything becomes grossly animalistic, dissolution takes place. This dissolution is to be accepted as īśa-vidhvaṁsitāśiṣām. The Lord's so-called blessings of economic development and sense gratification will be conclusively dissolved by destruction. At the end of this Kali-yuga, the Lord will appear as the incarnation of Kalki, and His only business will be to kill all human beings on the surface of the globe. After that killing, another golden age will begin. We should therefore know that our material activities are just like childish play. Children may play on the beach and the father will sit and watch this childish play, the construction of buildings with sand, the construction of walls and so many things, but finally the father will ask the children to come home. Then everything is destroyed. Persons who are too much addicted to the childish activities of economic development and sense gratification are sometimes especially favored by the Lord when He destroys their construction of these things.

It is said by the Lord: yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ. The Lord told Yudhiṣṭhira Mahārāja that His special favor is shown to His devotee when He takes away all the devotee's material opulences. Generally, therefore, it is

experienced that Vaiṣṇavas are not very opulent in the material sense. When a Vaiṣṇava, pure devotee, tries to be materially opulent and at the same time desires to serve the Supreme Lord, his devotional service is checked. The Lord, in order to show him a special favor, destroys his so-called economic development and material opulences. Thus the devotee, being frustrated in his repeated attempts at economic development, ultimately takes solid shelter under the lotus feet of the Lord. This kind of action may also be accepted as īśa-vidhvaṁsitāśiṣām, whereby the Lord destroys one's material opulences but enriches him in spiritual understanding. In the course of our preaching work, we sometimes see that materialistic persons come to us and offer their obeisances to take blessings, which means they want more and more material opulences. If such material opulences are checked, such persons are no longer interested in offering obeisances to the devotees. Such materialistic persons are always concerned about their economic development. They offer obeisances to saintly persons or the Supreme Lord and give something in charity for preaching work with a view that they will be rewarded with further economic development.

However, when one is sincere in his devotional service, the Lord obliges the devotee to give up his material development and completely surrender unto Him. Because the Lord does not give blessings of material opulence to His devotee, people are afraid of worshiping Lord Viṣṇu because they see that the Vaiṣṇavas, who are worshipers of Lord Viṣṇu, are poor in superficial material opulences. Such materialistic persons, however, get

immense opportunity for economic development by worshiping Lord Śiva, for Lord Śiva is the husband of the goddess Durgā, and Durgā is the proprietor of this universe. By the grace of Lord Śiva, a devotee gets the opportunity to be blessed by the goddess Durgā. Rāvaṇa, for example, was a great worshiper and devotee of Lord Śiva, and in return he got all the blessings of goddess Durgā, so much so that his whole kingdom was constructed of golden buildings. In Brazil, in this present age, huge quantities of gold have been found, and from historical references in the Purāṇas, we can guess safely that this was Rāvaṇa's kingdom. This kingdom was, however, destroyed by Lord Rāmacandra.

By studying such incidents, we can understand the full meaning of īśa-vidhvaṁsitāśiṣām. The Lord does not bestow material blessings upon the devotees, for they may be entrapped again in this material world by continuous birth, death, old age and disease. Due to materialistic opulences, persons like Rāvaṇa become puffed up for sense gratification. Rāvaṇa even dared kidnap Sītā, who was both the wife of Lord Rāmacandra and the goddess of fortune, thinking that he would be able to enjoy the pleasure potency of the Lord. But actually, by such action, Rāvaṇa became vidhvaṁsita, or ruined. At the present moment human civilization is too much attached to economic development and sense gratification and is therefore nearing the path of ruination.

4.22.37

> *tat tvaṁ narendra jagatām atha tasthūṣāṁ ca*
> *dehendriyāsu-dhiṣaṇātmabhir āvṛtānām*
> *yaḥ kṣetravit-tapatayā hṛdi viśvag āviḥ*
> *pratyak cakāsti bhagavāṁs tam avehi so 'smi*

SYNONYMS

tat—therefore; *tvam*—you; *nara-indra*—O best of kings; *jagatām*—of the moving; *atha*—therefore; *tasthūṣām*—the immovable; *ca*—also; *deha*—body; *indriya*—senses; *asu*—life air; *dhiṣaṇā*—by consideration; *ātmabhiḥ*—self-realization; *āvṛtānām*—those who are covered in that way; *yaḥ*—one who; *kṣetra-vit*—knower of the field; *tapatayā*—by controlling; *hṛdi*—within the heart; *viśvak*—everywhere; *āviḥ*—manifest; *pratyak*—in every hair follicle; *cakāsti*—shining; *bhagavān*—the Supreme Personality of Godhead; *tam*—unto Him; *avehi*—try to understand; *saḥ asmi*—I am that.

TRANSLATION

Sanat-kumāra advised the King: My dear King Pṛthu, try to understand the Supreme Personality of Godhead, who is living within everyone's heart along with the individual soul, in each and every body, either moving or not moving. They are fully covered by the gross material body and subtle body made of the life air and intelligence.

PURPORT

In this verse it is specifically advised that instead of wasting time in the human form of life endeavoring for economic development and sense gratification, one should try to cultivate spiritual values by understanding the Supreme Personality of Godhead who is existing within the individual soul within everyone's heart. The individual soul and the Supreme Personality of Godhead in His Paramātmā feature are both sitting within this body, which is covered by gross and subtle elements. To understand this is to attain actual spiritual culture. There are two ways of advancing in spiritual culture—by the method of the impersonalist philosophers and by devotional service. The impersonalist comes to the conclusion that he and the Supreme Spirit are one, whereas devotees or personalists realize the Absolute Truth by understanding that the Absolute Truth is the supreme predominator and we living entities are predominated; therefore our duty is to serve Him. The Vedic injunctions say: tat tvam asi, "You are the same," and so'ham, "I am the same." The impersonalist conception of these mantras is that the Supreme Lord or the Absolute Truth and the living entity are one, but from the devotee's point of view these mantras assert that both the Supreme Lord and ourselves are of the same quality. Tat tvam asi, ayam ātmā brahma. Both the Supreme Lord and the living entity are spirit. Understanding this is self-realization. The human form of life is meant for understanding the Supreme Lord and oneself by spiritual cultivation of knowledge. One should not

waste valuable life simply engaged in economic development and sense gratification.

In this verse the word kṣetra-vit is also important. This word is explained in Bhagavad-gītā: idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate (Bg. 13.2). This body is called kṣetra, or the field of activities, and the proprietors of the body, the individual soul and the Supersoul sitting within the body, are both called kṣetra-vit. But there is a difference between the two kinds of kṣetra-vit. One kṣetra-vit, or knower of the body, namely the Paramātmā, or the Supersoul, is directing the individual soul. When we rightly take the direction of the Supersoul, our life becomes successful. He is directing from within and from without. From within He is directing as caitya-guru, or the spiritual master sitting within the heart. Indirectly He is also helping the living entity by manifesting Himself as the spiritual master outside. In both ways the Lord is giving directions to the living entity so that he may finish up his material activities and come back home, back to Godhead. The presence of the Supreme Soul and the individual soul within the body can be perceived by anyone by the fact that as long as the individual soul and the Supersoul are both living within the body, the body is always shining and fresh. But as soon as the Supersoul and the individual soul give up possession of the gross body, it immediately decomposes. One who is spiritually advanced can thus understand the real difference between a dead body and a living body. In conclusion, one should not waste his time by so-called economic development and sense gratification but should cultivate spiritual knowledge

to understand the Supersoul and the individual soul and their relationship. In this way, by advancement of knowledge, one can achieve liberation and the ultimate goal of life. It is said that if one takes to the path of liberation, even rejecting his so-called duties in the material world, he is not a loser at all. But a person who does not take to the path of liberation yet carefully executes economic development and sense gratification, loses everything. Nārada's statement before Vyāsadeva is appropriate in this connection:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi yatra kva vābhadram abhūd amuṣya kiṁ ko vārtha āpto 'bhajatāṁ sva-dharmataḥ (Bhāg. 1.5.17)

If a person, out of sentiment or for some other reason, takes to the shelter of the lotus feet of the Lord and in due course of time does not succeed in coming to the ultimate goal of life or falls down due to lack of experience, there is no loss. But for a person who does not take to the devotional service, yet executes his material duties very nicely, there is no gain.

4.22.38

> *yasminn idaṁ sad-asad-ātmatayā vibhāti*
> *māyā viveka-vidhuti sraji vāhi-buddhiḥ*
> *taṁ nitya-mukta-pariśuddha-viśuddha-tattvaṁ*
> *pratyūḍha-karma-kalila-prakṛtiṁ prapadye*

SYNONYMS

yasmin—in which; *idam*—this; *sat-asat*—the Supreme Lord and His different energies; *ātmatayā*—being the root of all cause and effect; *vibhāti*—manifests; *māyā*—illusion; *viveka-vidhuti*—liberated by deliberate consideration; *sraji*—on the rope; *vā*—or; *ahi*—serpent; *buddhiḥ*—intelligence; *tam*—unto Him; *nitya*—eternally; *mukta*—liberated; *pariśuddha*—uncontaminated; *viśuddha*—pure; *tattvam*—truth; *pratyūḍha*—transcendental; *karma*—fruitive activities; *kalila*—impurities; *prakṛtim*—situated in spiritual energy; *prapadye*—surrender.

TRANSLATION

The Supreme Personality of Godhead manifests Himself as one with the cause and effect within this body and also as one who has transcended the illusory energy. This clears the misconception of a snake for a rope. Thus one can understand that the Paramātmā is eternally transcendental to the material creation and situated in pure internal energy. Thus He is transcendental to all material contamination. Unto Him only must one surrender.

PURPORT

This verse is specifically stated to defy the Māyāvāda conclusion of oneness without differentiation between the individual soul and the Supersoul. The Māyāvāda conclusion is that the living entity and the Supersoul are one; there is no difference. They

proclaim that there is no separate existence outside the impersonal Brahman and that the feeling of separation is māyā or an illusion by which one considers a rope to be a snake. The rope and the snake argument is generally offered by the Māyāvādī philosophers. Therefore these words, which represent vivarta-vāda, are specifically mentioned herein. Actually Paramātmā, the Supersoul, is the Supreme Personality of Godhead, and He is eternally liberated. In other words, the Supreme Personality of Godhead is living within this body along with the individual soul, and this is confirmed in the Vedas. They are likened to two friends sitting on the same tree. Yet Paramātmā is above the illusory energy. The illusory energy is called bahiraṅgā śakti or external energy, and the living entity is called taṭasthā śakti or marginal potency. As stated in Bhagavad-gītā, the material energy, represented as earth, water, air, fire, sky, etc., and the spiritual energy, the living entity, are both energies of the Supreme Lord. Even though the energies and the energetic are identical, the living entity, individual soul, being prone to be influenced by the external energy, considers the Supreme Personality of Godhead to be one with himself.

The word prapadye is also significant in this verse, for it refers to the conclusion of the Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja (Bg. 18.66). In another place the Lord says: bahūnāṁ janmanām ante jñānavān māṁ prapadyate (Bg. 7.19). This prapadye or śaraṇaṁ vraja refers to the individual's surrender to the Supersoul. The individual soul, when surrendered, can understand that the Supreme Personality

of Godhead, although situated within the heart of the individual soul, is superior to the individual soul. The Lord is always transcendental to the material manifestation, even though it appears that the Lord and the material manifestation are one and the same. According to the Vaiṣṇava philosophy, He is one and different simultaneously. The material energy is a manifestation of His external potency, and since the potency is identical with the potent, it appears that the Lord and individual soul are one, but actually the individual soul is under the influence of material energy, and the Lord is always transcendental to it. Unless the Lord is superior to the individual soul, there is no question of prapadye or surrender unto Him. This word prapadye refers to the process of devotional service. Simply by nondevotional speculation on the rope and the snake, one cannot approach the Absolute Truth. Therefore devotional service is stressed as more important than deliberation or mental speculation to understand the Absolute Truth.

4.22.39

> *yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā*
> *karmāśayaṁ grathitam udgrathayanti santaḥ*
> *tadvan na rikta-matayo yatayo 'pi ruddha-*
> *sroto-gaṇās tam araṇaṁ bhaja vāsudevam*

SYNONYMS

yat—whose; *pāda*—feet; *paṅkaja*—lotus; *palāśa*—petals or toes; *vilāsa*—enjoyment; *bhaktyā*—by devotional service; *karma*—fruitive activities; *āśayam*—desire; *grathitam*—hard knot; *udgrathayanti*—root out; *santaḥ*—devotees; *tat*—that; *vat*—like; *na*—never; *rikta-matayaḥ*—persons devoid of devotional service; *yatayaḥ*—ever-increasingly trying; *api*—even though; *ruddha*—stopped; *srotaḥ-gaṇāḥ*—the waves of sense enjoyment; *tam*—unto Him; *araṇam*—worthy to take shelter; *bhaja*—engage in devotional service; *vāsudevam*—unto Kṛṣṇa, the son of Vasudeva.

TRANSLATION

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jñānīs and yogīs—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

PURPORT

There are three kinds of transcendentalists trying to overcome the influence of the modes of material nature—the jñānīs, yogīs and bhaktas. All of them attempt to overcome the influence of the senses, which is compared to the incessant waves of a river. The waves of a river flow incessantly, and it is very difficult to

stop them. Similarly, the waves of desire for material enjoyment are so strong that they cannot be stopped by any process other than bhakti-yoga. The bhaktas, by their transcendental devotional service unto the lotus feet of the Lord, become so overwhelmed with transcendental bliss that automatically their desires for material enjoyment stop. The jñānīs and yogīs, who are not attached to the lotus feet of the Lord, simply struggle against the waves of desire. They are described in this verse as rikta-matayaḥ, which means devoid of devotional service. In other words, the jñānīs and yogīs, although trying to be free from the desires of material activities, actually become more and more entangled in false philosophical speculation or strenuous attempts to stop the activities of the senses. As stated previously:

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam (Bhāg. 1.2.7)

Here also the same point is stressed. Bhaja vāsudevam indicates that one who is engaged in the loving service of Kṛṣṇa, the son of Vasudeva, can very easily stop the waves of desires. As long as one continues to try to artificially stop the waves of desires, he will certainly be defeated. That is indicated in this verse. Desires for fruitive activities are strongly rooted, but the trees of desire can be uprooted completely by devotional service because devotional service employs superior desire. One can give up inferior desires when engaged in superior desires. To try to stop desires is impossible. One has to desire the Supreme in order not to be entangled in inferior desires. Jñānīs also

maintain a desire to become one with the Supreme, but such desire is also considered to be kāma, lust. Similarly, the yogīs desire mystic power, and that is also kāma. And the bhaktas, not being desirous of any sort of material enjoyment, become purified. There is no artificial attempt to stop desire. Desire becomes a source of spiritual enjoyment under the protection of the toes of the lotus feet of the Lord. It is stated herein by the Kumāras that the lotus feet of Lord Kṛṣṇa are the ultimate reservoir of all pleasure. One should therefore take shelter of the lotus feet of the Lord instead of trying unsuccessfully to stop desires for material enjoyment. As long as one is unable to stop the desire for material enjoyment, there is no possibility of becoming liberated from the entanglement of material existence. It may be argued that the waves of a river are incessantly flowing and that they cannot be stopped, but the waves of the river flow toward the sea. When the tide comes over the river, it overwhelms the flowing of the river, and the river itself becomes overflooded, and the waves from the sea become more prominent than the waves from the river. Similarly, a devotee with intelligence plans so many things for the service of the Lord in Kṛṣṇa consciousness that stagnant material desires become overflooded by the desire to serve the Lord. As confirmed by Yāmunācārya, since he has been engaged in the service of the lotus feet of the Lord, there is always a current of newer and newer desires flowing to serve the Lord, so much so that the stagnant desire of sex life becomes very insignificant. Yāmunācārya even says that he spits on such desires. Bhagavad-gītā also confirms: paraṁ dṛṣṭvā nivartate (Bg. 2.59). The

conclusion is that by developing a loving desire for the service of the lotus feet of the Lord, we subdue all material desires for sense gratification.

4.22.40

> *kṛcchro mahān iha bhavārṇavam aplaveśāṁ*
> *ṣaḍ-varga-nakram asukhena titīrṣanti*
> *tat tvaṁ harer bhagavato bhajanīyam aṅghriṁ*
> *kṛtvoḍupaṁ vyasanam uttara dustarārṇam*

SYNONYMS

kṛcchraḥ—troublesome; *mahān*—very great; *iha*—here (in this life); *bhava-arṇavam*—ocean of material existence; *aplava-īśām*—of the nondevotees, who have not taken shelter of the lotus feet of the Supreme Personality of Godhead; *ṣaṭ-varga*—six senses; *nakram*—sharks; *asukhena*—with great difficulty; *titīrṣanti*—cross over; *tat*—therefore; *tvam*—you; *hareḥ*—of the Personality of Godhead; *bhagavataḥ*—of the Supreme; *bhajanīyam*—worthy of worship; *aṅghrim*—the lotus feet; *kṛtvā*—making; *uḍupam*—boat; *vyasanam*—all kinds of dangers; *uttara*—cross over; *dustara*—very difficult; *arṇam*—the ocean.

TRANSLATION

The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are nondevotees undergo severe austerities

and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers.

PURPORT

Material existence is compared herein to the great ocean of nescience. Another name of this ocean is Vaitaraṇī. In that Vaitaraṇī ocean, which is the Causal Ocean, there are innumerable universes floating like footballs. On the other side of the ocean is the spiritual world of Vaikuṇṭha, which is described in Bhagavad-gītā as paras tasmāt tu bhāvo 'nyaḥ (Bg. 8.20). Thus there is an ever-existing spiritual nature which is beyond this material nature. Even though all the material universes are annihilated again and again in the Causal Ocean, the Vaikuṇṭha planets, which are spiritual, exist eternally and are not subject to dissolution. The human form of life gives the living entity a chance to cross the ocean of nescience, which is this material universe, and enter into the spiritual sky. Although there are many methods or boats by which one can cross the ocean, the Kumāras recommend that the King take shelter of the lotus feet of the Lord, just as one would take shelter of a good boat. Nondevotees, who do not take shelter of the Lord's lotus feet, try to cross the ocean of nescience by other methods (karma, jñāna and yoga), but they have a great deal of trouble. Indeed, sometimes they become so busy simply enjoying their troubles that they never cross the ocean. There is no guarantee that the

nondevotees will cross the ocean, but even though they manage to cross, they have to undergo severe austerities and penances. On the other hand, anyone who takes to the process of devotional service and has faith that the lotus feet of the Lord are safe boats to cross that ocean is certain to cross very easily and comfortably.

Pṛthu Mahārāja is therefore advised to take the boat of the lotus feet of the Lord to easily cross over all dangers. Dangerous elements in the universe are compared to sharks in the ocean. Even though one may be a very expert swimmer, he cannot possibly survive if he is attacked by sharks. One often sees that many so-called svāmīs and yogīs sometimes advertise themselves as competent to cross the ocean of nescience and to help others cross, but in actuality they are found to be simply victims of their own senses. Instead of helping their followers to cross the ocean of nescience, such svāmīs and yogīs fall prey to māyā, represented by the fair sex, woman, and are thus devoured by the sharks in that ocean.

4.22.41

maitreya uvāca
sa evaṁ brahma-putreṇa
kumāreṇātma-medhasā
darśitātma-gatiḥ samyak
praśasyovāca taṁ nṛpaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *saḥ*—the King; *evam*—thus; *brahma-putreṇa*—by the son of Lord Brahmā; *kumāreṇa*—by one of the Kumāras; *ātma-medhasā*—well versed in spiritual knowledge; *darśita*—being shown; *ātma-gatiḥ*—spiritual advancement; *samyak*—completely; *praśasya*—worshiping; *uvāca*—said; *tam*—unto him; *nṛpaḥ*—the King.

TRANSLATION

Being thus enlightened in complete spiritual knowledge by the son of Brahmā—one of the Kumāras, who was complete in spiritual knowledge—the King worshiped them in the following words.

PURPORT

In this verse the word ātma-medhasā is commented upon by Śrīpāda Viśvanātha Cakravartī Ṭhākura, who says that ātmani means unto Lord Kṛṣṇa, paramātmani. Lord Kṛṣṇa is Paramātmā (īśvaraḥ paramaḥ kṛṣṇaḥ, Brahma-saṁhitā, 5.1); therefore one whose mind is acting fully in Kṛṣṇa consciousness is called ātma-medhāḥ. This may be contrasted to the word gṛha-medhī, which refers to one whose brain is always engrossed with thoughts of material activities. The ātma-medhāḥ is always thinking of Kṛṣṇa's activities in Kṛṣṇa consciousness. Since Sanat-kumāra, who was a son of Lord Brahmā, was fully Kṛṣṇa conscious, he could point out the path of spiritual advancement. The word

ātma-gatiḥ refers to that path of activities by which one can make progress in understanding Kṛṣṇa.

4.22.42

rājovāca
kṛto me 'nugrahaḥ pūrvaṁ
hariṇārtānukampinā
tam āpādayituṁ brahman
bhagavan yūyam āgatāḥ

SYNONYMS

rājā uvāca—the King said; *kṛtaḥ*—done; *me*—unto me; *anugrahaḥ*—causeless mercy; *pūrvam*—formerly; *hariṇā*—by the Supreme Personality of Godhead, Lord Viṣṇu; *ārta-anukampinā*—compassionate for persons in distress; *tam*—that; *āpādayitum*—to confirm it; *brahman*—O *brāhmaṇa*; *bhagavan*—O powerful one; *yūyam*—all of you; *āgatāḥ*—have arrived here.

TRANSLATION

The King said: O brāhmaṇa, O powerful one, formerly Lord Viṣṇu showed me His causeless mercy, indicating that you would come to my house, and to confirm that blessing, you have all come.

PURPORT

When Lord Viṣṇu appeared in the great arena of sacrifice at the time when King Pṛthu was performing a great sacrifice (aśvamedha), He predicted that the Kumāras would very soon come and advise the King. Therefore Pṛthu Mahārāja remembered the causeless mercy of the Lord and thus welcomed the arrival of the Kumāras, who were fulfilling the Lord's prediction. In other words, when the Lord makes a prediction, He fulfills that prediction through some of His devotees. Similarly, Lord Caitanya Mahāprabhu predicted that both His glorious names and the Hare Kṛṣṇa mahā-mantra would be broadcast in all the towns and villages of the world. Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda desired to fulfill this great prediction, and we are following in their footsteps.

Regarding His devotees, Lord Kṛṣṇa told Arjuna, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee will never perish." (Bg. 9.31) The point is that the Lord Himself could declare such things, but it was His desire to make the declaration through Arjuna and thus doubly assure that His promise would never be broken. The Lord Himself promises, and His confidential devotees execute the promise. The Lord makes so many promises for the benefit of suffering humanity. Although the Lord is very compassionate upon suffering humanity, human beings are generally not very anxious to serve Him. The relationship is something like that between the father and the son; the father is always anxious for

the welfare of the son, even though the son forgets or neglects the father. The word anukampinā is significant; the Lord is so compassionate upon the living entities that He comes Himself into this world in order to benefit fallen souls.

yadā yadā hi dharmasya glānir bhavati bhārata abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." (Bg. 4.7)

Thus it is out of compassion that the Lord appears in His different forms. Lord Śrī Kṛṣṇa appeared on this planet out of compassion for fallen souls; Lord Buddha appeared out of compassion for the poor animals who were being killed by the demons; Lord Nṛsiṁhadeva appeared out of compassion for Prahlāda Mahārāja. The conclusion is that the Lord is so compassionate upon the fallen souls within this material world that He comes Himself or sends His devotees and His servants to fulfill His desire to have all the fallen souls come back home, back to Godhead. Thus Lord Śrī Kṛṣṇa instructed Bhagavad-gītā to Arjuna for the benefit of the entire human society. Intelligent men should therefore seriously consider this Kṛṣṇa consciousness movement and fully utilize the instructions of Bhagavad-gītā as preached without adulteration by His pure devotees.

4.22.43

niṣpāditaś ca kārtsnyena
bhagavadbhir ghṛṇālubhiḥ
sādhūcchiṣṭaṁ hi me sarvam
ātmanā saha kiṁ dade

SYNONYMS

niṣpāditaḥ ca—also the order is properly carried out; *kārtsnyena*—in full; *bhagavadbhiḥ*—by the representatives of the Supreme Personality of Godhead; *ghṛṇālubhiḥ*—by the most compassionate; *sādhu-ucchiṣṭam*—remnants of the foodstuffs of saintly persons; *hi*—certainly; *me*—mine; *sarvam*—everything; *ātmanā*—heart and soul; *saha*—with; *kim*—what; *dade*—shall give.

TRANSLATION

My dear brāhmaṇa, you have carried out the order thoroughly because you are also as compassionate as the Lord. It is my duty, therefore, to offer you something, but I only possess remnants of food taken by great saintly persons. What shall I give?

PURPORT

The word sādhūcchiṣṭam is significant in this verse. Pṛthu Mahārāja got his kingdom from great saintly persons like Bhṛgu and others just as one gets remnants of food. After the death of

King Vena, the whole world was bereft of a popular ruler. There were so many catastrophes occurring that the great saintly persons, headed by Bhṛgu, created the body of King Pṛthu out of the body of his dead father, King Vena. Since King Pṛthu was thus offered the kingdom by the virtue of the mercy of great saintly persons, he did not want to divide his kingdom among saints like the Kumāras. When a father is eating food, he may, out of compassion, offer the remnants of his food to his son. Although such food may be already chewed by the father, it cannot be offered to the father again. Pṛthu Mahārāja's position was something like this; whatever he possessed had already been chewed, and therefore he could not offer it to the Kumāras. Indirectly, however, he offered everything he possessed to the Kumāras, and consequently they utilized his possessions in whatever way they liked. The next verse clarifies this matter.

4.22.44

prāṇā dārāḥ sutā brahman
gṛhāś ca sa-paricchadāḥ
rājyaṁ balaṁ mahī kośa
iti sarvaṁ niveditam

SYNONYMS

prāṇāḥ—life; *dārāḥ*—wife; *sutāḥ*—children; *brahman*—O great *brāhmaṇa*; *gṛhāḥ*—home; *ca*—also; *sa*—with; *paricchadāḥ*—all paraphernalia; *rājyam*—kingdom; *balam*—strength; *mahī*—land;

kośaḥ—treasury; *iti*—thus; *sarvam*—everything; *niveditam*—offered.

TRANSLATION

The King continued: Therefore, my dear brāhmaṇas, my life, wife, children, home, furniture and household paraphernalia, my kingdom, strength, land and especially my treasury, are all offered unto you.

PURPORT

In some readings, the word dārāḥ is not used, but the word used then is rāyaḥ, which means wealth. In India there are still wealthy persons who are recognized by the state as rāya. A great devotee of Lord Caitanya Mahāprabhu was called Rāmānanda Rāya because he was governor of Madras and very rich. There are still many holders of the title rāya—Rāya Bāhādur, Rāya Chaudhuri and so on. The dārāḥ, or wife, is not permitted to be offered to the brāhmaṇas. Everything is offered to worthy persons who are able to accept charity, but nowhere is it found that one offers his wife; therefore in this case the reading rāyaḥ is more accurate than dārāḥ. Also, since Pṛthu Mahārāja offered everything to the Kumāras, the word kośaḥ (treasury) need not be separately mentioned. Kings and emperors used to keep a private treasury which was known as ratna-bhāṇḍa. The ratna-bhāṇḍa was a special treasury room which contained special jewelries, such as bangles, necklaces and so on, which were presented to the king by the citizens. This jewelry was kept

separate from the regular treasury house where all the collected revenues were kept. Thus Pṛthu Mahārāja offered his stock of private jewelry to the lotus feet of the Kumāras. It has already been admitted that all the King's property belonged to the brāhmaṇas and that Pṛthu Mahārāja was simply using it for the welfare of the state. If it were actually the property of the brāhmaṇas, how could it be offered again to them? In this regard, Śrīpāda Śrīdhara Svāmī has explained that this offering is just like the servant's offering of food to his master. The food already belongs to the master, for the master has purchased it, but the servant, by preparing food, makes it acceptable to the master and thus offers it to him. In this way, everything belonging to Pṛthu Mahārāja was offered to the Kumāras.

4.22.45

sainā-patyaṁ ca rājyaṁ ca
daṇḍa-netṛtvam eva ca
sarva lokādhipatyaṁ ca
veda-śāstra-vid arhati

SYNONYMS

sainā-patyam—post of commander-in-chief; *ca*—and; *rājyam*—post of ruler over the kingdom; *ca*—and; *daṇḍa*—ruling; *netṛtvam*—leadership; *eva*—certainly; *ca*—and; *sarva*—all; *loka-adhipatyam*—proprietorship of the planet; *ca*—and; *veda-śāstra-vit*—one who knows the purport of Vedic literature; *arhati*—deserves.

TRANSLATION

Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise and the proprietor of the whole planet, Pṛthu Mahārāja offered everything to the Kumāras.

PURPORT

In this verse it is very clearly stated that a kingdom, state or empire must be governed under the instructions of saintly persons and brāhmaṇas like the Kumāras. When monarchy ruled throughout the world, the monarch was actually directed by a board of brāhmaṇas and saintly persons. The king, as the administrator of the state, executed his duties as a servant of the brāhmaṇas. It was not that the kings or brāhmaṇas were dictators, nor did they consider themselves proprietors of the state. The kings were also well versed in Vedic literatures and thus were familiar with the injunction of Śrī Īśopaniṣad: īśāvāsyam idaṁ sarvam—everything that exists belongs to the Supreme Personality of Godhead. In Bhagavad-gītā Lord Kṛṣṇa also claims that He is the proprietor of all planetary systems (sarva-loka-maheśvaram). Since this is the case, no one can claim to be proprietor of the state. The king, president or head of the state should always remember that he is not the proprietor but the servant.

In the present age, the king or president forgets that he is the servant of God and thinks of himself as servant of the people. The present democratic government is proclaimed to be a people's government, a government by the people and for the people, but this type of government is not sanctioned by the Vedas. The Vedas maintain that a kingdom should be governed for the purpose of satisfying the Supreme Personality of Godhead and should therefore be ruled by a representative of the Lord. The head of a state should not be appointed if he is bereft of all Vedic knowledge. In this verse it is clearly stated (veda-śāstra-vid arhati) that all high government posts are especially meant for persons who are well conversant with the teachings of the Vedas. In the Vedas there are definite instructions defining how a king, commander-in-chief, soldier and citizen should behave. Unfortunately there are many so-called philosophers in the present age who give instruction without citing authority, and many leaders follow their unauthorized instruction. Consequently people are not happy.

The modern theory of dialectical communism, set forth by Karl Marx and followed by communist governments, is not perfect. According to Vedic communism, no one in the state should ever starve. Presently there are many bogus institutions which are collecting funds from the public for the purpose of giving food to starving people, but these funds are invariably misused. According to the Vedic instructions, the government should arrange things in such a way that there will be no question of starvation. In the Śrīmad-Bhāgavatam it is stated

that a householder must see to it that even a lizard or a snake does not starve. They also must be given food. In actuality, however, there is no question of starvation because everything is the property of the Supreme Lord, and He sees to it that there is ample arrangement for feeding everyone. In the Vedas it is said: eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Up. 2.2.13). The Supreme Lord supplies the necessities of life to everyone, and there is no question of starvation. If anyone starves, it is due to the mismanagement of the so-called ruler, governor or president.

It is clear therefore that a person who is not well versed in the Vedic injunctions (veda-śāstra-vit) should not run for election as president, governor, etc. Formerly kings were rājarṣis, which meant that although they were serving as kings, they were as good as saintly persons because they would not transgress any of the injunctions of the Vedic scriptures and would rule under the direction of great saintly persons and brāhmaṇas. According to this arrangement, modern presidents, governors and chief executive officers are all unworthy of their posts because they are not conversant with Vedic administrative knowledge and they do not take direction from great saintly persons and brāhmaṇas. Because of his disobedience to the orders of the Vedas and the brāhmaṇas, King Vena, Pṛthu Mahārāja's father, was killed by the brāhmaṇas. Pṛthu Mahārāja therefore knew very well that it behooved him to rule the planet as the servant of saintly persons and brāhmaṇas.

4.22.46

svam eva brāhmaṇo bhuṅkte
svaṁ vaste svaṁ dadāti ca
tasyaivānugraheṇānnaṁ
bhuñjate kṣatriyādayaḥ

SYNONYMS

svam—own; *eva*—certainly; *brāhmaṇaḥ*—the *brāhmaṇa*; *bhuṅkte*—enjoy; *svam*—own; *vaste*—clothing; *svam*—own; *dadāti*—gives in charity; *ca*—and; *tasya*—his; *eva*—certainly; *anugraheṇa*—by the mercy of; *annam*—food grains; *bhuñjate*—eats; *kṣatriya-ādayaḥ*—other divisions of society, headed by the *kṣatriyas*.

TRANSLATION

The kṣatriyas, vaiśyas and śūdras eat their food by virtue of the brāhmaṇas' mercy. It is the brāhmaṇas who enjoy their own property, clothe themselves with their own property and give charity with their own property.

PURPORT

The Supreme Personality of Godhead is worshiped with the words namo brahmaṇya-devāya, which indicate that the Supreme Lord accepts the brāhmaṇas as worshipable gods. The Supreme Lord is worshiped by everyone, yet to teach others He

worships the brāhmaṇas. Everyone should follow the instructions of the brāhmaṇas, for their only business is to spread śabda-brahma or Vedic knowledge all over the world. Whenever there is a scarcity of brāhmaṇas to spread Vedic knowledge, chaos throughout human society results. Since brāhmaṇas and Vaiṣṇavas are direct servants of the Supreme Personality of Godhead, they do not depend on others. In actuality, everything in the world belongs to the brāhmaṇas, and out of their humility the brāhmaṇas accept charity from the kṣatriyas, or kings, and the vaiśyas, or merchants. Although everything belongs to the brāhmaṇas, the kṣatriyas and the vaiśyas keep everything in custody, and whenever the brāhmaṇas need money, they supply it. It is like a savings account with money which the depositor can draw out at his will. The brāhmaṇas, being engaged in the service of the Lord, have very little time to handle the finances of the world, and therefore the riches are kept by the kṣatriyas or the kings, who are to produce money upon the brāhmaṇas' demand. Actually the brāhmaṇas or Vaiṣṇavas do not live at others' cost; they live by spending their own money, although it appears that they are collecting this money from others. Kṣatriyas and vaiśyas have no right to give charity because whatever they possess belongs to the brāhmaṇas. Therefore charity should be given by the kṣatriyas and vaiśyas under the instructions of the brāhmaṇas. Unfortunately at the present moment there is a scarcity of brāhmaṇas, and since there is no one to advise the kṣatriyas and vaiśyas, the world is in a chaotic condition.

The second line of this verse indicates that the kṣatriyas, vaiśyas and śūdras eat only by virtue of the brāhmaṇa's mercy; in other words, they should not eat anything which is forbidden by the brāhmaṇas. The brāhmaṇas and Vaiṣṇavas know what to eat, and by their personal example they do not eat anything which is not offered first to the Supreme Personality of Godhead. They eat only prasāda, or remnants of the food offered to the Lord. The kṣatriyas, vaiśyas and śūdras should eat only Kṛṣṇa-prasādam, which is afforded them by the mercy of the brāhmaṇas. They cannot open slaughterhouses and eat meat, fish or eggs or drink liquor, or earn money for this purpose without authorization. In the present age, because society is not guided by brahminical instruction, the whole population is only absorbed in sinful activities. Consequently everyone is deservedly being punished by the laws of nature. This is the situation in this age of Kali.

4.22.47

> *yair īdṛśī bhagavato gatir ātma-vāda*
> *ekāntato nigamibhiḥ pratipāditā naḥ*
> *tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityaṁ*
> *ko nāma tat pratikaroti vinoda-pātram*

SYNONYMS

yaiḥ—by those; *īdṛśī*—such kind of; *bhagavataḥ*—of the Supreme Personality of Godhead; *gatiḥ*—progress; *ātma-vāde*—spiritual consideration; *ekāntataḥ*—in complete understanding; *nigamibhiḥ*

—by Vedic evidences; *pratipāditā*—conclusively established; *naḥ*—unto us; *tuṣyantu*—be satisfied; *adabhra*—unlimited; *karuṇāḥ*—mercy; *sva-kṛtena*—by your own activity; *nityam*—eternal; *kaḥ*—who; *nāma*—no one; *tat*—that; *pratikaroti*—counteracts; *vinā*—without; *uda-pātram*—offering of water in cupped hands.

TRANSLATION

Pṛthu Mahārāja continued: How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

PURPORT

Great personalities of the material world are very eager to render welfare service to human society, but actually no one can render better service than one who distributes the knowledge of spiritual realization in relation with the Supreme Personality of Godhead. All living entities are within the clutches of the illusory energy. Forgetting their real identity, they hover in material existence, transmigrating from one body to another in search of a peaceful life. Since these living entities have very little knowledge

of self-realization, they are not getting any relief, although they are very anxious to attain peace of mind and some substantial happiness. Saintly persons like the Kumāras, Nārada, Prahlāda, Janaka, Śukadeva Gosvāmī and Kapiladeva, as well as the followers of such authorities as the Vaiṣṇava ācāryas and their servants, can render a valuable service to humanity by disseminating knowledge of the relationship between the Supreme Personality of Godhead and the living entity. Such knowledge is the perfect benediction for humanity.

Knowledge of Kṛṣṇa is such a great gift that it is impossible to repay the benefactor. Therefore Pṛthu Mahārāja requested the Kumāras to be satisfied by their own benevolent activities, which involved delivering souls from the clutches of māyā. The King saw that there was no other way to satisfy them for their exalted activities. The word vinodapātram can be divided into two words, vinā and uda-pātram, or can be understood as one word, vinoda-pātram, which means joker. A joker's activities simply arouse laughter, and a person who tries to repay the spiritual master or teacher of the transcendental message of Kṛṣṇa becomes a laughing stock just like a joker because it is not possible to repay such a debt. The best friend and benefactor of all people is one who awakens humanity to its original Kṛṣṇa consciousness.

4.22.48

maitreya uvāca
ta ātma-yoga-pataya

ādi-rājena pūjitāḥ
śīlaṁ tadīyaṁ śaṁsantaḥ
khe 'bhavan miṣatāṁ nṛṇām

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *te*—they; *ātma-yoga-patayaḥ*—the masters of self-realization by devotional service; *ādi-rājena*—by the original king (Pṛthu); *pūjitāḥ*—being worshiped; *śīlam*—character; *tadīyam*—of the King; *śaṁsantaḥ*—eulogizing; *khe*—in the sky; *abhavan*—appeared; *miṣatām*—while observing; *nṛṇām*—of the people.

TRANSLATION

Being thus worshiped by Mahārāja Pṛthu, the four Kumāras, who were masters of devotional service, became very pleased. Indeed, they appeared in the sky and praised the character of the King, and everyone observed them.

PURPORT

It is said that the demigods never touch the surface of the earth. They walk and travel in space only. Like the great sage Nārada, the Kumāras do not require any machine to travel in space. There are also residents of Siddhaloka who can travel in space without machines. Since they can go from one planet to another, they are called siddhas; that is to say they have acquired all mystic and yogic powers. Such great saintly persons who have

attained complete perfection in mystic yoga are not visible in this age on earth because humanity is not worthy of their presence. The Kumāras, however, praised the characteristics of Mahārāja Pṛthu and his great devotional attitude and humility. The Kumāras were greatly satisfied by King Pṛthu's method of worship. It was by the grace of Mahārāja Pṛthu that the common citizens in his domain could see the Kumāras flying in outer space.

4.22.49

vainyas tu dhuryo mahatāṁ
saṁsthityādhyātma-śikṣayā
āpta-kāmam ivātmānaṁ
mena ātmany avasthitaḥ

SYNONYMS

vainyaḥ—the son of Vena Mahārāja (Pṛthu); *tu*—of course; *dhuryaḥ*—the chief; *mahatām*—of great personalities; *saṁsthityā*—being completely fixed; *ādhyātma-śikṣayā*—in the matter of self-realization; *āpta*—achieved; *kāmam*—desires; *iva*—like; *ātmānam*—in self-satisfaction; *mene*—considered; *ātmani*—in the self; *avasthitaḥ*—situated.

TRANSLATION

Amongst great personalities, Mahārāja Pṛthu was the chief by virtue of his fixed position in relation to

spiritual enlightenment. He remained satisfied as one who has achieved all success in spiritual understanding.

PURPORT

Remaining fixed in devotional service gives one the utmost in self-satisfaction. Actually self-satisfaction can be achieved only by pure devotees who have no desire other than to serve the Supreme Personality of Godhead. Since the Supreme Personality of Godhead has nothing to desire, He is fully satisfied with Himself. Similarly, a devotee who has no desire other than to serve the Supreme Personality of Godhead is as self-satisfied as the Supreme Lord. Everyone is hankering after peace of mind and self-satisfaction, but these can only be achieved by becoming a pure devotee of the Lord.

King Pṛthu's statements in previous verses regarding his vast knowledge and perfect devotional service are justified here, for he is considered best amongst all mahātmās. In Bhagavad-gītā Śrī Kṛṣṇa speaks of mahātmās in this way:

mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ bhajanty ananya-manaso jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

The mahātmās are not under the clutches of the illusory energy but are under the protection of the spiritual energy. Because of this, the real mahātmā is always engaged in the devotional service of the Lord. Pṛthu Mahārāja exhibited all the symptoms of a mahātmā; therefore he is mentioned in this verse as dhuryo mahatām, best of the mahātmās.

4.22.50

karmāṇi ca yathā-kālaṁ
yathā-deśaṁ yathā-balam
yathocitaṁ yathā-vittam
akarod brahma-sāt-kṛtam

SYNONYMS

karmāṇi—activities; *ca*—also; *yathā-kālam*—befitting time and circumstances; *yathā-deśam*—befitting the place and situation; *yathā-balam*—befitting one's own strength; *yathā-ucitam*—as far as possible; *yathā-vittam*—as far as one can spend money in this connection; *akarot*—performed; *brahma-sāt*—in the Absolute Truth; *kṛtam*—did.

TRANSLATION

Being self-satisfied, Mahārāja Pṛthu executed his duties as perfectly as possible according to the time and his situation, strength and financial position. His only aim

in all his activities was to satisfy the Absolute Truth. In this way, he duly acted.

PURPORT

Mahārāja Pṛthu was a responsible monarch, and he had to execute the duties of a kṣatriya, a king and a devotee at the same time. Being perfect in the Lord's devotional service, he could execute his prescribed duties with complete perfection as befitted the time and circumstance and his financial strength and personal ability. In this regard, the word karmāṇi in this verse is significant. Pṛthu Mahārāja's activities were not ordinary because they were in relationship with the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī has advised that things which are favorable to devotional service should not be rejected, nor should activity favorable for devotional service be considered ordinary work or fruitive activity. For example, an ordinary worker conducts business in order to earn money for his sense gratification. A devotee may perform the same work in exactly the same way, but his aim is to satisfy the Supreme Lord. Consequently his activities are not ordinary.

Pṛthu Mahārāja's activities were therefore not ordinary but were all spiritual and transcendental, for his aim was to satisfy the Lord. Just as Arjuna, who was a warrior, had to fight to satisfy Kṛṣṇa, Pṛthu Mahārāja performed his royal duties as king for the satisfaction of Kṛṣṇa. Indeed, whatever he did as emperor of the whole world was perfectly befitting a pure devotee. It is therefore said by a Vaiṣṇava poet, vaiṣṇavera kriyā muḍhā vijñe

nā bujhāya: no one can understand the activities of a pure devotee. A pure devotee's activities may appear like ordinary activities, but behind them there is profound significance—the satisfaction of the Lord. In order to understand the activities of a Vaiṣṇava, one has to become very expert. Mahārāja Pṛthu did not allow himself to function outside the institution of four varṇas and four āśramas, although as a Vaiṣṇava he was a paramahaṁsa, transcendental to all material activities. He remained at his position as a kṣatriya to rule the world and at the same time remained transcendental to such activities by satisfying the Supreme Personality of Godhead. Concealing himself as a pure devotee, he externally manifested himself as a very powerful and dutiful king. In other words, none of his activities were carried out for his own sense gratification; everything he did was meant for the satisfaction of the senses of the Lord. This is clearly explained in the next verse.

4.22.51

> *phalaṁ brahmaṇi sannyasya*
> *nirviṣaṅgaḥ samāhitaḥ*
> *karmādhyakṣaṁ ca manvāna*
> *ātmānaṁ prakṛteḥ param*

SYNONYMS

phalam—result; *brahmaṇi*—in the Absolute Truth; *sannyasya*—giving up; *nirviṣaṅgaḥ*—without being contaminated; *samāhitaḥ*—

completely dedicated; *karma*—activity; *adhyakṣam*—superintendent; *ca*—and; *manvānaḥ*—always thinking of; *ātmānam*—the Supersoul; *prakṛteḥ*—of material nature; *param*—transcendental.

TRANSLATION

Mahārāja Pṛthu completely dedicated himself to be an eternal servant of the Supreme Personality of Godhead, transcendental to material nature. Consequently all the fruits of his activities were dedicated to the Lord, and he always thought of himself as the servant of the Supreme Personality of Godhead, who is the proprietor of everything.

PURPORT

The life and dedication of Mahārāja Pṛthu in the transcendental loving service of the Supreme Personality of Godhead serve as a good example of karma-yoga. The term karma-yoga is often used in Bhagavad-gīta, and herein Mahārāja Pṛthu is giving a practical example of what karma-yoga actually is. The first requirement for the proper execution of karma-yoga is given herein. Phalaṁ brahmaṇi sannyasya (or vinyasya): One must give the fruits of his activities to the Supreme Brahman, Parabrahman, Kṛṣṇa. By doing so, one actually situates himself in the renounced order of life, sannyāsa. As stated in Bhagavad-gītā, giving up the fruits of one's activities to the Supreme Personality of Godhead is called sannyāsa. Although he was living as a householder, Pṛthu

Mahārāja was actually in the renounced order of life, sannyāsa. This will be clearer in the following verses.

The word nirviṣaṅgaḥ (uncontaminated) is very significant because Mahārāja Pṛthu was not attached to the results of his activities. In this material world a person is always thinking of the proprietorship of everything he accumulates or works for. When the fruits of one's activities are rendered to the service of the Lord, one is actually practicing karma-yoga. Anyone can practice karma-yoga, but it is especially easy for the householder who can install the Deity of the Lord in the home and worship Him according to the methods of bhakti-yoga. This method includes nine items: hearing, chanting, remembering, serving, worshiping the Deity, praying, carrying out orders, serving Kṛṣṇa as friend and sacrificing everything for Him. These methods of karma-yoga and bhakti-yoga are being broadcast all over the world by the International Society for Krishna Consciousness. Anyone can learn these methods simply by following the examples of the members of the Society.

In one's home or in a temple, the Deity is considered the proprietor of everything, and everyone is considered the Deity's eternal servant. The Lord is transcendental, for He is not part of this material creation. The words prakṛteḥ param are used in this verse because everything within this material world is created by the external material energy of the Lord, but the Lord Himself is not a creation of this material energy. The Lord is the supreme

superintendent of all material creations, as confirmed in Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram hetunānena kaunteya jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, producing all the moving and unmoving beings, and by its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

All material changes and material progress taking place by the wonderful interaction of matter are under the superintendence of the Supreme Personality of Godhead, Kṛṣṇa. Events in the material world are not taking place blindly. If one always remains a servant of Kṛṣṇa and engages everything in His service, one is accepted as jīvan-mukta, a liberated soul, even during his lifetime within the material world. Generally liberation takes place after one gives up this body, but one who lives according to the example of Pṛthu Mahārāja is liberated even in this lifetime. In Kṛṣṇa consciousness the results of one's activities depend on the will of the Supreme Person. Indeed, in all cases the result is not dependent on one's own personal dexterity but is completely dependent on the will of the Supreme. This is the real significance of phalaṁ brahmaṇi sannyasya. A soul dedicated to the service of the Lord should never think of himself as the personal proprietor or the superintendent. A dedicated devotee should prosecute his work according to the rules and regulations described in devotional service. The results

of his activities are completely dependent on the supreme will of the Lord.

4.22.52

gṛheṣu vartamāno 'pi
sa sāmrājya-śriyānvitaḥ
nāsajjatendriyārtheṣu
niraham-matir arkavat

SYNONYMS

gṛheṣu—at home; *vartamānaḥ*—being present; *api*—although; *saḥ*—King Pṛthu; *sāmrājya*—the entire empire; *śriyā*—opulence; *anvitaḥ*—being absorbed in; *na*—never; *asajjata*—became attracted; *indriya-artheṣu*—for sense gratification; *niḥ*—nor; *aham*—I am; *matiḥ*—consideration; *arka*—the sun; *vat*—like.

TRANSLATION

Mahārāja Pṛthu, who was very opulent due to the prosperity of his entire empire, remained at home as a householder. Since he was never inclined to utilize his opulences for the gratification of his senses, he remained unattached, exactly like the sun, which is unaffected in all circumstances.

PURPORT

The word gṛheṣu is significant in this verse. Out of the four āśramas—the brahmacarya, gṛhastha, vānaprastha and sannyāsa—only a gṛhastha, or householder, is allowed to associate with women; therefore the gṛhastha-āśrama is a kind of license for sense gratification given to the devotee. Pṛthu Mahārāja was special in that although he was given license to remain a householder, and although he possessed immense opulences in his kingdom, he never engaged in sense gratification. This was a special sign that indicated him to be a pure devotee of the Lord. A pure devotee is never attracted by sense gratification, and consequently he is liberated. In material life a person engages in sense gratification for his own personal satisfaction, but in the devotional or liberated life one aims to satisfy the senses of the Lord.

In this verse Mahārāja Pṛthu is likened to the sun (arka-vat). Sometimes the sun shines on stool, urine and so many other polluted things, but since the sun is all-powerful, it is never affected by the polluted things with which it associates. On the contrary, the sunshine sterilizes and purifies polluted and dirty places. Similarly, a devotee may engage in so many material activities, but because he has no desire for sense gratification, they never affect him. On the contrary, he dovetails all material activities for the service of the Lord. Since a pure devotee knows how to utilize everything for the Lord's service, he is never affected by material activities. Instead, by his transcendental plans he purifies such activities. This is described in Bhakti-

rasāmṛta-sindhu. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: his aim is to become completely purified in the service of the Lord without being affected by material designations.

4.22.53

> *evam adhyātma-yogena*
> *karmāṇy anusamācaran*
> *putrān utpādayām āsa*
> *pañcārciṣy ātma-sammatān*

SYNONYMS

evam—thus; *adhyātma-yogena*—by the means of *bhakti-yoga*; *karmāṇi*—activities; *anu*—always; *samācaran*—executing; *putrān*—sons; *utpādayām āsa*—begotten; *pañca*—five; *arciṣi*—in his wife, Arci; *ātma*—own; *sammatān*—according to his desire.

TRANSLATION

Being situated in the liberated position of devotional service, Pṛthu Mahārāja not only performed all fruitive activities but also begot five sons by his wife Arci. Indeed, all his sons were begotten according to his own desire.

PURPORT

As a householder, Pṛthu Mahārāja had five sons by his wife Arci, and all these sons were begotten as he desired them. They were

not born whimsically or by accident. How one can beget children according to one's own desire is practically unknown in the present age (Kali-yuga). In this regard the secret of success depends on the parents' acceptance of the various purificatory methods known as saṁskāras. The first saṁskāra, the garbhādhāna-saṁskāra, or child-begetting saṁskāra, is compulsory, especially for the higher castes, the brāhmaṇas and the kṣatriyas. As stated in Bhagavad-gītā, sex life which is not against religious principles is Kṛṣṇa Himself, and according to religious principles, when one wants to beget a child he must perform the garbhādhāna-saṁskāra before having sex. The mental state of the father and mother before sex will certainly affect the mentality of the child to be begotten. A child who is begotten out of lust may not turn out as the parents desire. As stated in the śāstras, yathā yonir yathā bījam. Yathā yoniḥ indicates the mother, and yathā bījam indicates the father. If the mental state of the parents is prepared before they have sex, the child which they will beget will certainly reflect their mental condition. It is therefore understood by the words ātma-sammatān that both Pṛthu Mahārāja and Arci underwent the garbhādhāna purificatory process before begetting children, and thus they begot all their sons according to their desires and purified mental states. Pṛthu Mahārāja did not beget his children out of lust, nor was he attracted to his wife for sense gratificatory purposes. He begot the children as a gṛhastha for the future administration of his government all over the world.

4.22.54

vijitāśvaṁ dhūmrakeśaṁ
haryakṣaṁ draviṇaṁ vṛkam
sarveṣāṁ loka-pālānāṁ
dadhāraikaḥ pṛthur guṇān

SYNONYMS

vijitāśvam—of the name Vijitāśva; *dhūmrakeśam*—of the name Dhūmrakeśa; *haryakṣam*—of the name Haryakṣa; *draviṇam*—of the name Draviṇa; *vṛkam*—of the name Vṛka; *sarveṣām*—of all; *loka-pālānām*—the governing heads of all planets; *dadhāra*—accepted; *ekaḥ*—one; *pṛthuḥ*—Pṛthu Mahārāja; *guṇān*—all qualities.

TRANSLATION

After begetting five sons named Vijitāśva, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka, Pṛthu Mahārāja continued to rule the planet. He accepted all the qualities of the deities who governed all other planets.

PURPORT

In each and every planet there is a predominating deity. It is understood from Bhagavad-gītā that in the sun there is a predominating deity named Vivasvān. Similarly, there is a predominating deity of the moon and of the various planets.

Actually the predominating deities in all the other planets are descendants from the predominating deities of the sun and moon. On this planet earth there are two kṣatriya dynasties, and one comes from the predominating deity of the sun and the other from the predominating deity of the moon, known as Sūrya-vaṁśa and Candra-vaṁśa respectively. When monarchy existed on this planet, the chief member was one of the members of the Sūrya dynasty or Sūrya-vaṁśa, and the subordinate kings belonged to the Candra-vaṁśa. However, Mahārāja Pṛthu was so powerful that he could exhibit all the qualities of the predominating deities in other planets.

4.22.55

gopīthāya jagat-sṛṣṭeḥ
kāle sve sve 'cyutātmakaḥ
mano-vāg-vṛttibhiḥ saumyair
guṇaiḥ saṁrañjayan prajāḥ

SYNONYMS

gopīthāya—for the protection of; *jagat-sṛṣṭeḥ*—of the supreme creator; *kāle*—in due course of time; *sve sve*—own; *acyuta-ātmakaḥ*—being Kṛṣṇa conscious; *manaḥ*—mind; *vāk*—words; *vṛttibhiḥ*—by occupation; *saumyaiḥ*—very gentle; *guṇaiḥ*—by qualification; *saṁrañjayan*—pleasing; *prajāḥ*—the citizens.

TRANSLATION

Since Mahārāja Pṛthu was a perfect devotee of the Supreme Personality of Godhead, he wanted to protect the Lord's creation by pleasing the various citizens according to their various desires. Therefore Pṛthu Mahārāja used to please them in all respects by his words, mentality, works and gentle behavior.

PURPORT

As will be explained in the next verse, Pṛthu Mahārāja used to please all kinds of citizens by his extraordinary capacity to understand the mentality of others. Indeed, his dealings were so perfect that every one of the citizens was very much satisfied and lived in complete peace. The word acyutātmakaḥ is significant in this verse, for Mahārāja Pṛthu used to rule this planet as the representative of the Supreme Personality of Godhead. He knew he was the representative of the Lord and that the Lord's creation must be protected intelligently. Atheists cannot understand the purpose behind the creation. Although this material world is condemned when it is compared to the spiritual world, there is still some purpose behind it. Modern scientists and philosophers cannot understand that purpose, nor do they believe in the existence of a creator. They try to establish everything by their so-called scientific research, but they do not center anything around the supreme creator. A devotee, however, can understand the purpose of creation, which is to give facilities to the individual living entities who want to lord it over material

nature. The ruler of this planet should therefore know that all the inhabitants, especially human beings, have come to this material world for sense enjoyment. It is therefore the duty of the ruler to satisfy them in their sense enjoyment as well as to elevate them to Kṛṣṇa consciousness so that they all can ultimately return home, back to Godhead.

With this idea in mind, the king or government head should rule the world. In this way, everyone will be satisfied. How can this be accomplished? There are many examples like Pṛthu Mahārāja, and the history of his regency on this planet is elaborately described in Śrīmad-Bhāgavatam. Even in this fallen age if the rulers, governors and presidents take advantage of Pṛthu Mahārāja's example, there will certainly be a reign of peace and prosperity throughout the world.

4.22.56

rājety adhān nāmadheyaṁ
soma-rāja ivāparaḥ
sūryavad visṛjan gṛhṇan
pratapaṁś ca bhuvo vasu

SYNONYMS

rājā—the King; *iti*—thus; *adhāt*—took up; *nāmadheyam*—of the name; *soma-rājaḥ*—the king of the moon planet; *iva*—like; *aparaḥ*—on the other hand; *sūrya-vat*—like the sun-god; *visṛjan*—

distributing; *gṛhṇan*—exacting; *pratapan*—by strong ruling; *ca*—also; *bhuvaḥ*—of the world; *vasu*—revenue.

TRANSLATION

Mahārāja Pṛthu became as celebrated a king as Somarāja, the king of the moon. He was also powerful and exacting, just like the sun-god who distributes heat and light and at the same time exacts all the planetary waters.

PURPORT

In this verse Mahārāja Pṛthu is compared to the kings of the moon and sun. The king of the moon and the king of the sun serve as examples of how the Lord desires the universe to be ruled. The sun distributes heat and light and at the same time exacts water from all planets. The moon is very pleasing at night, and when one becomes fatigued after a day's labor in the sun, he can enjoy the moonshine. Like the sun-god, Pṛthu Mahārāja distributed his heat and light to give protection to his kingdom, for without heat and light no one can exist. Similarly, Pṛthu Mahārāja exacted taxes and gave such strong orders to the citizens and government that no one had the power to disobey him. On the other hand, he pleased everyone just like the moonshine. Both the sun and the moon have particular influences by which they maintain order in the universe, and modern scientists and philosophers should become familiar with the Supreme Lord's perfect plan for universal maintenance.

4.22.57

durdharṣas tejasevāgnir
mahendra iva durjayaḥ
titikṣayā dharitrīva
dyaur ivābhīṣṭa-do nṛṇām

SYNONYMS

durdharṣaḥ—unconquerable; *tejasā*—by prowess; *iva*—like; *agniḥ*—fire; *mahā-indraḥ*—the King of heaven; *iva*—likened; *durjayaḥ*—insuperable; *titikṣayā*—by tolerance; *dharitrī*—the earth; *iva*—like; *dyauḥ*—the heavenly planets; *iva*—like; *abhīṣṭa-daḥ*—fulfilling desires; *nṛṇām*—of human society.

TRANSLATION

Mahārāja Pṛthu was so strong and powerful that no one could disobey his orders any more than one could conquer fire itself. He was so strong that he was compared to Indra, the King of heaven, whose power is insuperable. On the other hand, Mahārāja Pṛthu was also as tolerant as the earth, and in fulfilling various desires of human society, he was like heaven itself.

PURPORT

It is the duty of a king to give protection to the citizens and to fulfill their desires. At the same time, the citizens must obey the

laws of the state. Mahārāja Pṛthu maintained all the standards of good government, and he was so invincible that no one could disobey his orders any more than a person could stop heat and light emanating from a fire. He was so strong and powerful that he was compared to the king of heaven, Indra. In this age modern scientists have been experimenting with nuclear weapons, and in a former age they used to release brahmāstras, but all these brahmāstras and nuclear weapons are insignificant compared to the thunderbolt of the king of heaven. When Indra releases a thunderbolt, even the biggest hills and mountains crack. On the other hand, Mahārāja Pṛthu was as tolerant as the earth itself, and he fulfilled all the desires of his citizens, just as torrents of rain from the sky fulfill the need of the earth for water. Without rainfall, it is not possible to fulfill one's various desires on this planet. As stated in Bhagavad-gītā, (parjanyād anna-sambhavaḥ, Bg. 3.14), food grains are produced only because rain falls from the sky, and without grains, no one on the earth can be satisfied. Consequently an unlimited distribution of mercy is compared with the water falling from the clouds. Mahārāja Pṛthu distributed his mercy incessantly, much like rainfall. In other words, Mahārāja Pṛthu was softer than a rose flower and harder than a thunderbolt. In this way he ruled over his kingdom.

4.22.58

> *varṣati sma yathā-kāmaṁ*
> *parjanya iva tarpayan*

samudra iva durbodhaḥ
sattvenācala-rāḍ iva

SYNONYMS

varṣati—pouring; *sma*—used to; *yathā-kāmam*—as much as one can desire; *parjanyaḥ*—water; *iva*—like; *tarpayan*—pleasing; *samudraḥ*—the sea; *iva*—likened; *durbodhaḥ*—not understandable; *sattvena*—by existential position; *acala*—the hills; *rāṭ iva*—like the king of.

TRANSLATION

Just as rainfall satisfies everyone's desires, Mahārāja Pṛthu used to satisfy everyone. He was like the sea in that no one could understand his depths, and he was like Meru, the king of hills, in the fixity of his purpose.

PURPORT

Mahārāja Pṛthu used to distribute his mercy to suffering humanity, and it was like rainfall after excessive heat. The ocean is wide and expansive, and it is very difficult to measure its length and breadth; similarly, Pṛthu Mahārāja was so deep and grave that no one could fathom his purposes. The hill known as Meru is fixed in the universe as a universal pivot, and no one can move it an inch from its position; similarly, no one could ever dissuade Mahārāja Pṛthu when he was determined.

4.22.59

dharma-rāḍ iva śikṣāyām
āścarye himavān iva
kuvera iva kośāḍhyo
guptārtho varuṇo yathā

SYNONYMS

dharma-rāṭ iva—like King Yamarāja (the superintendent of death); *śikṣāyām*—in education; *āścarye*—in opulence; *himavān iva*—like the Himalaya Mountains; *kuveraḥ*—the treasurer of the heavenly planets; *iva*—like; *kośa-āḍhyaḥ*—in the matter of possessing wealth; *gupta-arthaḥ*—secrecy; *varuṇaḥ*—the demigod named Varuṇa; *yathā*—like.

TRANSLATION

Mahārāja Pṛthu's intelligence and education were exactly like that of Yamarāja, the superintendent of death. His opulence was comparable to the Himalaya Mountains, where all valuable jewels and metals are stocked. He possessed great riches like Kuvera, the treasurer of the heavenly planets, and no one could reveal his secrets, for they were like the demigod Varuṇa's.

PURPORT

Yamarāja, or Dharmarāja, as the superintendent of death, has to judge the criminal living entities who have committed sinful activities throughout their lives. Consequently Yamarāja is expected to be most expert in judicial matters. Pṛthu Mahārāja was also highly learned and exceedingly exact in delivering his judgment upon the citizens. No one could excel him in opulence any more than estimate the stock of minerals and jewels in the Himalaya Mountains; therefore he is compared to Kuvera, the treasurer of the heavenly planets. Nor could anyone discover the secrets of his life any more than learn the secrets of Varuṇa, the demigod presiding over the water, the night, and the western sky. Varuṇa is omniscient, and since he punishes sins, he is prayed to for forgiveness. He is also the sender of disease and is often associated with Mitra and Indra.

4.22.60

mātariśveva sarvātmā
balena mahasaujasā
aviṣahyatayā devo
bhagavān bhūta-rāḍ iva

SYNONYMS

mātariśvā—the air; *iva*—like; *sarva-ātmā*—all-pervading; *balena*—by bodily strength; *mahasā ojasā*—by courage and power;

aviṣahyatayā—by intolerance; *devaḥ*—the demigod; *bhagavān*—the most powerful; *bhūta-rāṭ iva*—like Rudra, or Sadāśiva.

TRANSLATION

In his bodily strength and in the strength of his senses, Mahārāja Pṛthu was as strong as the wind, which can go anywhere and everywhere. As far as his intolerance was concerned, he was just like the all-powerful Rudra expansion of Lord Śiva, or Sadāśiva.

4.22.61

kandarpa iva saundarye
manasvī mṛga-rāḍ iva
vātsalye manuvan nṛṇāṁ
prabhutve bhagavān ajaḥ

SYNONYMS

kandarpaḥ—Cupid; *iva*—like; *saundarye*—in beauty; *manasvī*—in thoughtfulness; *mṛga-rāṭ iva*—like the king of the animals, the lion; *vātsalye*—in affection; *manu-vat*—like Svāyambhuva Manu; *nṛṇām*—of human society; *prabhutve*—in the matter of controlling; *bhagavān*—the lord; *ajaḥ*—Brahmā.

TRANSLATION

In his bodily beauty he was just like Cupid, and in his thoughtfulness he was like a lion. In his affection he

was just like Svāyambhuva Manu, and in his ability to control he was like Lord Brahmā.

4.22.62

bṛhaspatir brahma-vāde
ātmavattve svayaṁ hariḥ
bhaktyā go-guru-vipreṣu
viṣvaksenānuvartiṣu
hriyā praśraya-śīlābhyām
ātma-tulyaḥ parodyame

SYNONYMS

bṛhaspatiḥ—the priest of the heavenly planets; *brahma-vāde*—in the matter of spiritual understanding; *ātma-vattve*—in the matter of self-control; *svayam*—personally; *hariḥ*—the Supreme Personality of Godhead; *bhaktyā*—in devotion; *go*—cow; *guru*—spiritual master; *vipreṣu*—unto the *brāhmaṇas*; *viṣvaksena*—the Personality of Godhead; *anuvartiṣu*—followers; *hriyā*—by shyness; *praśraya-śīlābhyām*—by most gentle behavior; *ātma-tulyaḥ*—exactly like his personal interest; *para-udyame*—in the matter of philanthropic work.

TRANSLATION

In his personal behavior, Pṛthu Mahārāja exhibited all good qualities, and in spiritual knowledge he was exactly like Bṛhaspati. In self-control he was like the

Supreme Personality of Godhead Himself. As far as his devotional service was concerned, he was a great follower of devotees who were attached to cow protection and the rendering of all service to the spiritual master and the brāhmaṇas. He was perfect in his shyness and in his gentle behavior, and when he engaged in some philanthropic activity, he worked as if he were working for his own personal self.

PURPORT

When Lord Caitanya talked to Sārvabhauma Bhaṭṭācārya, the Lord gave him the honor of becoming the incarnation of Bṛhaspati. Bṛhaspati is the chief priest of the heavenly kingdom, and he is a follower of the philosophy known as Brahmavāda or Māyāvāda. Bṛhaspati is also a great logician. It appears from this statement that Mahārāja Pṛthu, although a great devotee constantly engaged in the loving service of the Lord, could defeat all kinds of impersonalists and Māyāvādīs by his profound knowledge of Vedic scriptures. We should learn from Mahārāja Pṛthu that a Vaiṣṇava or devotee must not only be fixed in the service of the Lord, but, if required, must be prepared to argue with the impersonalist Māyāvādīs with all logic and philosophy and defeat their contention that the Absolute Truth is impersonal.

The Supreme Personality of Godhead is the ideal self-controller or brahmacārī. When Kṛṣṇa was elected to be president of the Rājasūya yajña performed by Mahārāja

Yudhiṣṭhira, Grandfather Bhīṣmadeva praised Lord Kṛṣṇa as the greatest brahmacārī. Because Grandfather Bhīṣmadeva was a brahmacārī, he was quite fit to distinguish a brahmacārī from a vyabhicārī. Although Pṛthu Mahārāja was a householder and father of five children, he was still considered to be most controlled. One who begets Kṛṣṇa conscious children for the benefit of humanity is actually a brahmacārī. One who simply begets children like cats and dogs is not a proper father. The word brahmacārī also refers to one who acts on the platform of Brahman or devotional service. In the impersonal Brahman conception, there is no activity, yet when one performs activities in connection with the Supreme Personality of Godhead, he is to be known as brahmacārī. Thus Pṛthu Mahārāja was an ideal brahmacārī and gṛhastha simultaneously. Viṣvaksenānuvartiṣu refers to those devotees who are constantly engaged in the service of the Lord. Other devotees must follow in their footsteps. Śrīla Narottama dāsa Ṭhākura said, ei chaya gosāñi yāṅra, mui tāṅra dāsa. He is prepared to become anyone's disciple who follows in the footsteps of the six Gosvāmīs.

Also, like all Vaiṣṇavas, Mahārāja Pṛthu was devoted to cow protection, spiritual masters and qualified brāhmaṇas. Pṛthu Mahārāja was also very humble, meek and gentle, and whenever he performed any philanthropic work or welfare activity for the general public, he would labor exactly as if he were tending to his own personal necessities. In other words, his philanthropic activities were not for the sake of show but were performed out

of personal feeling and commitment. All philanthropic activities should be thus performed.

4.22.63

kīrtyordhva-gītayā pumbhis
trailokye tatra tatra ha
praviṣṭaḥ karṇa-randhreṣu
strīṇāṁ rāmaḥ satām iva

SYNONYMS

kīrtyā—by reputation; *ūrdhva-gītayā*—by loud declaration; *pumbhiḥ*—by the general public; *trai-lokye*—all over the universe; *tatra tatra*—here and there; *ha*—certainly; *praviṣṭaḥ*—entering; *karṇa-randhreṣu*—in the aural holes; *strīṇām*—of the women; *rāmaḥ*—Lord Rāmacandra; *satām*—of the devotees; *iva*—like.

TRANSLATION

Throughout the whole universe—in the higher, lower and middle planetary systems—Pṛthu Mahārāja's reputation was loudly declared, and all ladies and devotees heard his glories, which were as sweet as the glories of Lord Rāmacandra.

PURPORT

In this verse the words strīṇām and rāmaḥ are significant. It is the practice amongst ladies to hear and enjoy the praises of

certain heroes. From this verse it appears that Pṛthu Mahārāja's reputation was so great that ladies all over the universe would hear of it with great pleasure. At the same time, his glories were heard all over the universe by the devotees, and they were as pleasing as Lord Rāmacandra's glories. Lord Rāmacandra's kingdom is still existing, and recently there was a political party in India named the Rāmarājya Party, which wanted to establish a kingdom resembling the kingdom of Rāma. Unfortunately, modern politicians want the kingdom of Rāma without Rāma Himself. Although they have banished the idea of God consciousness, they still expect to establish the kingdom of Rāma. Such a proposal is rejected by devotees. Pṛthu Mahārāja's reputation was heard by saintly persons because he exactly represented Lord Rāmacandra, the ideal king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "Pṛthu Mahārāja's Meeting With the Four Kumāras."

SB 4.23: Mahārāja Pṛthu's Going Back Home

23. Mahārāja Pṛthu's Going Back Home

Chapter 23

4.23.1-3

maitreya uvāca
dṛṣṭvātmānaṁ pravayasam
ekadā vainya ātmavān
ātmanā vardhitāśeṣa-
svānusargaḥ prajāpatiḥ

jagatas tasthuṣaś cāpi
vṛttido dharma-bhṛt satām
niṣpāditeśvarādeśo
yad-artham iha jajñivān

ātmajeṣv ātmajāṁ nyasya
virahād rudatīm iva
prajāsu vimanaḥsv ekaḥ
sa-dāro 'gāt tapo-vanam

SYNONYMS

maitreyaḥ uvāca—the sage Maitreya continued to speak; *dṛṣṭvā*—after seeing; *ātmānam*—of the body; *pravayasam*—old age; *ekadā*—once upon a time; *vainyaḥ*—King Pṛthu; *ātma-vān*—fully

conversant in spiritual education; *ātmanā*—by oneself; *vardhita*—increased; *aśeṣa*—unlimitedly; *sva-anusargaḥ*—creation of material opulences; *prajā-patiḥ*—a protector of citizens; *jagataḥ*—moving; *tasthuṣaḥ*—not moving; *ca*—also; *api*—certainly; *vṛtti-daḥ*—one who gives pensions; *dharma-bhṛt*—one who observes the religious principles; *satām*—of the devotees; *niṣpādita*—fully executed; *īśvara*—of the Supreme Personality of Godhead; *ādeśaḥ*—order; *yat-artham*—in coordination with Him; *iha*—in this world; *jajñivān*—performed; *ātma-jeṣu*—unto his sons; *ātma-jām*—the earth; *nyasya*—indicating; *virahāt*—out of separation; *rudatīm iva*—just like lamenting; *prajāsu*—unto the citizens; *vimanaḥsu*—unto the aggrieved; *ekaḥ*—alone; *sa-dāraḥ*—with his wife; *agāt*—went; *tapaḥ-vanam*—in the forest where one can execute austerities.

TRANSLATION

At the last stage of his life, when Mahārāja Pṛthu saw himself getting old, that great soul, who was king of the world, divided whatever opulence he had accumulated amongst all kinds of living entities, moving and nonmoving. He arranged pensions for everyone according to religious principles, and after executing the orders of the Supreme Personality of Godhead, in complete coordination with Him, he dedicated his sons unto the earth, which was considered to be his daughter. Then Mahārāja Pṛthu left the presence of his citizens, who were almost lamenting and crying from

feeling separation from the King, and went to the forest alone with his wife to perform austerities.

PURPORT

Mahārāja Pṛthu was one of the śaktyāveśa incarnations of the Supreme Personality of Godhead, and as such he appeared on the surface of the earth to execute the orders of the Supreme. As stated in Bhagavad-gītā, the Supreme Lord is the proprietor of all planets, and He is always anxious to see that in each and every planet the living entities are happily living and executing their duties. As soon as there is some discrepancy in the execution of duties, the Lord appears on earth, as confirmed in Bhagavad-gītā: yadā yadā hi dharmasya glānir bhavati bhārata (Bg. 4.7).

Since there were so many discrepancies during the reign of King Vena, the Lord sent His most confidential devotee, Mahārāja Pṛthu to settle things. Therefore, after executing the orders of the Supreme Personality of Godhead and settling the affairs of the world, Mahārāja Pṛthu was ready to retire. He had been exemplary in his governmental administration, and now he was to become exemplary in his retirement. He divided all his property amongst his sons and appointed them to rule the world, and then he went to the forest with his wife. It is significant in this connection that it is said that Mahārāja Pṛthu retired alone and at the same time took his wife with him. According to Vedic principles, when retiring from family life, one can take his wife with him, for the husband and wife are considered to be one unit. Thus they can both combinedly perform austerities for

liberation. This is the path that Mahārāja Pṛthu, who was an exemplary character, followed, and this is also the way of Vedic civilization. One should not simply remain at home until the time of death, but should separate from family life at a timely moment and prepare himself to go back to Godhead. As a śaktyāveśa incarnation of God who had actually come from Vaikuṇṭha as a representative of Kṛṣṇa, Mahārāja Pṛthu was certain to go back to Godhead. Nonetheless in order to set the example in all ways, he also underwent severe austerities in the tapo-vana. It appears that in those days there were many tapo-vanas, or forests especially meant for retirement and the practice of austerities. Indeed, it was compulsory for everyone to go to the tapo-vana to fully accept the shelter of the Supreme Personality of Godhead, for it is very difficult to retire from family life and at the same time remain at home.

4.23.4

tatrāpy adābhya-niyamo
vaikhānasa-susammate
ārabdha ugra-tapasi
yathā sva-vijaye purā

SYNONYMS

tatra—there; *api*—also; *adābhya*—severe; *niyamaḥ*—austerities; *vaikhānasa*—rules and regulations of retired life; *su-sammate*—perfectly recognized; *ārabdhaḥ*—beginning; *ugra*—severe; *tapasi*—

austerity; *yathā*—as much as; *sva-vijaye*—in conquering the world; *purā*—formerly.

TRANSLATION

After retiring from family life, Mahārāja Pṛthu strictly followed the regulations of retired life and underwent severe austerities in the forest. He engaged in these activities as seriously as he had formerly engaged in leading the government and conquering everyone.

PURPORT

As it is necessary for one to become very active in family life, similarly, after retirement from family life, it is necessary to control the mind and senses. This is possible when one engages himself fully in the devotional service of the Lord. Actually the whole purpose of the Vedic system, the Vedic social order, is to enable one to ultimately return home, back to Godhead. The gṛhastha-āśrama is a sort of concession combining sense gratification with a regulative life. It is to enable one to easily retire in the middle of life and engage fully in austerities in order to transcend material sense gratification once and for all. Therefore in the vānaprastha stage of life, tapasya, or austerity, is strongly recommended. Mahārāja Pṛthu followed exactly all the rules of vānaprastha life, which is technically known as vaikhānasa-āśrama. The word vaikhānasa-susammate is significant because in vānaprastha life the regulative principles are also to be strictly followed. In other words, Mahārāja Pṛthu

was an ideal character in every sphere of life. Mahājano yena gataḥ sa panthāḥ: one should follow in the footsteps of great personalities. Thus by following the exemplary character of Mahārāja Pṛthu, one can become perfect in all respects while living this life or while retiring from active life. Thus after giving up this body, one can become liberated and go back to Godhead.

4.23.5

kanda-mūla-phalāhāraḥ
śuṣka-parṇāśanaḥ kvacit
ab-bhakṣaḥ katicit pakṣān
vāyu-bhakṣas tataḥ param

SYNONYMS

kanda—trunk; *mūla*—roots; *phala*—fruits; *āhāraḥ*—eating; *śuṣka*—dry; *parṇa*—leaves; *aśanaḥ*—eating; *kvacit*—sometimes; *ap-bhakṣaḥ*—drinking water; *katicit*—for several; *pakṣān*—fortnights; *vāyu*—the air; *bhakṣaḥ*—breathing; *tataḥ param*—thereafter.

TRANSLATION

In the tapo-vana, Mahārāja Pṛthu sometimes ate the trunks and roots of trees, and sometimes he ate fruit and dried leaves, and for some weeks he drank only water. Finally he lived simply by breathing air.

PURPORT

In Bhagavad-gītā yogīs are advised to go to a secluded place in the forest and live alone in a sanctified spot there. By Pṛthu Mahārāja's behavior we can understand that when he went to the forest, he did not eat any cooked food sent from the city by some devotees or disciples. As soon as one takes a vow to live in the forest, he must simply eat roots, tree trunks, fruits, dried leaves or whatever nature provides in that way. Pṛthu Mahārāja strictly adopted these principles for living in the forest, and sometimes he ate nothing but dried leaves and drank nothing but a little water. Sometimes he lived on nothing but air, and sometimes he ate some fruit from the trees. In this way he lived in the forest and underwent severe austerity, especially in regards to eating. In other words, overeating is not at all recommended for one who wants to progress in spiritual life. Śrī Rūpa Gosvāmī also warns (atyāhāraḥ prayāsaś ca) that too much eating and too much endeavor are against the principles by which one can advance in spiritual life.

It is also notable that according to Vedic injunction, to live in the forest is to live in the mode of complete goodness, whereas to live in the city is to live in the mode of passion, and to live in a brothel or drinking house is to live in the mode of ignorance. However, to live in a temple is to live in Vaikuṇṭha, which is transcendental to all the modes of material nature. This Kṛṣṇa consciousness movement affords one the opportunity to live in the temple of the Lord, which is as good as Vaikuṇṭha. Consequently a Kṛṣṇa conscious person does not need to go to

the forest and artificially try to imitate Mahārāja Pṛthu or the great sages and munis who used to live in the forest.

Śrīla Rūpa Gosvāmī, after retiring from his minister's seat in the government, went to Vṛndāvana and lived beneath a tree, like Mahārāja Pṛthu. Since then, many people have gone to Vṛndāvana to imitate Rūpa Gosvāmī's behavior. Instead of advancing in spiritual life, many have fallen into material habits and even in Vṛndāvana have become victims of illicit sex, gambling and intoxication. This Kṛṣṇa consciousness movement has been introduced in the Western countries, but it is not possible for Westerners to go to the forest and practice the severe austerities which were ideally practiced by Pṛthu Mahārāja or Rūpa Gosvāmī. However, Westerners or anyone else can follow in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura by living in a temple, which is transcendental to residence in a forest, and to vow to accept Kṛṣṇa-prasāda and nothing else, follow the regulative principles, and chant sixteen rounds daily of the Hare Kṛṣṇa mantra. In this way, one's spiritual life will never be disturbed.

4.23.6

> *grīṣme pañca-tapā vīro*
> *varṣāsv āsāraṣāṇ muniḥ*
> *ākaṇṭha-magnaḥ śiśire*
> *udake sthaṇḍile-śayaḥ*

SYNONYMS

grīṣme—in the summer season; *pañca-tapāḥ*—five kinds of heating; *vīraḥ*—the hero; *varṣāsu*—in the rainy season; *āsāraṣāṭ*—being situated within the torrents of rain; *muniḥ*—like the great sages; *ākaṇṭha*—up to the neck; *magnaḥ*—drowned; *śiśire*—in winter; *udake*—within water; *sthaṇḍile-śayaḥ*—lying down on the floor.

TRANSLATION

Following the principles of forest living and the footsteps of the great sages and munis, Pṛthu Mahārāja accepted five kinds of heating processes during the summer season, exposed himself to torrents of rain in the rainy season, and, in the winter, stood in water up to his neck. He also used to simply lie down on the floor to sleep.

PURPORT

These are some of the austerities executed by the jñānīs and yogīs, who cannot accept the process of bhakti-yoga. They must undergo such severe types of austerity in order to become purified from material contamination. Pañca-tapāḥ refers to five kinds of heating processes. One is also enjoined to sit within a circle of fire, with flames blazing from four sides and the sun blazing directly overhead. This is one kind of pañca-tapāḥ recommended for austerity. Similarly, in the rainy season one is enjoined to expose himself to torrents of rain and in winter to sit in cold water up to the neck. As far as bedding is concerned, the

ascetic should be content with simply lying on the floor. The purpose for undergoing such severe austerities is to become a devotee of the Supreme Personality of Godhead, Kṛṣṇa, as explained in the next verse.

4.23.7

titikṣur yata-vāg dānta
ūrdhva-retā jitānilaḥ
ārirādhayiṣuḥ kṛṣṇam
acarat tapa uttamam

SYNONYMS

titikṣuḥ—tolerating; *yata*—controlling; *vāk*—words; *dāntaḥ*—controlling the senses; *ūrdhva-retāḥ*—without discharge of semen; *jita-anilaḥ*—controlling the life air; *ārirādhayiṣuḥ*—simply desiring; *kṛṣṇam*—Lord Kṛṣṇa; *acarat*—practice; *tapaḥ*—austerities; *uttamam*—the best.

TRANSLATION

Mahārāja Pṛthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Kṛṣṇa. He had no other purpose.

PURPORT

In Kali-yuga the following is recommended:

harer nāma harer nāma harer nāmaiva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā (Bṛhan-nāradīya Purāṇa)

In order to be recognized by Kṛṣṇa, the Supreme Personality of Godhead, one should chant the holy name of the Lord continuously, twenty-four hours a day. Unfortunate persons who cannot accept this formula prefer to execute some type of pseudo-meditation without accepting the other processes of austerity. The fact is, however, that one must accept either the severe method of austerity described above to become purified or take to the process of devotional service recommended for pleasing the Supreme Lord, Kṛṣṇa. The person who is Kṛṣṇa conscious is most intelligent because in Kali-yuga it is not at all possible to undergo such severe austerities. We need only follow great personalities like Lord Caitanya Mahāprabhu. In His Śikṣāṣṭaka, Lord Caitanya Mahāprabhu wrote, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: all glories to the holy names of Lord Kṛṣṇa, which from the very beginning purify the heart and immediately liberate one. Bhava-mahādāvāgni-nirvāpanam. If the real purpose of all yoga is to please Lord Kṛṣṇa, then this simple bhakti-yoga system recommended for this age is sufficient. It is necessary, however, to engage constantly in the service of the Lord. Although Pṛthu Mahārāja executed his austerities long before the appearance of Lord Kṛṣṇa on this planet, his purpose was still to please Kṛṣṇa.

There are many fools who claim that worship of Kṛṣṇa began only about five thousand years ago, after the appearance of Lord Kṛṣṇa in India, but this is not a fact. Pṛthu Mahārāja worshiped Kṛṣṇa millions of years ago, for Pṛthu happened to be a descendant of the family of Mahārāja Dhruva, who reigned for 36,000 years during the Satya-yuga age. Unless his total life-span was 100,000 years, how could Dhruva Mahārāja reign over the world for 36,000 years? The point is that Kṛṣṇa worship existed at the beginning of creation and has continued to exist throughout Satya-yuga, Tretā-yuga and Dvāpara-yuga, and now it is continuing in Kali-yuga. As stated in Bhagavad-gītā, Kṛṣṇa not only appears in this millennium of Brahmā's life, but in every millennium. Therefore worship of Kṛṣṇa is conducted in all millenniums. It is not that Kṛṣṇa worship began only when Kṛṣṇa appeared on this planet five thousand years ago. This is a foolish conclusion that is not substantiated by Vedic literatures.

Also of significance in this verse are the words ārirādhayiṣuḥ kṛṣṇam acarat tapa uttamam. Mahārāja Pṛthu underwent severe types of austerities for the express purpose of worshiping Kṛṣṇa. Kṛṣṇa is so kind, especially in this age, that He appears in the transcendental vibration of His holy name. As is said in the Nārada-pañcarātra, ārādhito yadi haris tapasā tataḥ kim. If Kṛṣṇa is worshiped, if He is the goal of advancement, there is no need for one to execute severe types of tapasya, because one has already reached his destination. If, after executing all types of tapasya, one cannot reach Kṛṣṇa, all his tapasya has no value, for without Kṛṣṇa all austerity is simply wasted labor. Śrama eva hi

kevalam (Bhāg. 1.2.8). We should therefore not be discouraged just because we cannot go to the forest and practice severe austerities. Our life is so short that we must strictly adhere to the principles laid down by the Vaiṣṇava ācāryas and peacefully execute Kṛṣṇa consciousness. There is no need to become despondent. Narottama dāsa Ṭhākura recommends: ānande bala hari, bhaja vṛndāvana, śri-guru-vaiṣṇava-pade majāiyā mana. For a transcendental blissful life, chant the Hare Kṛṣṇa mantra, come worship the holy place of Vṛndāvana, and always engage in the service of the Lord, of the spiritual master, and of the Vaiṣṇavas. This Kṛṣṇa consciousness movement is therefore very safe and easy. We have only to execute the order of the Lord and fully surrender unto Him. We have only to execute the order of the spiritual master, preach Kṛṣṇa consciousness and follow in the path of the Vaiṣṇavas. The spiritual master represents both Lord Kṛṣṇa and the Vaiṣṇavas; therefore by following the instructions of the spiritual master and by chanting Hare Kṛṣṇa, everything will be all right.

4.23.8

> *tena kramānusiddhena*
> *dhvasta-karma-malāśayaḥ*
> *prāṇāyāmaiḥ sanniruddha-*
> *ṣaḍ-vargaś chinna-bandhanaḥ*

SYNONYMS

tena—thus by practicing such austerities; *krama*—gradually; *anu*—constantly; *siddhena*—by perfection; *dhvasta*—smashed; *karma*—fruitive activities; *mala*—dirty things; *āśayaḥ*—desire; *prāṇa-āyāmaiḥ*—by practice of *prāṇāyāma-yoga,* breathing exercises; *san*—being; *niruddha*—stopped; *ṣaṭ-vargaḥ*—the mind and the senses; *chinna-bandhanaḥ*—completely cut off from all bondage.

TRANSLATION

By thus practicing severe austerities, Mahārāja Pṛthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity.

PURPORT

The word prāṇāyāmaiḥ is very important in this verse because the haṭha-yogīs and aṣṭāṅga-yogīs practice prāṇāyāma, but generally they do not know the purpose behind it. The purpose of prāṇāyāma, or mystic yoga, is to stop the mind and senses from engaging in fruitive activities. The so-called yogīs who practice in Western countries have no idea of this. The aim of prāṇāyāma is not to make the body strong and fit for working hard. The aim is worship of Kṛṣṇa. In the previous verse it was specifically mentioned that whatever austerity, prāṇāyāma and mystic yoga practices Pṛthu Mahārāja performed were performed for the sake

of worshiping Kṛṣṇa. Thus Pṛthu Mahārāja serves as a perfect example for yogīs also. Whatever he did, he did to please the Supreme Personality of Godhead, Kṛṣṇa.

The minds of those who are addicted to fruitive activity are always filled with unclean desires. Fruitive activities are symptomatic of our polluted desire to dominate material nature. As long as one continues to be subject to polluted desires, he has to accept one material body after another. So-called yogīs, without knowledge of the real purpose of yoga, practice it in order to keep the body fit. Thus they engage themselves in fruitive activities, and thus they are bound by desire to accept another body. They are not aware that the ultimate goal of life is to approach Kṛṣṇa. In order to save such yogīs from wandering throughout the different species of life, the śāstras warn that in this age such yogic practice is simply a waste of time. The only means of elevation is the chanting of the Hare Kṛṣṇa mahā-mantra.

King Pṛthu's activities took place in Satya-yuga, and in this age this practice of yoga is misunderstood by fallen souls who are not capable of practicing anything. Consequently the śāstras enjoin: kalau nāsty eva nāsty eva nāsty eva gatir anyathā. The conclusion is that unless the karmīs, jñānīs and yogīs come to the point of devotional service to Lord Kṛṣṇa, their so-called austerities and yoga have no value. Nārādhitaḥ: if Hari, the Supreme Personality of Godhead, is not worshiped, there is no point in practicing meditational yoga, performing karma-yoga or

culturing empiric knowledge. As far as prāṇāyāma is concerned, chanting of the holy name of the Lord and dancing in ecstasy are also considered prāṇāyāma. In a previous verse, Sanat-kumāra instructed Mahārāja Pṛthu to engage constantly in the service of the Supreme Lord, Vāsudeva:

yat pāda-paṅkaja-palāśa-vilāsa-bhaktyā karmāśayaṁ grathitam udgrathayanti santaḥ

Only by worshiping Vāsudeva can one become free from the desires of fruitive activities. Outside of worshiping Vāsudeva, the yogīs and jñānīs cannot attain freedom from such desires. Tadvan na rikta-matayo yatayo 'pi ruddha-srotogaṇās tam araṇaṁ bhaja vāsudevam (Bhāg. 4.22.39). Here the word prāṇāyāma does not refer to any ulterior motive. The actual aim is to strengthen the mind and senses in order to engage them in devotional service. In the present age this determination can be very easily acquired simply by chanting the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

4.23.9

> *sanat-kumāro bhagavān*
> *yad āhādhyātmikaṁ param*
> *yogaṁ tenaiva puruṣam*
> *abhajat puruṣarṣabhaḥ*

SYNONYMS

sanat-kumāraḥ—Sanat-kumāra; *bhagavān*—most powerful; *yat*—that which; *āha*—said; *ādhyātmikam*—spiritual advancement of life; *param*—ultimate; *yogam*—mysticism; *tena*—by that; *eva*—certainly; *puruṣam*—the Supreme Person; *abhajat*—worshiped; *puruṣa-ṛṣabhaḥ*—the best of human beings.

TRANSLATION

Thus the best amongst human beings, Mahārāja Pṛthu, followed that path of spiritual advancement which was advised by Sanat-kumāra. That is to say, he worshiped the Supreme Personality of Godhead, Kṛṣṇa.

PURPORT

In this verse it is clearly said that Mahārāja Pṛthu, practicing the prāṇāyāma-yoga system, engaged in the service of the Supreme Personality of Godhead as advised by the saint Sanat-kumāra. In this verse the words puruṣam abhajat puruṣarṣabhaḥ are significant: puruṣarṣabha refers to Mahārāja Pṛthu, the best amongst human beings, and puruṣam refers to the Supreme Personality of Godhead. The conclusion is that the best man amongst all men engages in the service of the Supreme Person. One puruṣa is worshipable, and the other puruṣa is the worshiper. When the puruṣa who worships, the living entity, thinks of becoming one with the Supreme person, he simply becomes bewildered and falls into the darkness of ignorance. As stated by Lord Kṛṣṇa in Bhagavad-gītā, all living entities

assembled in the battlefield, as well as Kṛṣṇa Himself, were also present in the past as individuals and would continue to be present in the future as individuals also (Bg. 2.12). Therefore the two puruṣas, the living entity and the Supreme Personality of Godhead, never lose their respective identities.

Actually one who is self-realized engages himself in the service of the Lord perpetually, both in this life and in the next. Indeed, for devotees there is no difference between this life and the next. In this life a neophyte devotee is trained to serve the Supreme Personality of Godhead, and in the next life he approaches that Supreme Person in Vaikuṇṭha and renders the same devotional service. Even for the neophyte devotee, devotional service is considered brahma-bhūyāya kalpate. Devotional service to the Lord is never considered a material activity. Since he is acting on the brahma-bhūta platform, a devotee is already liberated. He therefore has no need to practice any other type of yoga in order to approach the brahma-bhūta stage. If the devotee adheres strictly to the orders of the spiritual master, follows the rules and regulations and chants the Hare Kṛṣṇa mantra, it should be concluded that he is already at the brahma-bhūta stage, as confirmed in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatītyaitān brahma-bhūyāya kalpate

"One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

4.23.10

bhagavad-dharmiṇaḥ sādhoḥ
śraddhayā yatataḥ sadā
bhaktir bhagavati brahmaṇy
ananya-viṣayābhavat

SYNONYMS

bhagavat-dharmiṇaḥ—one who executes devotional service; *sādhoḥ*—of the devotee; *śraddhayā*—with faith; *yatataḥ*—endeavoring; *sadā*—always; *bhaktiḥ*—devotion; *bhagavati*—unto the Personality of Godhead; *brahmaṇi*—the origin of impersonal Brahman; *ananya-viṣayā*—firmly fixed without deviation; *abhavat*—became.

TRANSLATION

Mahārāja Pṛthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty-four hours daily. Thus his love and devotion unto the Supreme Personality of Godhead, Kṛṣṇa, developed and became unflinching and fixed.

PURPORT

The word bhagavad-dharmiṇaḥ indicates that the religious process practiced by Mahārāja Pṛthu was beyond all pretensions.

As stated in the beginning of Śrīmad-Bhāgavatam, dharmaḥ projjhita-kaitavo 'tra (Bhāg. 1.1.2): Religious principles which are simply pretentious are actually nothing but cheating. Bhagavad-dharmiṇaḥ is described by Vīrarāghavācārya as nivṛtta-dharmeṇa, which indicates that it cannot be contaminated by material aspiration. As described by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā

When one who is not inspired by material desires and is not contaminated by the processes of fruitive activity and empiric speculation, he fully engages in the favorable service of the Lord. That is called bhagavad-dharma, or pure devotional service. In this verse the word brahmaṇi does not refer to the impersonal Brahman. Impersonal Brahman is a subordinate feature of the Supreme Personality of Godhead, and since impersonal Brahman worshipers desire to merge into the Brahman effulgence, they cannot be considered followers of bhagavad-dharma. After being baffled in his material enjoyment, the impersonalist may desire to merge into the existence of the Lord, but a pure devotee of the Lord has no such desire. Therefore a pure devotee is really bhagavad-dharmī.

It is clear from this verse that Mahārāja Pṛthu was never a worshiper of the impersonal Brahman but was at all times a pure devotee of the Supreme Personality of Godhead. Bhagavati brahmaṇi refers to one who is engaged in devotional service to the Personality of Godhead. A devotee's knowledge of the

impersonal Brahman is automatically revealed, and he is not interested in merging into the impersonal Brahman. Mahārāja Pṛthu's activities in devotional service enabled him to become fixed and steady in the discharge of devotional activities without having to take recourse to karma, jñāna or yoga.

4.23.11

> *tasyānayā bhagavataḥ parikarma-śuddha-*
> *sattvātmanas tad-anusaṁsmaraṇānupūrtyā*
> *jñānaṁ viraktimad abhūn niśitena yena*
> *ciccheda saṁśaya-padaṁ nija-jīva-kośam*

SYNONYMS

tasya—his; *anayā*—by this; *bhagavataḥ*—of the Supreme Personality of Godhead; *parikarma*—activities in devotional service; *śuddha*—pure, transcendental; *sattva*—existence; *ātmanaḥ*—of the mind; *tat*—of the Supreme Personality of Godhead; *anusaṁsmaraṇa*—constantly remembering; *anupūrtyā*—being perfectly done; *jñānam*—knowledge; *virakti*—nonattachment; *mat*—possessing; *abhūt*—became manifested; *niśitena*—by sharpened activities; *yena*—by which; *ciccheda*—become separated; *saṁśaya-padam*—position of doubtfulness; *nija*—own; *jīva-kośam*—encagement of the living entity.

TRANSLATION

By regularly discharging devotional service, Pṛthu Mahārāja became transcendental in mind and could therefore constantly think of the lotus feet of the Lord. Because of this, he became completely detached and attained perfect knowledge by which he could transcend all doubt. Thus he was freed from the clutches of false ego and the material conception of life.

PURPORT

In the Nārada-pañcarātra, devotional service to the Lord is likened unto a queen. When a queen gives an audience, many maidservants follow her. The maidservants of devotional service are material opulence, liberation and mystic powers. The karmīs are very much attached to material enjoyment; the jñānīs are very anxious to become freed from material clutches; and the yogīs are very fond of attaining the eight kinds of mystic perfection. From the Nārada-pañcarātra we understand that if one attains the stage of pure devotional service, he also attains all the opulences derived from fruitive activities, empiric philosophical speculation and mystic yogic practice. Śrīla Bilvamaṅgala Ṭhākura therefore prayed in his Kṛṣṇa-karṇāmṛta: "My dear Lord, if I have unflinching devotion to You, You become manifest before me personally, and the results of fruitive activity and empiric philosophical speculation—namely religion, economic development, sense gratification and liberation—become like personal attendants and remain standing before me

as if awaiting my order." The idea here is that the jñānīs, by culture of brahma-vidyā, spiritual knowledge, struggle very hard to get out of the clutches of material nature, but a devotee, by dint of his advancement in devotional service, automatically becomes detached from his material body. When the devotee's spiritual body begins to manifest, he actually enters into his activities in transcendental life.

At present we have contacted a material body, material mind and material intelligence, but when we become free from these material conditions, our spiritual body, spiritual mind and spiritual intelligence become manifest. In that transcendental state, a devotee attains all the benefits of karma, jñāna and yoga. Although he never engages in fruitive activities or empiric speculation to attain mystic powers, automatically mystic powers appear in his service. A devotee does not want any kind of material opulence, but such opulence appears before him automatically. He does not have to endeavor for it. Because of his devotional service, he automatically becomes brahma-bhūta. As stated before, this is confirmed in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatītyaitān brahma-bhūyāya kalpate

"One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Because of his regular discharge of devotional service, a devotee attains the transcendental stage of life. Since his mind is transcendentally situated, he cannot think of anything but the lotus feet of the Lord. This is the meaning of the word saṁsmaraṇa-anupūrtyā. By constantly thinking of the lotus feet of the Lord, the devotee immediately becomes situated in śuddha-sattva. Śuddha-sattva refers to that platform which is above the modes of material nature, including the mode of goodness. In the material world, the mode of goodness is considered to be representative of the highest perfection, but one has to transcend this mode and come to the stage of śuddha-sattva, or pure goodness, where the three qualities of material nature cannot act.

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following example: If one has strong digestive power, after eating he automatically lights a fire within his stomach to digest everything and does not need to take medicine to aid his digestion. Similarly, the fire of devotional service is so strong that a devotee does not need to act separately to attain perfect knowledge or detachment from material attractions. A jñānī may become detached from material attractions by prolonged discussions on subjects of knowledge and may in this way finally come to the brahma-bhūta stage, but a devotee does not have to undergo so much trouble. By virtue of his devotional service, he attains the brahma-bhūta stage without a doubt. The yogīs and jñānīs are always doubtful about their constitutional position; therefore they mistakenly think of becoming one with the Supreme.

However, a devotee's relationship with the Supreme becomes manifest beyond all doubt, and he immediately understands that his position is that of eternal servant of the Lord. The jñānīs and yogīs may think of attaining liberation without rendering devotional service, but actually this is not possible because their intelligence is not as pure as that of a pure devotee. In other words, the jñānīs and yogīs cannot become factually liberated unless they become elevated to the position of devotees. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ (Bhāg. 10.2.32). The jñānī and yogīs may rise to the highest position, Brahman realization, but because of their lack of devotion unto the lotus feet of the Lord, they again fall down into material nature. Therefore jñāna and yoga should not be accepted as the real processes for liberation. By discharging devotional service, Mahārāja Pṛthu automatically transcended all these positions. Since Mahārāja Pṛthu was a śaktyāveśa incarnation of the Supreme Lord, he did not have to act in any way to attain liberation. He came from the Vaikuṇṭha world, or spiritual sky, in order to execute the will of the Supreme Lord on earth. Consequently he was to return home, back to Godhead, without having to execute jñāna, yoga or karma. Although Pṛthu Mahārāja was eternally a pure devotee of the Lord, he nonetheless adopted the process of devotional service in order to teach the people in general the proper process for executing the duties of life and ultimately returning home, back to Godhead.

4.23.12

> *chinnānya-dhīr adhigatātma-gatir nirīhas*
> *tat tatyaje 'cchinad idaṁ vayunena yena*
> *tāvan na yoga-gatibhir yatir apramatto*
> *yāvad gadāgraja-kathāsu ratiṁ na kuryāt*

SYNONYMS

chinna—being separated; *anya-dhīḥ*—all other concepts of life (the bodily concept of life); *adhigata*—being firmly convinced; *ātma-gatiḥ*—the ultimate goal of spiritual life; *nirīhaḥ*—desireless; *tat*—that; *tatyaje*—gave up; *acchinat*—he had cut; *idam*—this; *vayunena*—with the knowledge; *yena*—by which; *tāvat*—so long; *na*—never; *yoga-gatibhiḥ*—the practice of the mystic *yoga* system; *yatiḥ*—the practicer; *apramattaḥ*—without any illusion; *yāvat*—so long; *gadāgraja*—of Kṛṣṇa; *kathāsu*—words; *ratim*—attraction; *na*—never; *kuryāt*—do it.

TRANSLATION

When he became completely free from the conception of bodily life, Mahārāja Pṛthu realized Lord Kṛṣṇa sitting in everyone's heart as the Paramātmā. Being thus able to get all instructions from Him, he gave up all other practices of yoga and jñāna. He was not even interested in the perfection of the yoga and jñāna systems, for he thoroughly realized that devotional

service to Kṛṣṇa is the ultimate goal of life and that unless the yogīs and jñānīs become attracted to Kṛṣṇa-kathā [narrations about Kṛṣṇa], their illusions concerning existence can never be dispelled.

PURPORT

As long as one is too much absorbed in the bodily conception of life, he becomes interested in many different processes of self-realization, such as the mystic yoga system or the system utilizing the speculative empiric methods. However, when one understands that the ultimate goal of life is to approach Kṛṣṇa, he realizes Kṛṣṇa within everyone's heart and therefore helps everyone who is interested in Kṛṣṇa consciousness. Actually the perfection of life depends on one's inclination to hear about Kṛṣṇa. It is therefore mentioned in this verse: yāvad gadāgraja-kathāsu ratiṁ na kuryāt. Unless one becomes interested in Kṛṣṇa, in His pastimes and activities, there is no question of liberation by means of yoga practice or speculative knowledge.

Having attained to the stage of devotion, Mahārāja Pṛthu became uninterested in the practices of jñāna and yoga and abandoned them. This is the stage of pure devotional life as described by Rūpa Gosvāmī: anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam/ ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā. Real jñāna means understanding that the living entity is the eternal servant of the Lord. This knowledge is attained after many, many births, as confirmed in Bhagavad-gītā: bahūnāṁ janmanām ante jñānavān māṁ prapadyate (Bg. 7.19). In the

paramahaṁsa stage of life, one fully realizes Kṛṣṇa as everything: vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. When one understands fully that Kṛṣṇa is everything and that Kṛṣṇa consciousness is the highest perfection of life, he becomes a paramahaṁsa, or mahātmā. Such a mahātmā or paramahaṁsa is very rare to find. A paramahaṁsa or pure devotee is never attracted by haṭha-yoga or speculative knowledge. He is simply interested in the unalloyed devotional service of the Lord. Sometimes one who is formally addicted to these processes tries to perform devotional service and the jñāna and yoga practices at the same time, but as soon as one comes to the unalloyed stage of devotional service, he is able to give up all other methods of self-realization. In other words, when one firmly realizes Kṛṣṇa as the supreme goal, he is no longer attracted by mystic yoga practice or the speculative empirical methods of knowledge.

4.23.13

evaṁ sa vīra-pravaraḥ
saṁyojyātmānam ātmani
brahma-bhūto dṛḍhaṁ kāle
tatyāja svaṁ kalevaram

SYNONYMS

evam—thus; *saḥ*—he; *vīra-pravaraḥ*—the chief of the heroes; *saṁyojya*—applying; *ātmānam*—mind; *ātmani*—unto the Supersoul; *brahma-bhūtaḥ*—being liberated; *dṛḍham*—firmly; *kāle*

—in due course of time; *tatyāja*—gave up; *svam*—own; *kalevaram*—body.

TRANSLATION

In due course of time, Pṛthu Mahārāja was able to fix his mind firmly upon the lotus feet of Kṛṣṇa, and thus, completely situated on the brahma-bhūta platform, he gave up the material body.

PURPORT

According to a Bengali proverb, whatever spiritual progress one makes in life will be tested at the time of death. In Bhagavad-gītā it is also confirmed: yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram/ taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ (Bg. 8.6). Those who are practicing Kṛṣṇa consciousness know that their examination will be held at the time of death. If one can remember Kṛṣṇa at death, he is immediately transferred to Goloka Vṛndāvana, or Kṛṣṇaloka, and thus his life becomes successful. Pṛthu Mahārāja, by the grace of Kṛṣṇa, could understand that the end of his life was near, and thus he became very jubilant and proceeded to completely give up his body on the brahma-bhūta stage by practicing the yogic process. It is thoroughly described in the following verses how one can voluntarily give up this body and return home, back to Godhead. The yogic process practiced by Pṛthu Mahārāja at the time of death accelerates the giving up of this body while one is in sound health physically and mentally. Every devotee desires to give up

the body while it is sound physically and mentally. This desire was also expressed by King Kulaśekhara in his Mukunda-mālā-stotra:

kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam adyaiva me viśatu mānasa-rāja-haṁsaḥ prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

King Kulaśekhara wanted to give up his body while in a healthy state, and he thus prayed to Kṛṣṇa to let him die immediately while he was in good health and while his mind was sound. When a man dies, he is generally overpowered by mucus and bile, and thus he chokes. Since it is very difficult to vibrate any sound while choking, it is simply by Kṛṣṇa's grace that one can chant Hare Kṛṣṇa at the time of death. However, by situating oneself in the muktāsana position, a yogī can immediately give up his body and go to whatever planet he desires. A perfect yogī can give up his body whenever he desires through the practice of yoga.

4.23.14

sampīḍya pāyuṁ pārṣṇibhyāṁ
vāyum utsārayañ chanaiḥ
nābhyāṁ koṣṭheṣv avasthāpya
hṛd-uraḥ-kaṇṭha-śīrṣaṇi

SYNONYMS

sampīḍya—by blocking; *pāyum*—the door of the anus; *pārṣṇibhyām*—by the calves; *vāyum*—the air which goes up; *utsārayan*—pushing upward; *śanaiḥ*—gradually; *nābhyām*—by the navel; *koṣṭheṣu*—in the heart and in the throat; *avasthāpya*—fixing; *hṛt*—in the heart; *uraḥ*—upward; *kaṇṭha*—throat; *śīrṣaṇi*—between the two eyebrows.

TRANSLATION

When Mahārāja Pṛthu practiced a particular yogic sitting posture, he blocked the doors of his anus with his ankles, pressed his right and left calves and gradually raised his life air upward, passing it on to the circle of his navel, up to his heart and throat, and finally pushed it upward to the central position between his two eyebrows.

PURPORT

The sitting posture described herein is called muktāsana. In the yoga process, after following the strict regulative principles controlling sleeping, eating and mating, one is allowed to practice the different sitting postures. The ultimate aim of yoga is to enable one to give up this body according to his own free will. One who has attained the ultimate summit of yoga practice can live in the body as long as he likes or, as long as he is not completely perfect, leave the body to go anywhere within or outside the universe. Some yogīs leave their bodies to go to the

higher planetary systems and enjoy the material facilities therein. However, intelligent yogīs do not wish to waste their time within this material world at all; they do not care for the material facilities in higher planetary systems but are interested in going directly to the spiritual sky, back home, back to Godhead.

From the description in this verse, it appears that Mahārāja Pṛthu had no desire to promote himself to the higher planetary systems. He wanted to return home immediately, back to Godhead. Although Mahārāja Pṛthu stopped all practice of mystic yoga after realizing Kṛṣṇa consciousness, he nonetheless took advantage of his previous practice and immediately placed himself on the brahma-bhūta platform in order to accelerate his return to Godhead. The aim of this particular system of āsana, known as the sitting posture for liberation, or muktāsana, is to attain success in kuṇḍalinī-cakra and gradually raise the life from the mūlādhāra-cakra to the svādhiṣṭhāna-cakra, then to the maṇipūra-cakra, the anāhata-cakra, the viśuddha-cakra, and finally to the ājñā-cakra. When the yogī reaches the ājñā-cakra, between the two eyebrows, he is able to penetrate the brahma-randhra, or the hole in his skull, and go to any planet he desires up to the spiritual kingdom of Vaikuṇṭha, or Kṛṣṇaloka. The conclusion is that one has to come to the brahma-bhūta stage for going back to Godhead. However, those who are in Kṛṣṇa consciousness, or who are practicing bhakti-yoga (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam), can return to Godhead without even practicing the muktāsana process. The

purpose of muktāsana practice is to come to the brahma-bhūta stage, for without being on the brahma-bhūta stage, one cannot be promoted to the spiritual sky. As stated in Bhagavad-gītā: māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatītyaitān brahma-bhūyāya kalpate (Bg. 14.26). The bhakti-yogī, practicing bhakti-yoga, is always situated on the brahma-bhūta stage (brahma-bhūyāya kalpate). If a devotee is able to continue on the brahma-bhūta platform, he enters the spiritual sky automatically after death and returns to Godhead. Consequently a devotee need not feel sorry for not having practiced the kuṇḍalinī-cakra or not penetrating the six cakras one after another. As far as Mahārāja Pṛthu was concerned, he had already practiced this process, and since he did not want to wait for the time when his death would occur naturally, he took advantage of the ṣaṭ-cakra penetration process and thus gave up the body according to his own free will and immediately entered the spiritual sky.

4.23.15

utsarpayaṁs tu taṁ mūrdhni
krameṇāveśya niḥspṛhaḥ
vāyuṁ vāyau kṣitau kāyaṁ
tejas tejasy ayūyujat

SYNONYMS

utsarpayan—thus placing; *tu*—but; *tam*—the air; *mūrdhni*—on the head; *krameṇa*—gradually; *āveśya*—placing; *niḥspṛhaḥ*—being freed from all material desires; *vāyum*—the air portion of the body; *vāyau*—in the total air covering the universe; *kṣitau*—in the total covering of earth; *kāyam*—this material body; *tejaḥ*—the fire in the body; *tejasi*—in the total fire of the material covering; *ayūyujat*—mixed.

TRANSLATION

In this way, Pṛthu Mahārāja gradually raised his air of life up to the hole in his skull, whereupon he lost all desire for material existence. Gradually he merged his air of life with the totality of air, his body with the totality of earth, and the fire within his body with the totality of fire.

PURPORT

When the spiritual spark, which is described as one ten-thousandth part of the tip of a hair, is forced into material existence, that spark is covered by gross and subtle material elements. The material body is composed of five gross elements—earth, water, fire, air and ether—and three subtle elements—mind, intelligence and ego. When one attains liberation, he is freed from these material coverings. Indeed, success in yoga involves getting free from these material coverings and entering into spiritual existence. Lord Buddha's teachings of nirvāṇa are

based on this principle. Lord Buddha instructed his followers to give up these material coverings by means of meditation and yoga. Lord Buddha did not give any information about the soul, but if one follows his instructions strictly, he will ultimately become free from the material coverings and attain nirvāṇa.

When a living entity gives up the material coverings, he remains a spirit soul. This spirit soul must enter into the spiritual sky to merge into the Brahman effulgence. Unfortunately, unless the living entity has information of the spiritual world and the Vaikuṇṭhas, there is a 99.9 percent chance of his falling down again into material existence. There is, however, a small chance of being promoted to a spiritual planet from the Brahman effulgence, or the brahmajyoti. This brahmajyoti is considered by impersonalists to be without variety, and the Buddhists consider it to be void. In either case, whether one accepts the spiritual sky as being without variety or void, there is none of the spiritual bliss which is enjoyed in the spiritual planets, the Vaikuṇṭhas or Kṛṣṇaloka. In the absence of varieties of enjoyment, the spirit soul gradually feels an attraction to enjoy a life of bliss, and not having any information of Kṛṣṇaloka or Vaikuṇṭhaloka, he naturally falls down to material activities in order to enjoy material varieties.

4.23.16

> *khāny ākāśe dravaṁ toye*
> *yathā-sthānaṁ vibhāgaśaḥ*

kṣitim ambhasi tat tejasy
ado vāyau nabhasy amum

SYNONYMS

khāni—the different holes in the body for the sense organs; *ākāśe*—in the sky; *dravam*—the liquid substance; *toye*—in the water; *yathā-sthānam*—according to proper situation; *vibhāgaśaḥ*—as they are divided; *kṣitim*—earth; *ambhasi*—in the water; *tat*—that; *tejasi*—in the fire; *adaḥ*—the fire; *vāyau*—in the air; *nabhasi*—in the sky; *amum*—that.

TRANSLATION

In this way, according to the different positions of the various parts of the body, Pṛthu Mahārāja merged his bodily air with the air of the sky, his bodily liquids, such as blood and various secretions, with the totality of water, and he merged earth with water, then water with fire, fire with air, air with sky, and so on.

PURPORT

In this verse two words are very important: yathā-sthānaṁ vibhāgaśaḥ. In Śrīmad-Bhāgavatam, Second Canto, Chapter Five, Lord Brahmā clearly explained to Nārada how the creation took place, and he explained one step after another the proper divisions of the senses, the controller of the senses, the objects of the senses, and the material elements, and he also explained how they are created one after another: the air from the sky, the fire

from the air, the water from the fire, the earth from the water, etc. It is important to know thoroughly the process of creation as it applies to this cosmic manifestation. Similarly, this body is also created according to the same process by the Supreme Lord. The Personality of Godhead, after entering the universe, creates the cosmic manifestations one after another. Similarly, the living entity, after entering a womb of a mother, also collects his gross and subtle bodies, taking ingredients from the totality of sky, air, fire, water and earth. The words yathā-sthānaṁ vibhāgaśaḥ indicate that one should know the process of creation and should meditate upon the creative process inversely and thus become free from material contamination.

4.23.17

indriyeṣu manas tāni
tan-mātreṣu yathodbhavam
bhūtādināmūny utkṛṣya
mahaty ātmani sandadhe

SYNONYMS

indriyeṣu—in the sense organs; *manaḥ*—the mind; *tāni*—the sense organs; *tat-mātreṣu*—in the objects of the senses; *yathā-udbhavam*—wherefrom they generated; *bhūta-ādinā*—by the five elements; *amūni*—all those sense objects; *utkṛṣya*—taking out; *mahati*—in the *mahat-tattva*; *ātmani*—unto the ego; *sandadhe*—amalgamated.

TRANSLATION

He amalgamated the mind with the senses and the senses with the sense objects, according to their respective positions, and he also amalgamated the material ego with the total material energy, mahat-tattva.

PURPORT

In respect to the ego, the total material energy is sundered in two parts—one agitated by the mode of ignorance, and the other agitated by the modes of passion and goodness. Due to agitation by the mode of ignorance, the five gross elements are created. Due to agitation by the mode of passion, the mind is created, and due to agitation by the mode of goodness, false egoism, or identification with matter is created. The mind is protected by a particular type of demigod. Sometimes the mind (manaḥ) is also understood to have a controlling deity or demigod. In this way the total mind, namely the material mind controlled by material demigods, was amalgamated with the senses. The senses, in turn, were amalgamated with the sense objects. The sense objects are forms, tastes, smells, sounds, etc. Sound is the ultimate source of the sense objects. The mind was attracted by the senses and the senses by the sense objects, and all of them were ultimately amalgamated in the sky. The creation is so arranged that cause and effect follow one after the other. The merging process involves amalgamating the effect with the original cause. Since the ultimate cause in the material world is mahat-tattva,

everything was gradually wound up and amalgamated with the mahat-tattva. This may be compared to śūnyavāda, or voidism, in that this is the process for cleansing the real spiritual mind, or consciousness.

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahāprabhu: ceto-darpaṇa-mārjanam. We need only take the advice of Lord Caitanya Mahāprabhu and chant the Hare Kṛṣṇa mantra to cleanse the mind of all material contamination, and this may be considered the summary of this difficult verse. As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this age of Kali it is very difficult to adopt the yogic process mentioned in this verse. Unless one is very expert in such yoga, the best course is to adopt the ways and means of Lord Caitanya Mahāprabhu, śrī-kṛṣṇa-saṅkīrtanam. Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Just as life in this material world has its beginning in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration.

4.23.18

taṁ sarva-guṇa-vinyāsaṁ
jīve māyāmaye nyadhāt
taṁ cānuśayam ātma-stham
asāv anuśayī pumān
jñāna-vairāgya-vīryeṇa
svarūpa-stho 'jahāt prabhuḥ

SYNONYMS

tam—unto Him; *sarva-guṇa-vinyāsam*—the reservoir of all qualities; *jīve*—unto the designations; *māyā-maye*—the reservoir of all potencies; *nyadhāt*—placed; *tam*—that; *ca*—also; *anuśayam*—designation; *ātma-stham*—situated in self-realization; *asau*—he; *anuśayī*—the living entity; *pumān*—the enjoyer; *jñāna*—knowledge; *vairāgya*—renunciation; *vīryeṇa*—by the prowess of; *svarūpa-sthaḥ*—being situated in one's constitutional position; *ajahāt*—returned home; *prabhuḥ*—the controller.

TRANSLATION

Pṛthu Mahārāja then offered the total designation of the living entity unto the supreme controller of illusory energy. Being released from all the designations by which the living entity became entrapped, he became free by knowledge and renunciation and by the spiritual force of his devotional service. In this way, being

situated in his original constitutional position of Kṛṣṇa consciousness, he gave up this body as a prabhu, or controller of the senses.

PURPORT

As stated in the Vedas, the Supreme Personality of Godhead is the source of material energy. Consequently He is sometimes called māyāmaya, or the Supreme Person who can create His pastimes through His potency known as the material energy. The jīva, or the individual living entity, becomes entrapped by the material energy by the supreme will of the Supreme Personality of Godhead. In Bhagavad-gītā we understand:

īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

Īśvara, the Supreme Personality of Godhead, is situated within the heart of all conditioned souls, and by His supreme will the living entity or individual soul gets the facility to lord it over material nature in various types of bodies, which are known as yantra, or the moving vehicle offered by the total material energy, māyā. Although the individual living entity (jīva) and the Lord are both situated within the material energy, the Lord is directing the movements of the jīva soul by offering him different types of bodies through the material energy, and thus the living

entity is wandering throughout the universes in various forms of body and becomes implicated in different situations, partaking of the reactions of fruitive activities.

When Pṛthu Mahārāja became spiritually powerful by the enhancement of his spiritual knowledge, jñāna and renunciation of material desires, he became a prabhu, or master of his senses (sometimes called gosvāmī or svāmī). This means that he was no longer controlled by the influence of material energy. When one is strong enough to give up the influence of material energy, he is called prabhu. In this verse the word svarūpasthaḥ is also very significant. The real identity of the individual soul lies in understanding or attaining the knowledge that he is eternally a servant of Kṛṣṇa. This understanding is called svarūpopalabdhi. By culturing devotional service, the devotee gradually comes to understand his actual relationship with the Supreme Personality of Godhead. This understanding of one's pure spiritual position is called svarūpopalabdhi, and when one attains that stage he can understand how he is related with the Supreme Personality of Godhead as a servant or friend, or as a parent or conjugal lover. This stage of understanding is called svarūpasthaḥ. Pṛthu Mahārāja realized this svarūpa completely, and it will be clear in the later chapters that he personally left this world, or this body, by riding on a chariot sent from Vaikuṇṭha.

In this verse the word prabhu is also significant. As stated before, when one is completely self-realized and acts according to that position, he can be called prabhu. The spiritual master is

addressed as "Prabhupāda" because he is a completely self-realized soul. The word pāda means "position," and Prabhupāda indicates that he is given the position of prabhu, or the Supreme Personality of Godhead, for he acts on behalf of the Supreme Personality of Godhead. Unless one is a prabhu, or controller of the senses, he cannot act as spiritual master. He is authorized by the Supreme Prabhu, or Lord Kṛṣṇa. In his verses praising the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ

"The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord." Thus Pṛthu Mahārāja can also be called Prabhupāda, or, as described herein, prabhu. Another question may be raised in this connection. Since Pṛthu Mahārāja was a power incarnation of the Supreme Personality of Godhead, śaktyāveśa-avatāra, why did he have to execute the regulative principles in order to become a prabhu? Because he appeared on this earth as an ideal king and because it is the duty of the king to instruct the citizens in the execution of devotional service, he followed all the regulative principles of devotional service in order to teach others. Similarly, Caitanya Mahāprabhu, although Kṛṣṇa Himself, taught us how to approach Kṛṣṇa as a devotee. It is said, āpani ācari' bhakti śikhāinu sabāre. Lord Caitanya Mahāprabhu instructed others in the process of devotional service by setting the example Himself through His own personal actions. Similarly, Pṛthu

Mahārāja, although a śaktyāveśa-avatāra incarnation, still behaved exactly as a devotee in order to achieve the position of prabhu. Furthermore, svarūpasthaḥ means complete liberation. As it is said, hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ: when a living entity abandons the activities of māyā and attains the position from which he can execute devotional service, his state is called svarūpasthaḥ, or complete liberation.

4.23.19

arcir nāma mahā-rājñī
tat-patny anugatā vanam
sukumāry atad-arhā ca
yat-padbhyāṁ sparśanaṁ bhuvaḥ

SYNONYMS

arciḥ nāma—of the name Arci; *mahā-rājñī*—the Queen; *tat-patnī*—the wife of Mahārāja Pṛthu; *anugatā*—who followed her husband; *vanam*—in the forest; *su-kumārī*—very delicate body; *a-tat-arhā*—who did not deserve; *ca*—also; *yat-padbhyām*—by the touch of whose feet; *sparśanam*—touching; *bhuvaḥ*—on the earth.

TRANSLATION

The Queen, the wife of Pṛthu Mahārāja, whose name was Arci, followed her husband into the forest. Since she was a queen, her body was very delicate. Although

she did not deserve to live in the forest, she voluntarily touched her lotus feet to the ground.

PURPORT

Because Pṛthu Mahārāja's wife was the Queen and also a daughter of a king, she never experienced walking on the ground because queens used to never come out of the palace. They certainly never went to the forests and tolerated all the difficulties of living in the wilderness. In Vedic civilization there are hundreds of similar examples of such renunciation on the part of queens and dedication to the husband. The goddess of fortune, mother Sītā, followed her husband Rāmacandra when He went to the forest. Lord Rāmacandra went to the forest in compliance to the order of His father Mahārāja Daśaratha, but mother Sītā was not so ordered. Nonetheless, she voluntarily accepted the path of her husband. Similarly, Gāndhārī, the wife of King Dhṛtarāṣṭra, also followed her husband into the forest. Being the wives of great personalities like Pṛthu, Lord Rāmacandra and Dhṛtarāṣṭra, these were ideal, chaste women. Such queens also instructed the general people by showing them how to become a chaste wife and follow the husband in every stage of life. When the husband is king, she sits beside him as the queen, and when he goes to the forest, she also follows, despite having to tolerate all kinds of difficulties in living in the forest. Therefore it is said here (a-tad-arhā) that although she did not want to touch her feet to the ground, she nonetheless accepted all difficulties when she went to the forest with her husband.

4.23.20

atīva bhartur vrata-dharma-niṣṭhayā
śuśrūṣayā cārṣa-deha-yātrayā
nāvindatārtiṁ parikarśitāpi sā
preyaskara-sparśana-māna-nirvṛtiḥ

SYNONYMS

atīva—very much; *bhartuḥ*—of the husband; *vrata-dharma*—vow to serve him; *niṣṭhayā*—by determination; *śuśrūṣayā*—by serving; *ca*—also; *ārṣa*—like the great saintly sages; *deha*—body; *yātrayā*—living condition; *na*—did not; *avindata*—perceive; *ārtim*—any difficulty; *parikarśitā api*—although transformed to become lean and thin; *sā*—she; *preyaḥ-kara*—very pleasing; *sparśana*—touching; *māna*—engaged; *nirvṛtiḥ*—pleasure.

TRANSLATION

Although she was not accustomed to such difficulties, Queen Arci followed her husband in the regulative principles of living in the forest like great sages. She lay down on the ground and ate only fruits, flowers and leaves, and because she was not fit for these activities, she became frail and thin. Yet because of the pleasure she derived in serving her husband, she did not feel any difficulties.

PURPORT

The words bhartur vrata-dharma-niṣṭhayā indicate that a woman's duty or religious principle is to serve her husband in all conditions. In Vedic civilization a man is taught from the beginning of his life to become a brahmacārī, then an ideal gṛhastha, then vānaprastha, then sannyāsī, and the wife is taught just to follow the husband strictly in all conditions of life. After the period of brahmacarya, a man accepts a householder's life, and the woman is also taught by her parents to be a chaste wife. Thus when a girl and boy are united, both are trained for a life dedicated to a higher purpose. The boy is trained to execute his duty in accordance with the higher purpose of life, and the girl is trained to follow him. The chaste wife's duty is to keep her husband pleased in householder life in all respects, and when the husband retires from family life, she is to go to the forest and adopt the life of vānaprastha, or vana-vāsī. At that time the wife is to follow her husband and take care of him, just as she took care of him in householder life. But when the husband takes the renounced order of life, namely sannyāsa, the wife is to return home and become a saintly woman, setting an example for her children and daughters-in-law and showing them how to live a life of austerity.

When Caitanya Mahāprabhu took sannyāsa, His wife, Viṣṇupriyā-devī, although only sixteen years old, also took the vow of austerity due to her husband's leaving home. She chanted her beads, and after finishing one round, she collected one grain of rice. In this way, as many rounds as she chanted, she would

receive the same number of rice grains and then cook them and so take prasāda. This is called austerity. Even today in India, widows, or women whose husbands have taken sannyāsa, follow the principles of austerity, even though they live with their children. Pṛthu Mahārāja's wife, Arci, was steadily determined to execute the duty of a wife, and while her husband was in the forest, she followed him in eating only fruits and leaves and lying down on the ground. Since a woman's body is considerably more delicate than a man's, Queen Arci became very frail and thin, Parikarśitā. When one engages in austerities, his body generally becomes lean and thin. Becoming fat is not a very good qualification in spiritual life because a person who is engaged in spiritual life must reduce the comforts of the body—namely eating, sleeping and mating—to a minimum. Although Queen Arci became very thin from living in the forest according to regulative principles, she was not unhappy because she was enjoying the honor of serving her great husband.

4.23.21

> *dehaṁ vipannākhila-cetanādikaṁ*
> *patyuḥ pṛthivyā dayitasya cātmanaḥ*
> *ālakṣya kiñcic ca vilapya sā satī*
> *citām athāropayad adri-sānuni*

SYNONYMS

deham—body; *vipanna*—completely failing; *akhila*—all; *cetana*—feeling; *ādikam*—symptoms; *patyuḥ*—of her husband; *pṛthivyāḥ*—the world; *dayitasya*—of the merciful; *ca ātmanaḥ*—also of herself; *ālakṣya*—by seeing; *kiñcit*—very little; *ca*—and; *vilapya*—lamenting; *sā*—she; *satī*—the chaste; *citām*—unto the fire; *atha*—now; *āropayat*—placed; *adri*—hill; *sānuni*—on the top.

TRANSLATION

When Queen Arci saw that her husband, who had been so merciful to her and the earth, no longer showed symptoms of life, she lamented for a little while and then built a fiery pyre on top of a hill and placed the body of her husband on it.

PURPORT

After seeing all the life symptoms in her husband stop, the Queen lamented for a while. The word kiñcit means "for a little while." The Queen was completely aware that her husband was not dead, although the symptoms of life—action, intelligence and sense perception—had ceased. As stated in Bhagavad-gītā:

dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntara-prāptir dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into

another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

When a living entity transfers from one body to another, a process generally known as death, a sane man does not lament, for he knows that the living entity is not dead but is simply transferred from one body to another. The Queen should have been afraid of being alone in the forest with the body of her husband, but since she was a great wife of a great personality, she lamented for a while but immediately understood that she had many duties to perform. Thus instead of wasting her time in lamentation, she immediately prepared a fiery pyre on top of a hill and then placed the body of her husband on it to be burned.

Mahārāja Pṛthu is described here as dayita, for he was not only the king of the earth, but he treated the earth as his protected child. Similarly, he protected his wife also. It was the duty of the king to give protection to everyone, especially to the earth or land which he ruled, as well as the citizens and his family members. Since Pṛthu Mahārāja was a perfect king, he gave protection to everyone, and therefore he is described here as dayita.

4.23.22

> *vidhāya kṛtyaṁ hradinī-jalāplutā*
> *dattvodakaṁ bhartur udāra-karmaṇaḥ*

natvā divi-sthāṁs tridaśāṁs triḥ parītya
viveśa vahniṁ dhyāyatī bhartṛ-pādau

SYNONYMS

vidhāya—executing; *kṛtyam*—the regulative function; *hradinī*—in the water of the river; *jala-āplutā*—taking bath completely; *dattvā udakam*—offering oblations of water; *bhartuḥ*—of her husband; *udāra-karmaṇaḥ*—who was so liberal; *natvā*—offering obeisances; *divi-sthān*—situated in the sky; *tri-daśān*—the thirty million demigods; *triḥ*—three times; *parītya*—circumambulating; *viveśa*—entered; *vahnim*—the fire; *dhyāyatī*—while thinking of; *bhartṛ*—of her husband; *pādau*—the two lotus feet.

TRANSLATION

After this, the Queen executed the necessary funerary functions and offered oblations of water. After bathing in the river, she offered obeisances to various demigods situated in the sky in the different planetary systems. She then circumambulated the fire and, while thinking of the lotus feet of her husband, entered its flames.

PURPORT

The entrance of a chaste wife into the flames of the pyre of her dead husband is known as saha-gamana. This means that it is customary for the wife to die with her husband. This system of saha-gamana has been practiced in Vedic civilization from time immemorial. Even after the British period in India this practice

was rigidly observed, but soon it degraded to the point that even when the wife was not strong enough to enter the fire of her dead husband the relatives would force her to enter. Thus this practice had to be stopped, but even today there are still some solitary cases where a wife will voluntarily enter the fire and die with her husband. Even after 1940 we personally knew of a chaste wife who died in this way.

4.23.23

vilokyānugatāṁ sādhvīṁ
pṛthuṁ vīra-varaṁ patim
tuṣṭuvur varadā devair
deva-patnyaḥ sahasraśaḥ

SYNONYMS

vilokya—by observing; *anugatām*—dying after the husband; *sādhvīm*—the chaste woman; *pṛthum*—of King Pṛthu; *vīra-varam*—the great warrior; *patim*—husband; *tuṣṭuvuḥ*—offered prayers; *vara-dāḥ*—able to give benediction; *devaiḥ*—by the demigods; *deva-patnyaḥ*—the wives of the demigods; *sahasraśaḥ*—in thousands.

TRANSLATION

After observing this brave act performed by the chaste wife Arci, the wife of the great King Pṛthu, many thousands of the wives of the demigods, along with

their husbands, offered prayers to the Queen, for they were very much satisfied.

4.23.24

kurvatyaḥ kusumāsāraṁ
tasmin mandara-sānuni
nadatsv amara-tūryeṣu
gṛṇanti sma parasparam

SYNONYMS

kurvatyaḥ—just showering; *kusuma-āsāram*—showers of flowers; *tasmin*—in that; *mandara*—of Mandara Hill; *sānuni*—on the top; *nadatsu*—vibrating; *amara-tūryeṣu*—beating of the drums of the demigods; *gṛṇanti sma*—they were talking; *parasparam*—amongst themselves as follows.

TRANSLATION

At that time the demigods were situated on the top of Mandara Hill, and all their wives began to shower flowers on the funeral pyre and began to talk amongst themselves as follows.

4.23.25

devya ūcuḥ
aho iyaṁ vadhūr dhanyā

yā caivaṁ bhū-bhujāṁ patim
sarvātmanā patiṁ bheje
yajñeśaṁ śrīr vadhūr iva

SYNONYMS

devyaḥ ūcuḥ—the wives of the demigods said; *aho*—alas; *iyam*—this; *vadhūḥ*—the wife; *dhanyā*—most glorious; *yā*—who; *ca*—also; *evam*—as; *bhū*—of the world; *bhujām*—of all the kings; *patim*—the king; *sarva-ātmanā*—with full understanding; *patim*—unto the husband; *bheje*—worshiped; *yajña-īśam*—unto Lord Viṣṇu; *śrīḥ*—the goddess of fortune; *vadhūḥ*—wife; *iva*—like.

TRANSLATION

The wives of the demigods said: All glories to Queen Arci! We can see that this queen of the great King Pṛthu, the Emperor of all the kings of the world, has served her husband with mind, speech and body exactly as the goddess of fortune serves the Supreme Personality of Godhead, Yajñeśa or Viṣṇu.

PURPORT

In this verse the words yajñeśaṁ śrīr vadhūr iva indicate that Queen Arci served her husband just as the goddess of fortune serves the Supreme Personality of Godhead Viṣṇu. We can observe that even in the history of this world, when Lord Kṛṣṇa, the Supreme Viṣṇu, was ruling over Dvārakā, Queen Rukmiṇī, who was the chief of all Kṛṣṇa's queens, used to serve Lord Kṛṣṇa

personally in spite of having many hundreds of maidservants to assist her. Similarly, the goddess of fortune in the Vaikuṇṭha planets also serves Nārāyaṇa personally, although there are many thousands of devotees prepared to serve the Lord. This practice is also followed by the wives of the demigods, and in days past the wives of men also followed this same principle. In Vedic civilization the husband and wife were not separated by such man-made laws as divorce. We should understand the necessity for maintaining family life in human society and should thus abolish this artificial law known as divorce. The husband and wife should live in Kṛṣṇa consciousness and follow the footsteps of Lakṣmī-Nārāyaṇa, or Kṛṣṇa-Rukmiṇī. In this way peace and harmony can be possible within this world.

4.23.26

saiṣā nūnaṁ vrajaty ūrdhvam
anu vainyaṁ patiṁ satī
paśyatāsmān atītyārcir
durvibhāvyena karmaṇā

SYNONYMS

sā—she; *eṣā*—this; *nūnam*—certainly; *vrajati*—going; *ūrdhvam*—upward; *anu*—following; *vainyam*—the son of Vena; *patim*—husband; *satī*—chaste; *paśyata*—just see; *asmān*—us; *atītya*—overpassing; *arciḥ*—of the name Arci; *durvibhāvyena*—by inconceivable; *karmaṇā*—activities.

TRANSLATION

The wives of the demigods continued: Just see how this chaste lady, Arci, by dint of her inconceivable pious activities, is still following her husband upward, as far as we can see.

PURPORT

Both Pṛthu Mahārāja's airplane and the airplane carrying Queen Arci were passing out of the vision of the ladies of the higher planetary systems. These ladies were simply astonished to see how Pṛthu Mahārāja and his wife achieved such an exalted position. Although they were the wives of the denizens of the higher planetary system and Pṛthu Mahārāja was an inhabitant of an inferior planetary system (the Earth), the King, along with his wife, passed beyond the realms of the demigods and went upward to Vaikuṇṭhaloka. The word ūrdhvam (upward) is significant here, for the ladies speaking were from the higher planetary systems, which include the moon, sun and Venus up to Brahmaloka, or the highest planet. Beyond Brahmaloka is the spiritual sky, and in that spiritual sky there are innumerable Vaikuṇṭhalokas. Thus the word ūrdhvam indicates that the Vaikuṇṭha planets are beyond or above these material planets, and it was to these Vaikuṇṭha planets that Pṛthu Mahārāja and his wife were going. This also indicates that when Pṛthu Mahārāja and his wife, Arci, abandoned their material bodies in the material fire, they immediately developed their spiritual bodies and entered into spiritual airplanes which could penetrate

the material elements and reach the spiritual sky. Since they were carried by two separate airplanes, it may be concluded that even after being burnt in the funeral pyre they remained separate individual persons. In other words, they never lost their identity or became void, as imagined by the impersonalists.

The ladies in the higher planetary systems were capable of seeing both downward and upward. When they looked down they could see that the body of Pṛthu Mahārāja was being burnt and that his wife, Arci, was entering into the fire, and when they looked upward they could see how they were being carried in two airplanes to the Vaikuṇṭhalokas. All of this is possible simply by durvibhāvyena karmaṇā, inconceivable activity. Pṛthu Mahārāja was a pure devotee, and his wife, Queen Arci, simply followed her husband. Thus they can both be considered pure devotees, and thus they are capable of performing inconceivable activities. Such activities are not possible for ordinary men. Indeed, ordinary men cannot even take to the devotional service of the Lord, nor can ordinary women maintain such vows of chastity and follow their husbands in all respects. A woman does not need to attain high qualifications, but if she simply follows in the footsteps of her husband, who must be a devotee, then both husband and wife attain liberation and are promoted to the Vaikuṇṭhalokas. This is evinced by the inconceivable activities of Mahārāja Pṛthu and his wife.

4.23.27

teṣāṁ durāpaṁ kiṁ tv anyan
martyānāṁ bhagavat-padam
bhuvi lolāyuṣo ye vai
naiṣkarmyaṁ sādhayanty uta

SYNONYMS

teṣām—of them; *durāpam*—difficult to obtain; *kim*—what; *tu*—but; *anyat*—anything else; *martyānām*—of the human beings; *bhagavat-padam*—the kingdom of God; *bhuvi*—in the world; *lola*—flickering; *āyuṣaḥ*—span of life; *ye*—those; *vai*—certainly; *naiṣkarmyam*—the path of liberation; *sādhayanti*—execute; *uta*—exactly.

TRANSLATION

In this material world, every human being has a short span of life, but those who are engaged in devotional service go back home, back to Godhead, for they are actually on the path of liberation. For such persons, there is nothing which is not available.

PURPORT

In Bhagavad-gītā Lord Kṛṣṇa says: anityam asukhaṁ lokam imaṁ prāpya bhajasva mām (Bg. 9.33). The Lord here declares that this material world is full of miseries (asukham) and at the

same time is very flickering (anityam). Therefore one's only duty is to engage himself in devotional service. This is the best end to which human life can be put. Those devotees who are constantly engaged in the service of the lotus feet of the Lord achieve not only all material benefits but also all spiritual benefits, for at the end of life they go back home, back to Godhead. Their destination is described in this verse as bhagavat-padam. The word padam means "abode," and bhagavat means "the Supreme Personality of Godhead." Thus the destination of the devotees is the abode of the Supreme Personality of Godhead.

In this verse the word naiṣkarmyam, which means transcendental knowledge, is also significant. Unless one comes to the platform of transcendental knowledge and offers devotional service to the Lord, he is not perfect. Generally the processes of jñāna, yoga and karma are executed life after life before one gets a chance to render pure devotional service to the Lord. This chance is given by the grace of a pure devotee, and it is in this way only that one can actually attain liberation. In the context of this narration, the wives of the demigods repented because although they had the opportunity of a birth in a higher planetary system, a lifetime spanning millions of years and all material comforts, they were not as fortunate as Pṛthu Mahārāja and his wife, who were actually surpassing them. In other words, Pṛthu Mahārāja and his wife scorned promotion to the higher planetary systems and even to Brahmaloka because the position which they were attaining was incomparable. In Bhagavad-gītā the Lord affirms, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna:

"From the highest planet in the material world to the lowest, all are places of misery wherein repeated birth and death take place." (Bg. 8.16) In other words, even if one goes to the highest planet, Brahmaloka, he has to return to the miseries of birth and death. In the Ninth Chapter of Bhagavad-gītā, Lord Kṛṣṇa also asserts:

te taṁ bhuktvā svarga-lokaṁ viśālaṁ kṣīṇe puṇye martya-lokaṁ viśanti

"When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again." (Bg. 9.21) Thus after exhausting the results of pious activities, one has to come again to the lower planetary systems and begin a new chapter of pious activities. It is therefore said in Śrīmad-Bhāgavatam, naiṣkarmyam apy acyuta-bhāva-varjitam: "The path of liberation is not at all secure unless one attains the devotional service of the Lord." (Bhāg. 1.5.12) Even if one is promoted to the impersonal brahmajyoti, he runs every chance of falling down into this material world. If it is possible to fall down from the brahmajyoti, which is beyond the higher planetary systems in this material world, then what can be said of the ordinary yogīs and karmīs who can only be elevated to the higher material planets? Thus the wives of the denizens of the higher planetary systems did not very much appreciate the results of karma, jñāna and yoga.

4.23.28

sa vañcito batātma-dhruk
kṛcchreṇa mahatā bhuvi
labdhvāpavargyaṁ mānuṣyaṁ
viṣayeṣu viṣajjate

SYNONYMS

saḥ—he; *vañcitaḥ*—cheated; *bata*—certainly; *ātma-dhruk*—envious of himself; *kṛcchreṇa*—with great difficulty; *mahatā*—by great activities; *bhuvi*—in this world; *labdhvā*—by achieving; *āpavargyam*—the path of liberation; *mānuṣyam*—in the human form of life; *viṣayeṣu*—in the matter of sense gratification; *viṣajjate*—becomes engaged.

TRANSLATION

Any person who engages himself within this material world in performing activities that necessitate great struggle, and who, after obtaining a human form of life—which is a chance to attain liberation from miseries—undertakes the difficult tasks of fruitive activities, must be considered to be cheated and envious of his own self.

PURPORT

In this material world people are engaged in different activities simply to achieve a little success in sense gratification. The

karmīs are engaged in performing very difficult activities, and thus they open gigantic factories, build huge cities, make big scientific discoveries, etc. In other words, they are engaged in performing very costly sacrifices in order to be promoted to the higher planetary systems. Similarly, yogīs are engaged in achieving a similar goal by accepting the tedious practices of mystic yoga. Jñānīs are engaged in philosophical speculation in order to gain release from the clutches of material nature. In these ways everyone is engaged in performing very difficult tasks simply for the gratification of the senses. All of these are considered to be engaged in sense gratificatory activities (or viṣaya) because they all demand some facility for material existence. Actually the results of such activities are temporary, as Kṛṣṇa Himself proclaims in Bhagavad-gītā, antavat tu phalaṁ teṣām: "The fruits [of those who worship the demigods] are limited and temporary." (Bg. 7.23) Thus the fruits of the activities of the yogīs, karmīs and jñānīs are ephemeral. Moreover, Kṛṣṇa says, tad bhavaty alpa-medhasām: "They are simply meant for men of small intelligence." (Bg. 7.23) The word viṣaya denotes sense gratification. The karmīs flatly state that they want sense gratification. The yogīs also want sense gratification, but they want it to a higher degree. It is their desire to show some miraculous results through the practice of yoga. Thus they strive very hard to achieve success in becoming smaller than the smallest or greater than the greatest, or in creating a planet like the earth, or, as scientists, by inventing so many wonderful machines. Similarly, the jñānīs are also engaged in sense gratification, for they are simply interested in becoming

one with the Supreme. Thus the aim of all these activities is sense gratification to a higher or a lower degree. The bhaktas, however, are not interested in sense gratificatory practices; they are simply satisfied to get an opportunity to serve the Lord. Although they are satisfied in any condition, there is nothing they cannot obtain because they are purely engaged in the service of the Lord.

The wives of the demigods condemn the performers of sense gratificatory activities as vañcita, cheated. Those so engaged are actually killing themselves (ātma-hā). As stated in Śrīmad-Bhāgavatam:

nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ plavaṁ sukalpaṁ guru-karṇadhāram mayānukūlena nabhasvateritaṁ pumān bhavābdhiṁ na taret sa ātma-hā (Bhāg. 11.20.17)

When one wants to cross a large ocean, he requires a strong boat. It is said that this human form of life is a good boat by which one can cross the ocean of nescience. In the human form of life one can obtain the guidance of a good navigator, the spiritual master. He also gets a favorable wind by the mercy of Kṛṣṇa, and that wind is the instructions of Kṛṣṇa. The human body is the boat, the instructions of Lord Kṛṣṇa are the favorable winds, and the spiritual master is the navigator. The spiritual master knows well how to adjust the sails to catch the winds favorably and steer the boat to its destination. If, however, one does not take advantage of this opportunity, he wastes the human form of life. Wasting time and life in this way is the same as committing suicide.

The word labdhvāpavargyam is significant in this verse because according to Jīva Gosvāmī, āpavargyam, or the path of liberation, does not refer to merging into the impersonal Brahman but to sālokyādi-siddhi which means attaining the very planet where the Supreme Personality of Godhead resides. There are five kinds of liberation, and one is called sāyujya-mukti, or merging into the existence of the Supreme or the impersonal Brahman effulgence. However, since there is a chance of one's falling down again into the material sky from the Brahman effulgence, Śrīla Jīva Gosvāmī advises that in this human form of life one's only aim should be to go back home, back to Godhead. The words sa vañcitaḥ indicate that once a person has obtained the human form of life, he is actually cheated if he does not make preparations to go back home, back to Godhead. The position of all nondevotees who are not interested in going back to Godhead is very much lamentable, for the human form of life is meant for executing devotional service and nothing else.

4.23.29

maitreya uvāca
stuvatīṣv amara-strīṣu
pati-lokaṁ gatā vadhūḥ
yaṁ vā ātma-vidāṁ dhuryo
vainyaḥ prāpācyutāśrayaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *stuvatīṣu*—while glorifying; *amara-strīṣu*—by the wives of the denizens of heaven; *pati-lokam*—the planet where the husband had gone; *gatā*—reaching; *vadhūḥ*—the wife; *yam*—where; *vā*—or; *ātma-vidām*—of the self-realized souls; *dhuryaḥ*—the topmost; *vainyaḥ*—the son of King Vena (Pṛthu Mahārāja); *prāpa*—obtained; *acyuta-āśrayaḥ*—under the protection of the Supreme Personality of Godhead.

TRANSLATION

The great sage Maitreya continued speaking: My dear Vidura, when the wives of the denizens of heaven were thus talking amongst themselves, Queen Arci reached the planet which her husband, Mahārāja Pṛthu, the topmost self-realized soul, had attained.

PURPORT

According to Vedic scriptures, a woman who dies with her husband, or enters into the fire in which her husband is burning, also enters the same planet her husband attains. In this material world there is a planet known as Patiloka, just as there is a planet known as Pitṛloka. But in this verse the word pati-loka does not refer to any planet within this material universe, for Pṛthu Mahārāja, being topmost amongst self-realized souls, certainly returned home, back to Godhead, and attained one of the Vaikuṇṭha planets. Queen Arci also entered patiloka, but this

planet is not in the material universe, for she actually entered the planet which her husband attained. In the material world also, when a woman dies with her husband, she again unites with him in the next birth. Similarly, Mahārāja Pṛthu and Queen Arci united in the Vaikuṇṭha planets. In the Vaikuṇṭha planets there are husbands and wives, but there is no question of their giving birth to children nor having sex life. In the Vaikuṇṭha planets both husbands and wives are extraordinarily beautiful, and they are attracted to one another, but they do not enjoy sex life. Indeed, they consider sex not to be very relishable because both husband and wife are always absorbed in Kṛṣṇa consciousness and in glorifying and chanting the glories of the Lord.

According to Bhaktivinoda Ṭhākura also, a husband and wife can turn the home into a place as good as Vaikuṇṭha, even while in this material world. Being absorbed in Kṛṣṇa consciousness, even in this world husband and wife can live in Vaikuṇṭha simply by installing the Deity of the Lord within the home and serving the Deity according to the directions of the śāstras. In this way, they will never feel the sex urge. That is the test of advancement in devotional service. One who is advanced in devotional service is never attracted by sex life, and as soon as one becomes detached from sex life and proportionately attached to the service of the Lord, he actually experiences living in the Vaikuṇṭha planets. In the ultimate issue, there is actually no material world, but when one forgets the service of the Lord and engages himself in the service of his senses, he is said to be living in the material world.

4.23.30

ittham-bhūtānubhāvo 'sau
pṛthuḥ sa bhagavattamaḥ
kīrtitaṁ tasya caritam
uddāma-caritasya te

SYNONYMS

ittham-bhūta—thus; *anubhāvaḥ*—very great, powerful; *asau*—that; *pṛthuḥ*—King Pṛthu; *saḥ*—he; *bhagavat-tamaḥ*—the best among the lords; *kīrtitam*—described; *tasya*—his; *caritam*—character; *uddāma*—very great; *caritasya*—one who possesses such qualities; *te*—to you.

TRANSLATION

Maitreya continued: The greatest of all devotees, Mahārāja Pṛthu, was very powerful, and his character was liberal, magnificent and magnanimous. Thus I have described him to you as far as possible.

PURPORT

In this verse the word bhagavattamaḥ is very significant, for the word bhagavat is used especially to refer to the Supreme Personality of Godhead, as the word bhagavān (the Supreme Personality of Godhead) is derived from the word bhagavat. Sometimes, however, we see that the word bhagavān is used for

great personalities like Lord Brahmā, Lord Śiva and Nārada Muni. This is the case with Pṛthu Mahārāja, who is described here as the best of the bhagavāns, or the best of the lords. A person can be so addressed only if he is a great personality who exhibits extraordinary and uncommon features, or who attains the greatest goal after his disappearance, or who knows the difference between knowledge and ignorance. In other words, the word bhagavān should not be used for ordinary persons.

4.23.31

ya idaṁ sumahat puṇyaṁ
śraddhayāvahitaḥ paṭhet
śrāvayec chṛṇuyād vāpi
sa pṛthoḥ padavīm iyāt

SYNONYMS

yaḥ—anyone; *idam*—this; *su-mahat*—very great; *puṇyam*—pious; *śraddhayā*—with great faith; *avahitaḥ*—with great attention; *paṭhet*—reads; *śrāvayet*—explains; *śṛṇuyāt*—hears; *vā*—or; *api*—certainly; *saḥ*—that person; *pṛthoḥ*—of King Pṛthu; *padavīm*—situation; *iyāt*—attains.

TRANSLATION

Any person who describes the great characteristics of King Pṛthu with faith and determination—whether he reads or hears of them himself or helps others to hear

of them—is certain to attain the very planet which Mahārāja Pṛthu attained. In other words, such a person also returns home to the Vaikuṇṭha planets, back to Godhead.

PURPORT

In the execution of devotional service, śravaṇaṁ kīrtanaṁ viṣṇoḥ is especially stressed. This means that bhakti, or devotional service, begins by hearing and chanting about Viṣṇu. When we speak of Viṣṇu, we also refer to that which relates to Viṣṇu. In the Śiva Purāṇa, Lord Śiva recommends Viṣṇu worship to be the topmost worship, and better than Viṣṇu worship is worship of the Vaiṣṇava or anything that is related to Viṣṇu. The fact is explained herein that hearing and chanting about a Vaiṣṇava is as good as hearing and chanting about Viṣṇu, for Maitreya has explained that anyone who hears about Pṛthu Mahārāja with attention also attains the planet which Mahārāja Pṛthu attained. There is no duality between Viṣṇu and the Vaiṣṇava, and this is called advaya-jñāna. A Vaiṣṇava is as important as Viṣṇu, and therefore Śrīla Viśvanātha Cakravartī Ṭhākura wrote in his Gurv-aṣṭaka:

sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ kintu prabhor yaḥ priya eva tasya vande guroḥ śrī-caraṇāravindam

"The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord.

This is acknowledged in all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of my spiritual master, who is a bona fide representative of Śrī Hari."

The supreme Vaiṣṇava is the spiritual master, and he is nondifferent from the Supreme Personality of Godhead. It is said that sometimes Lord Caitanya Mahāprabhu used to chant the names of the gopīs. Some of the Lord's students tried to advise Him to chant the name of Kṛṣṇa instead, but upon hearing this Caitanya Mahāprabhu became very angry with His students. The controversy on this subject reached a point that after this incident Caitanya Mahāprabhu decided to take sannyāsa because He was not taken very seriously in His gṛhastha-āśrama. The point is that since Śrī Caitanya Mahāprabhu chanted the names of the gopīs, worship of the gopīs or the devotees of the Lord is as good as devotional service rendered directly to the Lord. It is also stated by the Lord Himself that devotional service to His devotees is better than service offered directly to Him. Sometimes the sahajiyā class of devotees are only interested in Kṛṣṇa's personal pastimes to the exclusion of the activities of the devotees. This type of devotee is not on a very high level; one who sees the devotee and the Lord on the same level has further progressed.

4.23.32

brāhmaṇo brahma-varcasvī
rājanyo jagatī-patiḥ
vaiśyaḥ paṭhan viṭ-patiḥ syāc
chūdraḥ sattamatām iyāt

SYNONYMS

brāhmaṇaḥ—the *brāhmaṇas*; *brahma-varcasvī*—one who has attained the power of spiritual success; *rājanyaḥ*—the royal order; *jagatī-patiḥ*—the king of the world; *vaiśyaḥ*—the mercantile class of men; *paṭhan*—by reading; *viṭ-patiḥ*—becomes master of animals; *syāt*—becomes; *śūdraḥ*—the laborer class of men; *sattama-tām*—the position of a great devotee; *iyāt*—attains.

TRANSLATION

If one hears of the characteristics of Pṛthu Mahārāja and is a brāhmaṇa, he becomes perfectly qualified with brahminical powers; if he is a kṣatriya, he becomes a king of the world; if he is a vaiśya, he becomes a master of other vaiśyas and many animals; and if he is a śūdra, he becomes the topmost devotee.

PURPORT

In Śrīmad-Bhāgavatam it is recommended that one should become a devotee regardless of one's condition. Whether one is

without desire (akāma) or with desire (sakāma), or whether one desires liberation (mokṣa-kāma), he is advised to worship the Supreme Lord and execute devotional service unto Him. By so doing, one attains all perfection in any field of life. The process of devotional service—especially hearing and chanting—is so powerful that it can bring a person to the perfectional stage. In this verse brāhmaṇas, kṣatriyas, vaiśyas and śūdras are mentioned, but here it should be understood that that reference is to the brāhmaṇa who is born in a brahminical family, the kṣatriya who is born in a kṣatriya family, the vaiśya who is born in a vaiśya family and the śūdra in a śūdra family. But whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra, he can attain perfection simply by hearing and chanting.

To take birth in a family of brāhmaṇas is not the ultimate finishing touch; one must have the power of a brāhmaṇa, which is called brahma-tejas. Similarly, taking birth in a royal family is not the all in all; one must possess the power to rule the world. Similarly, taking birth as a vaiśya is not all; one must possess hundreds or thousands of animals (specifically cows) and rule over other vaiśyas as Nanda Mahārāja did in Vṛndāvana. Nanda Mahārāja was a vaiśya who possessed 900,000 cows and ruled over many cowherd men and boys. A person who is born in a śūdra family can become greater than a brāhmaṇa simply by accepting devotional service and giving aural reception to the pastimes of the Lord and His devotees.

4.23.33

triḥ kṛtva idam ākarṇya
naro nāry athavādṛtā
aprajaḥ suprajatamo
nirdhano dhanavattamaḥ

SYNONYMS

triḥ—thrice; *kṛtvaḥ*—repeating; *idam*—this; *ākarṇya*—hearing; *naraḥ*—man; *nārī*—woman; *athavā*—or; *ādṛtā*—in great respect; *aprajaḥ*—one who has no children; *su-praja-tamaḥ*—surrounded by many children; *nirdhanaḥ*—without any money; *dhana-vat*—rich; *tamaḥ*—the greatest.

TRANSLATION

It does not matter whether one is a man or woman. Anyone who, with great respect, hears this narration of Mahārāja Pṛthu, will become the father of many children if he is without children and will become the richest of men if he is without money.

PURPORT

Materialistic persons who are very fond of money and great families worship different demigods to attain their desires, especially Goddess Durgā, Lord Śiva and Lord Brahmā. Such materialistic persons are called śriy-aiśvarya-prajepsavaḥ. Śrī

means beauty, aiśvarya means riches, prajā means children, and īpsavaḥ means desiring. As described in the Second Canto of Śrīmad-Bhāgavatam, one has to worship various demigods for different types of benedictions. However, here it is indicated that simply by hearing of the life and character of Mahārāja Pṛthu, one can have both riches and children in enormous quantities. One simply has to read and understand the history, the life and activities of Pṛthu Mahārāja. It is advised that one read them at least three times. Those who are materially afflicted will so benefit by hearing of the Supreme Lord and His devotees that they need not go to any demigod. The word su-prajatamaḥ (surrounded by many children) is very significant in this verse, for one may have many children but may not have any qualified children. Here, however, it is stated (su-prajatamaḥ) that all the children thus attained would be qualified in education, wealth, beauty and strength—everything complete.

4.23.34

aspaṣṭa-kīrtiḥ suyaśā
mūrkho bhavati paṇḍitaḥ
idaṁ svasty-ayanaṁ puṁsām
amaṅgalya-nivāraṇam

SYNONYMS

aspaṣṭa-kīrtiḥ—unmanifested reputation; *su-yaśāḥ*—very famous; *mūrkhaḥ*—illiterate; *bhavati*—becomes; *paṇḍitaḥ*—learned; *idam*—

this; *svasti-ayanam*—auspiciousness; *puṁsām*—of the men; *amaṅgalya*—inauspiciousness; *nivāraṇam*—prohibiting.

TRANSLATION

Also, one who hears this narration three times will become very reputable if he is not recognized in society, and he will become a great scholar if he is illiterate. In other words, hearing of the narrations of Pṛthu Mahārāja is so auspicious that it drives away all bad luck.

PURPORT

In the material world, everyone wants some profit, some adoration and some reputation. By associating in different ways with the Supreme Personality of Godhead or His devotee, one can very easily become opulent in every respect. Even if one is not known or recognized by society, he becomes very famous and important if he takes to devotional service and preaching. As far as education is concerned, one can become recognized in society as a great learned scholar simply by hearing Śrīmad-Bhāgavatam and Bhagavad-gītā, wherein the pastimes of the Lord and His devotees are described. This material world is full of dangers at every step, but a devotee has no fear because devotional service is so auspicious that it automatically counteracts all kinds of bad luck. Since hearing about Pṛthu Mahārāja is one of the items of devotional service (śravaṇam), naturally hearing about him brings all good fortune.

4.23.35

dhanyaṁ yaśasyam āyuṣyaṁ
svargyaṁ kali-malāpaham
dharmārtha-kāma-mokṣāṇāṁ
samyak siddhim abhīpsubhiḥ
śraddhayaitad anuśrāvyaṁ
caturṇāṁ kāraṇaṁ param

SYNONYMS

dhanyam—the source of riches; *yaśasyam*—the source of reputation; *āyuṣyam*—the source of an increased span of life; *svargyam*—the source of elevation to the heavenly planets; *kali*—of the age of Kali; *mala-apaham*—decreasing the contamination; *dharma*—religion; *artha*—economic development; *kāma*—sense gratification; *mokṣāṇām*—of liberation; *samyak*—completely; *siddhim*—perfection; *abhīpsubhiḥ*—by those desiring; *śraddhayā*—with great respect; *etat*—this narration; *anuśrāvyam*—must one hear; *caturṇām*—of the four; *kāraṇam*—cause; *param*—ultimate.

TRANSLATION

By hearing the narration of Pṛthu Mahārāja, one can become great, increase his duration of life, gain promotion to the heavenly planets and counteract the contaminations of this age of Kali. In addition, one can promote the causes of religion, economic development,

sense gratification and liberation. Therefore from all sides it is advisable for a materialistic person who is interested in such things to read and hear the narrations of the life and character of Pṛthu Mahārāja.

PURPORT

By reading and hearing the narrations of the life and character of Pṛthu Mahārāja, one naturally becomes a devotee, and as soon as one becomes a devotee, his material desires automatically become fulfilled. Therefore it is recommended in Śrīmad-Bhāgavatam: akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ tīvreṇa bhakti-yogena yajeta puruṣaṁ param (Bhāg. 2.3.10).

It is recommended that if a person wants to return home, back to Godhead, or wants to become a pure devotee (akāma), or wants some material prosperity (sakāma or sarva-kāma), or wants to merge into the existence of the Supreme Brahman effulgence (mokṣa-kāma), he is recommended to take to the path of devotional service and hear and chant of Lord Viṣṇu or of His devotee. This is the sum and substance of all Vedic literatures. Vedaiś ca sarvair aham eva vedyo (Bg. 15.15). The purpose of Vedic knowledge is to understand Kṛṣṇa and His devotees. Whenever we speak of Kṛṣṇa, we refer to His devotees also, for He is not alone. He is never nirviśeṣa or śūnya, without variety or zero. Kṛṣṇa is full of variety, and as soon as Kṛṣṇa is present, there cannot be any question of void.

4.23.36

vijayābhimukho rājā
śrutvaitad abhiyāti yān
balim̐ tasmai haranty agre
rājānaḥ pṛthave yathā

SYNONYMS

vijaya-abhimukhaḥ—one who is about to start for victory; *rājā*—king; *śrutvā*—hearing; *etat*—this; *abhiyāti*—starts; *yān*—on the chariot; *balim*—taxes; *tasmai*—unto him; *haranti*—present; *agre*—before; *rājānaḥ*—other kings; *pṛthave*—unto King Pṛthu; *yathā*—as it was done.

TRANSLATION

If a king, who is desirous of attaining victory and ruling power, chants the narration of Pṛthu Mahārāja three times before going forth on his chariot, all subordinate kings will automatically render all kinds of taxes unto him—as they rendered them unto Mahārāja Pṛthu—simply upon his order.

PURPORT

Since a kṣatriya king naturally desires to rule the world, he wishes to make all other kings subordinate to him. This was also the position many years ago when Pṛthu Mahārāja was ruling

over the earth. At that time he was the only emperor on this planet. Even five thousand years ago, Mahārāja Yudhiṣṭhira and Mahārāja Parīkṣit were the sole emperors of this planet. Sometimes the subordinate kings rebelled, and it was necessary for the emperor to go and chastise them. This process of chanting the narrations of the life and character of Pṛthu Mahārāja is recommended for conquering kings if they want to fulfill their desire to rule the world.

4.23.37

muktānya-saṅgo bhagavaty
amalāṁ bhaktim udvahan
vainyasya caritaṁ puṇyaṁ
śṛṇuyāc chrāvayet paṭhet

SYNONYMS

mukta-anya-saṅgaḥ—being freed from all material contamination; *bhagavati*—unto the Supreme Personality of Godhead; *amalām*—unalloyed; *bhaktim*—devotional service; *udvahan*—carrying out; *vainyasya*—of the son of Mahārāja Vena; *caritam*—character; *puṇyam*—pious; *śṛṇuyāt*—must hear; *śrāvayet*—must induce others to hear; *paṭhet*—and go on reading.

TRANSLATION

A pure devotee who is executing the different processes of devotional service may be situated in the

transcendental position, being completely absorbed in Kṛṣṇa consciousness, but even he, while discharging devotional service, must hear, read and induce others to hear about the character and life of Pṛthu Mahārāja.

PURPORT

There is a type of neophyte devotee who is very anxious to hear about the pastimes of the Lord, especially the rāsa-līlā chapters in Śrīmad-Bhāgavatam. Such a devotee should know by this instruction that the pastimes of Pṛthu Mahārāja are nondifferent from the pastimes of the Supreme Personality of Godhead. An ideal king, Pṛthu Mahārāja exhibited all talents in showing how to rule the citizens, how to educate them, how to develop the state economically, how to fight enemies, how to perform great sacrifices (yajñas), etc. Thus it is recommended for the sahajiyā, or the neophyte devotee, to hear, chant and get others to hear about the activities of Pṛthu Mahārāja, even though one may think himself to be in the transcendental position of advanced devotional service.

4.23.38

vaicitravīryābhihitaṁ
mahan-māhātmya-sūcakam
asmin kṛtam atimartyaṁ
pārthavīṁ gatim āpnuyāt

SYNONYMS

vaicitravīrya—O son of Vicitravīrya (Vidura); *abhihitam*—explained; *mahat*—great; *māhātmya*—greatness; *sūcakam*—awakening; *asmin*—in this; *kṛtam*—performed; *ati-martyam*—uncommon; *pārthavīm*—in connection with Pṛthu Mahārāja; *gatim*—advancement, destination; *āpnuyāt*—one should achieve.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, I have as far as possible spoken the narrations about Pṛthu Mahārāja, which enrich one's devotional attitude. Whoever takes advantage of these benefits also goes back home, back to Godhead, like Mahārāja Pṛthu.

PURPORT

The word śrāvayet, mentioned in a previous verse, indicates that one should not only read for himself, but should also induce others to read and hear. That is called preaching. Caitanya Mahāprabhu recommended this practice: yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa (Cc. Madhya 7.128). "Whomever you meet, simply talk with him about the instructions given by Kṛṣṇa or tell him of narrations about Kṛṣṇa." Pṛthu Mahārāja's history of devotional service is as potent as narrations about the activities of the Supreme Personality of Godhead. One should not make distinctions between the pastimes of the Lord and the activities of Pṛthu Mahārāja, and whenever it is possible a devotee should attempt to induce others to hear about Pṛthu Mahārāja. One

should not only read of his pastimes for one's own benefit but should induce others to read and hear about them also. In this way everyone can be benefited.

4.23.39

> *anudinam idam ādareṇa śṛṇvan*
> *pṛthu-caritaṁ prathayan vimukta-saṅgaḥ*
> *bhagavati bhava-sindhu-pota-pāde*
> *sa ca nipuṇāṁ labhate ratiṁ manuṣyaḥ*

SYNONYMS

anu-dinam—day after day; *idam*—this; *ādareṇa*—with great respect; *śṛṇvan*—hearing; *pṛthu-caritam*—the narration of Pṛthu Mahārāja; *prathayan*—chanting; *vimukta*—liberated; *saṅgaḥ*—association; *bhagavati*—unto the Supreme Personality of Godhead; *bhava-sindhu*—the ocean of nescience; *pota*—the boat; *pāde*—whose lotus feet; *saḥ*—he; *ca*—also; *nipuṇām*—complete; *labhate*—achieves; *ratim*—attachment; *manuṣyaḥ*—the person.

TRANSLATION

Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Mahārāja Pṛthu's activities will certainly increase unflinching faith and attraction for the lotus feet of the Lord. The Lord's lotus feet are the boat by which one can cross the ocean of nescience.

PURPORT

The word bhava-sindhu-pota-pāde is significant in this verse. The lotus feet of the Lord are known as mahat-padam; this means that the total source of material existence rests on the lotus feet of the Lord. As stated in Bhagavad-gītā (Bg. 10.8), ahaṁ sarvasya prabhavaḥ: everything is emanating from Him. This cosmic manifestation, which is compared to an ocean of nescience, is also resting on the lotus feet of the Lord. As such, this great ocean of nescience is minimized by a person who is a pure devotee. One who has taken shelter of the lotus feet of the Lord need not cross over the ocean because he has already crossed it by virtue of his position at the Lord's lotus feet. By hearing and chanting of the glories of the Lord or the Lord's devotee, one can become firmly fixed in the service of the lotus feet of the Lord. This position can also be achieved very easily by narrating the history of the life of Pṛthu Mahārāja regularly every day. The word vimukta-saṅgaḥ is also significant in this connection. Because we associate with the three qualities of material nature, our position in this material world is full of dangers, but when we engage in the devotional service of the Lord by the process of śravaṇam and kīrtanam, we immediately become vimukta-saṅga, or liberated.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Mahārāja Pṛthu's Going Back Home."

SB 4.24: Chanting the Song Sung by Lord Śiva

24. Chanting the Song Sung by Lord Śiva

Chapter 24

4.24.1

maitreya uvāca
vijitāśvo 'dhirājāsīt
pṛthu-putraḥ pṛthu-śravāḥ
yavīyobhyo 'dadāt kāṣṭhā
bhrātṛbhyo bhrātṛ-vatsalaḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya continued to speak; *vijitāśvaḥ*—of the name Vijitāśva; *adhirājā*—the emperor; *āsīt*—became; *pṛthu-putraḥ*—the son of Mahārāja Pṛthu; *pṛthu-śravāḥ*—of great activities; *yavīyobhyaḥ*—unto the younger brothers; *adadāt*—offered; *kāṣṭhāḥ*—different directions; *bhrātṛbhyaḥ*—unto the brothers; *bhrātṛ-vatsalaḥ*—very affectionate to the brothers.

TRANSLATION

The great sage Maitreya continued: Vijitāśva, the eldest son of Mahārāja Pṛthu, who had a reputation like his father, became emperor and gave his younger brothers different directions of the world to govern, for he was very affectionate toward his brothers.

PURPORT

After describing the life and character of Mahārāja Pṛthu in the previous chapter, the great sage Maitreya began to speak about the sons and grandsons in the genealogical line of the Pṛthu dynasty. After the death of Mahārāja Pṛthu, his eldest son, Vijitāśva, became emperor of the world. King Vijitāśva was very affectionate toward his younger brothers, and therefore he wanted them to rule different directions of the world. From time immemorial the eldest son generally becomes king after the death of the previous king. When the Pāṇḍavas ruled the earth, Mahārāja Yudhiṣṭhira, the eldest son of King Pāṇḍu, became emperor, and his younger brothers assisted him. Similarly, King Vijitāśva's younger brothers were appointed to govern the different directions of the world.

4.24.2

haryakṣāyādiśat prācīṁ
dhūmrakeśāya dakṣiṇām
pratīcīṁ vṛka-saṁjñāya
turyāṁ draviṇase vibhuḥ

SYNONYMS

haryakṣāya—unto Haryakṣa; *adiśat*—delivered; *prācīm*—eastern; *dhūmrakeśāya*—unto Dhūmrakeśa; *dakṣiṇām*—the southern side; *pratīcīm*—the western side; *vṛka-saṁjñāya*—unto his brother

whose name was Vṛka; *turyām*—the northern side; *draviṇase*—unto another brother of his named Draviṇa; *vibhuḥ*—the master.

TRANSLATION

Mahārāja Vijitāśva offered the eastern part of the world to his brother Haryakṣa, the southern part to Dhūmrakeśa, the western part to Vṛka, and the northern part to Draviṇa.

4.24.3

antardhāna-gatiṁ śakrāl
labdhvāntardhāna-saṁjñitaḥ
apatya-trayam ādhatta
śikhaṇḍinyāṁ susammatam

SYNONYMS

antardhāna—of disappearance; *gatim*—achievement; *śakrāt*—from King Indra; *labdhvā*—getting; *antardhāna*—of the name; *saṁjñitaḥ*—so nominated; *apatya*—children; *trayam*—three; *ādhatta*—begot; *śikhaṇḍinyām*—in Śikhaṇḍinī, his wife; *su-sammatam*—approved by everyone.

TRANSLATION

Formerly, Mahārāja Vijitāśva pleased the King of heaven, Indra, and from him received the title

Antardhāna. His wife's name was Śikhaṇḍinī, and by her he begot three good sons.

PURPORT

Mahārāja Vijitāśva was known as Antardhāna, which means "disappearance." He received this title from Indra, and it refers to the time when Indra stole Mahārāja Pṛthu's horse from the sacrificial arena. Indra was not visible to others when he was stealing the horse, but Mahārāja Pṛthu's son, Vijitāśva, could see him. Yet despite his knowing that Indra was taking away his father's horse, he did not attack him. This indicates that Mahārāja Vijitāśva respected the right persons. Although Indra was stealing the horse from his father, Vijitāśva knew perfectly well that Indra was not an ordinary thief. Since Indra was a great and powerful demigod and servant of the Supreme Personality of Godhead, Vijitāśva purposefully excused him due to sentiment only, even though Indra was acting wrongly. Thus Indra became very pleased with Vijitāśva at that time. The demigods have the great mystic power of being able to appear and disappear according to their will, and since Indra was very pleased with Vijitāśva, he bestowed this mystic power upon him. Thus Vijitāśva became known as Antardhāna.

4.24.4

> *pāvakaḥ pavamānaś ca*
> *śucir ity agnayaḥ purā*

vasiṣṭha-śāpād utpannāḥ
punar yoga-gatiṁ gatāḥ

SYNONYMS

pāvakaḥ—of the name Pāvaka; *pavamānaḥ*—of the name Pavamāna; *ca*—also; *śuciḥ*—of the name Śuci; *iti*—thus; *agnayaḥ*—the fire-gods; *purā*—formerly; *vasiṣṭha*—the great sage Vasiṣṭha; *śāpāt*—by being cursed; *utpannāḥ*—now born as such; *punaḥ*—again; *yoga-gatim*—the destination of mystic *yoga* practice; *gatāḥ*—attained.

TRANSLATION

The three sons of Mahārāja Antardhāna were named Pāvaka, Pavamāna and Śuci. Formerly these three personalities were the demigods of fire, but due to the curse of the great sage Vasiṣṭha, they became the sons of Mahārāja Antardhāna. As such, they were as powerful as the fire-gods, and they attained the destination of mystic yoga power, being again situated as the demigods of fire.

PURPORT

In the Bhagavad-gītā it is stated (Bg. 6.41-43) that one who falls down from yoga practice is elevated to the heavenly planets, and after enjoying the material facilities there he again comes down to the earthly planet and takes birth in a very rich family or a very pious brāhmaṇa family. Thus it is to be understood that

when demigods fall down, they come to earth as sons of very rich and pious families. In such families, the living entity gets an opportunity to execute Kṛṣṇa consciousness and thereby gain promotion to his desired goal. The sons of Mahārāja Antardhāna had been the demigods in charge of fire, and they regained their former position and by mystic power returned to the heavenly planets.

4.24.5

antardhāno nabhasvatyāṁ
havirdhānam avindata
ya indram aśva-hartāraṁ
vidvān api na jaghnivān

SYNONYMS

antardhānaḥ—the king of the name Antardhāna; *nabhasvatyām*—unto his wife Nabhasvatī; *havirdhānam*—of the name Havirdhāna; *avindata*—obtained; *yaḥ*—who; *indram*—King Indra; *aśva-hartāram*—who was stealing the horse of his father; *vidvān api*—although he knew it; *na jaghnivān*—did not kill.

TRANSLATION

Mahārāja Antardhāna had another wife, named Nabhasvatī, and by her he was happy to beget another son named Havirdhāna. Since Mahārāja Antardhāna

was very liberal, he did not kill Indra while the demigod was stealing his father's horse at the sacrifice.

PURPORT

It is understood from various scriptures and Purāṇas that the King of heaven, Indra, was very expert in stealing and kidnapping. He could steal anything without being visible to the proprietor, and he could kidnap anyone's wife without being detected. Once he raped the wife of Gautama Muni by using his disappearing art, and similarly by becoming invisible he stole the horse of Mahārāja Pṛthu. Although in human society such activities are considered abominable, the demigod Indra was not considered to be degraded by them. Although Antardhāna could understand that King Indra was stealing the horse from his father, he did not kill him, for he knew that if one who is very powerful sometimes commits an abominable act, it should be disregarded. In Bhagavad-gītā it is clearly stated:

api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated." (Bg. 9.30)

Thus even if a devotee commits an abominable act, he should be considered a sādhu, or a pious man, because of his unflinching devotion to the Lord. The devotees of the Lord never willingly commit any sinful act, but sometimes they commit

something abominable due to their previous habits. Such acts should not be taken very seriously, however, because the devotees of the Lord are very powerful, whether they are on the heavenly planets or on this planet. If by chance they commit something abominable, it should not be taken into account but should be overlooked.

4.24.6

rājñāṁ vṛttiṁ karādāna-
daṇḍa-śulkādi-dāruṇām
manyamāno dīrgha-sattra-
vyājena visasarja ha

SYNONYMS

rājñām—of the kings; *vṛttim*—source of livelihood; *kara*—taxes; *ādāna*—realization; *daṇḍa*—punishment; *śulka*—fines; *ādi*—etc.; *dāruṇām*—which are very severe; *manyamānaḥ*—thinking like that; *dīrgha*—long; *sattra*—sacrifice; *vyājena*—on the plea; *visasarja*—gave up; *ha*—in the past.

TRANSLATION

Whenever Antardhāna, the supreme royal power, had to exact taxes, punish his citizens, and fine them severely, he was not willing to do so. Consequently he retired from the execution of such duties and engaged himself in the performance of different sacrifices.

PURPORT

It is clear herein that the king sometimes has to perform duties which are not very desirable just because he is the king. Similarly, Arjuna was not at all willing to fight because fighting or killing one's own kinsmen and family members is not at all desirable. Nonetheless the kṣatriyas had to perform such undesirable actions as a matter of duty. Mahārāja Antardhāna was not very happy while exacting taxes or punishing the citizens for their criminal activities; therefore, on the plea of performing sacrifices, he retired from the royal majestic power at a very early age.

4.24.7

tatrāpi haṁsaṁ puruṣaṁ
paramātmānam ātma-dṛk
yajaṁs tal-lokatām āpa
kuśalena samādhinā

SYNONYMS

tatra api—despite his engagement; *haṁsam*—one who kills the distress of his kinsmen; *puruṣam*—unto the Supreme Person; *parama-ātmānam*—the most beloved Supersoul; *ātma-dṛk*—one who has seen or acquired self-realization; *yajan*—by worshiping; *tat-lokatām*—achieved the same planet; *āpa*—achieved; *kuśalena*—very easily; *samādhinā*—always keeping himself in ecstasy.

TRANSLATION

Although Mahārāja Antardhāna was engaged in performing sacrifices, because he was a self-realized soul he very intelligently rendered devotional service to the Lord, who eradicates all the fears of His devotees. By thus worshiping the Supreme Lord, Mahārāja Antardhāna, rapt in ecstasy, attained His planet very easily.

PURPORT

Since sacrifices are generally performed by fruitive actors, it is especially mentioned here (tatrāpi) that although Mahārāja Antardhāna was externally engaged in performing sacrifices, his real business was rendering devotional service by hearing and chanting. In other words, he was performing the usual sacrifices by the method of saṅkīrtana-yajña, as recommended herein:

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam (Bhāg. 7.5.23)

Devotional service is called kīrtana-yajña, and by practicing the saṅkīrtana-yajña, one is very easily elevated to the planet where the Supreme Lord resides. Out of the five kinds of liberations, achieving the same planet where the Lord resides and living with the Lord there is called sālokya liberation.

4.24.8

havirdhānād dhavirdhānī
vidurāsūta ṣaṭ sutān
barhiṣadaṁ gayaṁ śuklaṁ
kṛṣṇaṁ satyaṁ jitavratam

SYNONYMS

havirdhānāt—from Havirdhāna; *havirdhānī*—the name of the wife of Havirdhāna; *vidura*—O Vidura; *asūta*—gave birth; *ṣaṭ*—six; *sutān*—sons; *barhiṣadam*—of the name Barhiṣat; *gayam*—of the name Gaya; *śuklam*—of the name Śukla; *kṛṣṇam*—of the name Kṛṣṇa; *satyam*—of the name Satya; *jitavratam*—of the name Jitavrata.

TRANSLATION

Havirdhāna, the son of Mahārāja Antardhāna, had a wife named Havirdhānī, who gave birth to six sons named Barhiṣat, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata.

4.24.9

barhiṣat sumahā-bhāgo
hāvirdhāniḥ prajāpatiḥ

kriyā-kāṇḍeṣu niṣṇāto
yogeṣu ca kurūdvaha

SYNONYMS

barhiṣat—of the name Barhiṣat; *su-mahā-bhāgaḥ*—very fortunate; *hāvirdhāniḥ*—of the name Hāvirdhāni; *prajā-patiḥ*—the post of Prajāpati; *kriyā-kāṇḍeṣu*—in the matter of fruitive activities; *niṣṇātaḥ*—being merged in; *yogeṣu*—in mystic *yoga* practices; *ca*—also; *kuru-udvaha*—O best of the Kurus (Vidura).

TRANSLATION

The great sage Maitreya continued: My dear Vidura, Havirdhāna's very powerful son named Barhiṣat was very expert in performing various kinds of fruitive sacrifices, and he was also expert in the practice of mystic yoga. By his great qualifications, he became known as Prajāpati.

PURPORT

In the beginning of the creation there were not many living entities, and consequently the very powerful living entities or demigods were appointed as prajāpatis in order to beget children and increase the population. There are many prajāpatis—Brahmā, Dakṣa and Manu are sometimes known as prajāpatis—and Barhiṣat, the son of Havirdhāna, became one of them.

4.24.10

yasyedaṁ deva-yajanam
anuyajñaṁ vitanvataḥ
prācīnāgraiḥ kuśair āsīd
āstṛtaṁ vasudhā-talam

SYNONYMS

yasya—whose; *idam*—this; *deva-yajanam*—satisfying the demigods by sacrifices; *anuyajñam*—continually sacrificing; *vitanvataḥ*—executing; *prācīna-agraiḥ*—keeping the *kuśa* grass facing toward the eastern side; *kuśaiḥ*—the *kuśa* grass; *āsīt*—remained; *āstṛtam*—scattered; *vasudhā-talam*—all over the surface of the globe.

TRANSLATION

Mahārāja Barhiṣat executed many sacrifices all over the world. He scattered kuśa grasses and kept the tops of the grasses pointed eastward.

PURPORT

As stated in the previous verse (kriyā-kāṇḍeṣu niṣṇātaḥ), Mahārāja Barhiṣat dived very deeply into the fruitive activities of sacrifice. This means that as soon as he finished one yajña in one place, he began performing another yajña in the immediate vicinity. At the present moment there is a similar need to perform saṅkīrtana-yajña all over the world. The Kṛṣṇa

consciousness movement has started performing saṅkīrtana-yajña in different places, and it has been experienced that wherever saṅkīrtana-yajña is performed, many thousands of people gather and take part in it. Imperceptible auspiciousness achieved in this connection should be continued all over the world. The members of the Kṛṣṇa consciousness movement should perform saṅkīrtana-yajñas one after another, so much so that all the people of the world will either jokingly or seriously chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and thus they will derive the benefit of cleansing the heart. The holy name of the Lord (Harer nāma) is so powerful that whether it is chanted jokingly or seriously the effect of vibrating this transcendental sound will be equally distributed. It is not possible at the present moment to perform repeated yajñas as Mahārāja Barhiṣat performed, but it is within our means to perform saṅkīrtana-yajña, which does not cost anything. One can sit down anywhere and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If the surface of the globe is overflooded with the chanting of the Hare Kṛṣṇa mantra, the people of the world will be very, very happy.

4.24.11

sāmudrīṁ devadevoktām
upayeme śatadrutim
yāṁ vīkṣya cāru-sarvāṅgīṁ

kiśorīṁ suṣṭhv-alaṅkṛtām
parikramantīm udvāhe
cakame 'gniḥ śukīm iva

SYNONYMS

sāmudrīm—unto the daughter of the ocean; *deva-deva-uktām*—being advised by the supreme demigod, Lord Brahmā; *upayeme*—married; *śatadrutim*—of the name Śatadruti; *yām*—whom; *vīkṣya*—seeing; *cāru*—very attractive; *sarva-aṅgīm*—all the features of the body; *kiśorīm*—youthful; *suṣṭhu*—sufficiently; *alaṅkṛtām*—decorated with ornaments; *parikramantīm*—circumambulating; *udvāhe*—in the marriage ceremony; *cakame*—being attracted; *agniḥ*—the fire-god; *śukīm*—unto Śukī; *iva*—like.

TRANSLATION

Mahārāja Barhiṣat—henceforward known as Prācīnabarhi—was ordered by the supreme demigod Lord Brahmā to marry the daughter of the ocean named Śatadruti. Her bodily features were completely beautiful, and she was very young. She was decorated with the proper garments, and when she came into the marriage arena and began circumambulating it, the fire-god Agni became so attracted to her that he desired her company, exactly as he had formerly desired to enjoy Śukī.

PURPORT

In this verse the word suṣṭhv-alaṅkṛtām is significant. According to the Vedic system, when a girl is married, she is very profusely and gorgeously decorated with costly saris and jewelry, and during the marriage ceremony the bride circumambulates the bridegroom seven times. After this, the bridegroom and bride look at one another and become attracted for life. When the bridegroom finds the bride very beautiful, the attraction between them immediately becomes very strongly fixed. As stated in Śrīmad-Bhāgavatam, men and women are naturally attracted to one another, and when they are united by marriage that attraction becomes very strong. Being so strongly attracted, the bridegroom attempts to set up a nice homestead and eventually a good field for producing grains. Then children come, then friends and then wealth. In this way the male becomes more and more entangled in the material conceptions of life, and he begins to think, "This is mine," and "It is I who am acting." In this way the illusion of material existence is perpetuated.

The words śukīm iva are also significant, for the fire-god Agni became attracted by the beauty of Śatadruti while she was circumambulating the bridegroom Prācīnabarhi, just as he had previously been attracted to the beauty of Śukī, the wife of Saptarṣi. When the fire-god had been present long ago at the assembly of Saptarṣi, he was attracted by the beauty of Śukī when she was circumambulating in the same way. Agni's wife, named Svāhā, took the form of Śukī and enjoyed sex life with Agni. Not only the fire-god Agni but the heavenly god Indra and

sometimes even Lord Brahmā and Lord Śiva—all very highly situated demigods—are subject to being attracted by sex at any time. The sex drive is so strong in the living entities that the whole material world is running on sex attraction only, and it is due to sex attraction that one remains in the material world and is obliged to accept different types of bodies. The attraction of sex life is more clearly explained in the next verse.

4.24.12

vibudhāsura-gandharva-
muni-siddha-naroragāḥ
vijitāḥ sūryayā dikṣu
kvaṇayantyaiva nūpuraiḥ

SYNONYMS

vibudha—learned; *asura*—the demons; *gandharva*—the denizens of Gandharvaloka; *muni*—great sages; *siddha*—the denizens of Siddhaloka; *nara*—the inhabitants of the earthly planets; *uragāḥ*—denizens of Nāgaloka; *vijitāḥ*—captivated; *sūryayā*—by the new bride; *dikṣu*—in all directions; *kvaṇayantyā*—tinkling; *eva*—only; *nūpuraiḥ*—by her ankle bells.

TRANSLATION

While Śatadruti was thus being married, the demons, the denizens of Gandharvaloka, the great sages, and the denizens of Siddhaloka, the earthly planets and

Nāgaloka, although highly exalted, were all captivated by the tinkling of her ankle bells.

PURPORT

Generally a woman becomes more beautiful when, after an early marriage, she gives birth to a child. To give birth to a child is the natural function of a woman, and therefore a woman becomes more and more beautiful as she gives birth to one child after another. In the case of Śatadruti, however, she was so beautiful that she attracted the whole universe at her marriage ceremony. Indeed, she attracted all the learned and exalted demigods simply by the tinkling of her ankle bells. This indicates that all the demigods wanted to see her beauty completely, but they were not able to see it because she was fully dressed and covered with ornaments. Since they could only see the feet of Śatadruti, they became attracted by her ankle bells, which tinkled as she walked. In other words, the demigods became captivated by her simply by hearing the tinkling of her ankle bells. They did not have to see her complete beauty. It is sometimes understood that a person becomes lusty just by hearing the tinkling of bangles on the hands of women, or the tinkling of ankle bells, or just by seeing a woman's sari. Thus it is concluded that woman is the complete representation of māyā. Although Viśvāmitra Muni was engaged in practicing mystic yoga with closed eyes, his transcendental meditation was broken when he heard the tinkling of bangles on the hands of Menakā. In this way Viśvāmitra Muni became a victim of Menakā and fathered a child who is universally celebrated as Śakuntalā. The conclusion is that

no one can save himself from the attraction of woman, even though he be an exalted demigod or an inhabitant of the higher planets. Only a devotee of the Lord, who is attracted by Kṛṣṇa, can escape the lures of woman. Once one is attracted by Kṛṣṇa, the illusory energy of the world cannot attract him.

4.24.13

prācīnabarhiṣaḥ putrāḥ
śatadrutyāṁ daśābhavan
tulya-nāma-vratāḥ sarve
dharma-snātāḥ pracetasaḥ

SYNONYMS

prācīnabarhiṣaḥ—of King Prācīnabarhi; *putrāḥ*—sons; *śatadrutyām*—in the womb of Śatadruti; *daśa*—ten; *abhavan*—became manifest; *tulya*—equally; *nāma*—name; *vratāḥ*—vow; *sarve*—all; *dharma*—religiosity; *snātāḥ*—completely merged in; *pracetasaḥ*—all of them being designated as Pracetās.

TRANSLATION

King Prācīnabarhi begot ten children in the womb of Śatadruti, and all of them were equally endowed with religiosity, and all of them were known as the Pracetās.

PURPORT

The word dharma-snātāḥ is significant, for the ten children were all merged in the practice of religion. In addition, they possessed all good qualities. One is supposed to be perfect when one is perfectly religious, perfect in the execution of one's vows to render devotional service, perfect in knowledge, perfect in good behavior and so on. All the Pracetās were on the same level of perfection.

4.24.14

pitrādiṣṭāḥ prajā-sarge
tapase 'rṇavam āviśan
daśa-varṣa-sahasrāṇi
tapasārcaṁs tapas-patim

SYNONYMS

pitrā—by the father; *ādiṣṭāḥ*—being ordered by; *prajā-sarge*—in the matter of begetting children; *tapase*—for executing austerity; *arṇavam*—in the ocean; *āviśan*—entered; *daśa-varṣa*—ten years; *sahasrāṇi*—such thousands; *tapasā*—by their austerity; *ārcan*—worshiped; *tapaḥ*—of austerity; *patim*—the master.

TRANSLATION

When all these Pracetās were ordered by their father to marry and beget children, they all entered the ocean

and practiced austerities and penances for ten thousand years. Thus they worshiped the master of all austerity, the Supreme Personality of Godhead.

PURPORT

Sometimes great sages and ascetics enter the Himalaya Mountains in order to find seclusion from the turmoil of the world. It appears, however, that all the Pracetās, the sons of Prācīnabarhi, entered the depths of the ocean to perform austerity in a secluded place. Since they performed austerities for ten thousand years, this incident took place in the Satya-yuga, when people used to live for a hundred thousand years. It is also significant that by their austerity they worshiped the master of austerity Śrī Kṛṣṇa, the Supreme Personality of Godhead. If one wants to perform austerities and penances in order to attain the supreme goal, one must attain the favor of the Supreme Personality of Godhead. If one achieves the favor of the Supreme Lord, it is to be understood that he has finished all kinds of austerities and penances and has attained efficiency in their execution. On the other hand, if one does not attain the perfect stage of devotional service, all austerities and penances actually have no meaning, for without the Supreme Lord no one can attain the highest results derived from performing them. As stated in Bhagavad-gītā, Lord Śrī Kṛṣṇa is the master of all penances and sacrifices.

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ

jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

In Śrīmad-Bhāgavatam it is also stated that even if a person is born in a family of caṇḍālas—the lowest birth one can get in human society—he is glorious if he chants the holy names of the Lord, for it is to be understood that by such chanting a devotee definitely proves that he underwent all kinds of austerities in his previous life. By the grace of Lord Caitanya, one who chants the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) attains the highest perfectional stage which had previously been attained by people who entered the ocean and executed austerities for ten thousand years. In this age of Kali, if a person does not take advantage of chanting the Hare Kṛṣṇa mantra, which is offered as a great concession to the fallen human beings of this age, it is to be understood that he will become very much bewildered by the illusory energy of the Lord.

4.24.15

yad uktaṁ pathi dṛṣṭena
giriśena prasīdatā
tad dhyāyanto japantaś ca
pūjayantaś ca saṁyatāḥ

SYNONYMS

yat—that; *uktam*—said; *pathi*—on the way; *dṛṣṭena*—while meeting; *giriśena*—by Lord Śiva; *prasīdatā*—being very much satisfied; *tat*—that; *dhyāyantaḥ*—meditating; *japantaḥ ca*—chanting also; *pūjayantaḥ ca*—worshiping also; *saṁyatāḥ*—with great control.

TRANSLATION

When all the sons of Prācīnabarhi left home to execute austerities, they met Lord Śiva, who, out of great mercy, instructed them about the Absolute Truth. All the sons of Prācīnabarhi meditated upon the instructions, chanting and worshiping them with great care and attention.

PURPORT

It is clear that to perform austerities or penances, or, for that matter, any form of devotional service, one has to be guided by a spiritual master. Here it is clearly stated that the ten sons of Mahārāja Prācīnabarhi were favored by an appearance of Lord

Śiva, who, out of great kindness, gave them instructions regarding the execution of austerities. Lord Śiva actually became the spiritual master of the ten sons, and in turn his disciples took his words so seriously that simply by meditating upon his instructions (dhyāyantaḥ) they became perfect. This is the secret of success. After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Śrīla Viśvanātha Cakravartī Ṭhākura, who, while explaining a verse of Bhagavad-gītā (vyavasāyātmikā buddhir ekeha kuru-nandana, Bg. 2.41), points out that the order of the spiritual master is the life substance of the disciple. The disciple should not consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it.

4.24.16

vidura uvāca
pracetasāṁ giritreṇa
yathāsīt pathi saṅgamaḥ
yad utāha haraḥ prītas
tan no brahman vadārthavat

SYNONYMS

viduraḥ uvāca—Vidura inquired; *pracetasām*—of all the Pracetās; *giritreṇa*—by Lord Śiva; *yathā*—just as; *āsīt*—it was; *pathi*—on the road; *saṅgamaḥ*—meeting; *yat*—which; *uta āha*—said; *haraḥ*—Lord Śiva; *prītaḥ*—being pleased; *tat*—that; *naḥ*—unto us; *brahman*—O great *brāhmaṇa*; *vada*—speak; *artha-vat*—with clear meaning.

TRANSLATION

Vidura asked Maitreya: My dear brāhmaṇa, why did the Pracetās meet Lord Śiva on the way? Please tell me how the meeting happened, how Lord Śiva became very pleased with them, and how he instructed them. Certainly such talks are important, and I wish that you please be merciful upon me and describe them.

PURPORT

Whenever there are some important talks between a devotee and the Lord or between exalted devotees, one should be very much curious to hear them. At the meeting of Naimiṣāraṇya, where Sūta Gosvāmī spoke Śrīmad-Bhāgavatam to all the great sages, Sūta Gosvāmī was also asked about the talks between Mahārāja Parīkṣit and Śukadeva Gosvāmī, for the sages believed that the talks between Śukadeva Gosvāmī and Mahārāja Parīkṣit must have been as important as the talks between Lord Kṛṣṇa and Arjuna. As everyone is still eager to learn the subject of Bhagavad-gītā in order to become perfectly enlightened, Vidura

was similarly eager to learn from the great sage Maitreya about the talks between Lord Śiva and the Pracetās.

4.24.17

saṅgamaḥ khalu viprarṣe
śiveneha śarīriṇām
durlabho munayo dadhyur
asaṅgād yam abhīpsitam

SYNONYMS

saṅgamaḥ—association; *khalu*—certainly; *vipra-ṛṣe*—O best of the *brāhmaṇas*; *śivena*—along with Lord Śiva; *iha*—in this world; *śarīriṇām*—those who are encaged in material bodies; *durlabhaḥ*—very rare; *munayaḥ*—great sages; *dadhyuḥ*—engaged themselves in meditation; *asaṅgāt*—being detached from anything else; *yam*—unto whom; *abhīpsitam*—desiring.

TRANSLATION

The great sage Vidura continued: O best of the brāhmaṇas, it is very difficult for living entities encaged within this material body to have personal contact with Lord Śiva. Even great sages who have no material attachments do not contact him, despite their always being absorbed in meditation to attain his personal contact.

PURPORT

Since Lord Śiva does not incarnate himself unless there is some special reason, it is very difficult for an ordinary person to contact him. However, Lord Śiva does descend on a special occasion when he is ordered by the Supreme Personality of Godhead. In this regard, it is stated in the Padma Purāṇa that Lord Śiva appeared as a brāhmaṇa in the age of Kali to preach the Māyāvāda philosophy, which is nothing but a type of Buddhist philosophy. It is stated in Padma Purāṇa:

māyāvādam asac-chāstraṁ pracchannaṁ bauddham ucyate mayaiva vihitaṁ devi kalau brāhmaṇa-mūrtinā

Lord Śiva, speaking to Pārvatī-devī, foretold that he would spread the Māyāvāda philosophy in the guise of a sannyāsī brāhmaṇa just to eradicate Buddhist philosophy. This sannyāsī was Śrīpāda Śaṅkarācārya. In order to overcome the effects of Buddhist philosophy and spread Vedānta philosophy, Śrīpāda Śaṅkarācārya had to make some compromise with the Buddhist philosophy, and as such he preached the philosophy of monism, for it was required at that time. Otherwise there was no need for his preaching Māyāvāda philosophy. At the present moment there is no need for Māyāvāda philosophy nor Buddhist philosophy, and Lord Caitanya rejected both of them. This Kṛṣṇa consciousness movement is spreading the philosophy of Lord Caitanya and rejecting the philosophy of both classes of Māyāvāda. Strictly speaking, both Buddhist philosophy and Śaṅkara's philosophy are but different types of Māyāvāda dealing

on the platform of material existence. Neither of these philosophies has spiritual significance. There is spiritual significance only after one accepts the philosophy of Bhagavad-gītā, which culminates in surrendering unto the Supreme Personality of Godhead. Generally people worship Lord Śiva for some material benefit, and although they cannot see him personally, they nonetheless derive great material profit by worshiping him.

4.24.18

> *ātmārāmo 'pi yas tv asya*
> *loka-kalpasya rādhase*
> *śaktyā yukto vicarati*
> *ghorayā bhagavān bhavaḥ*

SYNONYMS

ātma-ārāmaḥ—self-satisfied; *api*—although he is; *yaḥ*—one who is; *tu*—but; *asya*—this; *loka*—material world; *kalpasya*—when manifested; *rādhase*—for the matter of helping its existence; *śaktyā*—potencies; *yuktaḥ*—being engaged; *vicarati*—he acts; *ghorayā*—very dangerous; *bhagavān*—His Lordship; *bhavaḥ*—Śiva.

TRANSLATION

Lord Śiva, the most powerful demigod, second only to Lord Viṣṇu, is self-sufficient. Although he has nothing to aspire for in the material world, for the benefit of

those in the material world he is always busily engaged everywhere and is accompanied by his dangerous energies like Goddess Kālī and Goddess Durgā.

PURPORT

Lord Śiva is known as the greatest devotee of the Supreme Personality of Godhead. He is also known as vaiṣṇavānāṁ yathā śambhuḥ, the best of all types of Vaiṣṇavas. Consequently Lord Śiva has a Vaiṣṇava sampradāya, the disciplic succession known as Rudra-sampradāya. Just as there is a Brahma-sampradāya coming directly from Lord Brahmā, the Rudra-sampradāya comes directly from Lord Śiva. As stated in Śrīmad-Bhāgavatam, Lord Śiva is one of the twelve great personalities. This refers to the twelve great authorities who preach God consciousness. The name Śambhu means Lord Śiva. His disciplic succession is also known as the Viṣṇusvāmī-sampradāya, and the current Viṣṇusvāmī-sampradāya is also known as the Vallabha-sampradāya. The current Brahma-sampradāya is known as the Madhva-Gauḍīya-sampradāya. Even though Lord Śiva appeared to preach Māyāvāda philosophy, at the end of his pastime in the form of Śaṅkarācārya, he preached the Vaiṣṇava philosophy: bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate. He stressed worshiping Lord Kṛṣṇa or Govinda three times in this verse and especially warned his followers that they could not possibly achieve deliverance or mukti simply by word jugglery and grammatical puzzles. If one is actually serious to attain mukti, he must worship Lord Kṛṣṇa. That is Śrīpāda Śaṅkarācārya's last instruction.

Herein it is mentioned that Lord Śiva is always accompanied by his material energy (śaktyā ghorayā). Material energy—Goddess Durgā, or Goddess Kālī—is always under his control. Goddess Kālī and Durgā serve him by killing all the asuras, or demons. Sometimes Kālī becomes so infuriated that she indiscriminately kills all kinds of asuras. There is a popular picture of Goddess Kālī in which she wears a garland composed of the heads of the asuras and holds in her left hand a captured head and in her right hand a great khaḍga, or chopper, for killing asuras. Great wars are symbolic representations of Kālī's devastation of the asuras and are actually conducted by the goddess Kālī.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā (Bs. 5.44)

Asuras, however, try to pacify the Goddess Kālī or Durgā by worshiping her in material opulence, but when the asuras become too intolerable, Goddess Kālī does not discriminate in killing them wholesale. Asuras do not know the secret of the energy of Lord Śiva, and they prefer to worship Goddess Kālī or Durgā or Lord Śiva for material benefit. Due to their demoniac character, they are reluctant to surrender to Lord Kṛṣṇa, as indicated by Bhagavad-gītā:

na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ (Bg. 7.15)

Lord Śiva's duty is very dangerous because he has to employ the energy of Goddess Kālī (or Durgā). In another popular picture the Goddess Kālī is sometimes seen standing on the prostrate body of Lord Śiva, which indicates that sometimes Lord Śiva has to fall down flat in order to stop Goddess Kālī from killing the asuras. Since Lord Śiva controls the great material energy (Goddess Durgā), worshipers of Lord Śiva attain very opulent positions within this material world. Under Lord Śiva's direction, a worshiper of Lord Śiva gets all kinds of material facilities. In contrast, a Vaiṣṇava, or worshiper of Lord Viṣṇu, gradually becomes poorer in material possessions because Lord Viṣṇu does not trick His devotees into becoming materially entangled by possessions. Lord Viṣṇu gives His devotees intelligence from within, as stated in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Thus Lord Viṣṇu gives intelligence to His devotee so that the devotee can make progress on the path back home, back to Godhead. Since a devotee has nothing to do with any kind of material possession, he does not come under the control of Goddess Kālī, or the Goddess Durgā.

Lord Śiva is also in charge of the tamo-guṇa, or the mode of ignorance in this material world. Both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu, but Lord Brahmā is in charge of the creation whereas Lord Śiva is in charge of the destruction, which he carries out with the help of his material energy, Goddess Kālī, or Goddess Durgā. Thus in this verse Lord Śiva is described as being accompanied by dangerous potencies (śaktyā ghorayā), and that is the actual position of Lord Śiva.

4.24.19

maitreya uvāca
pracetasaḥ pitur vākyaṁ
śirasādāya sādhavaḥ
diśaṁ pratīcīṁ prayayus
tapasy ādṛta-cetasaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *pracetasaḥ*—all the sons of King Prācīnabarhi; *pituḥ*—of the father; *vākyam*—words; *śirasā*—on the head; *ādāya*—accepting; *sādhavaḥ*—all pious; *diśam*—direction; *pratīcīm*—western; *prayayuḥ*—went away; *tapasi*—in austerities; *ādṛta*—accepting seriously; *cetasaḥ*—in the heart.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, because of their pious nature, all the sons of Prācīnabarhi very seriously accepted the words of their father with heart and soul, and with these words on their heads, they went toward the west to execute their father's order.

PURPORT

In this verse sādhavaḥ (meaning pious or well behaved) is very important, especially at the present moment. It is derived from the word sādhu. A perfect sādhu is one who is always engaged in the devotional service of the Supreme Personality of Godhead. Prācīnabarhi's sons are described as sādhavaḥ because of their complete obedience to their father. The father, king and spiritual master are supposed to be representatives of the Supreme Personality of Godhead, and as such they have to be respected as the Supreme Lord. It is the duty of the father, the spiritual master and the king to regulate their subordinates in such a way that they ultimately become fully unalloyed devotees of the Supreme Lord. That is the duty of the superiors, and it is the duty of the subordinates to obey their orders perfectly and in a disciplined way. The word śirasā (on their heads) is also significant, for the Pracetās accepted the orders of their father and carried them on their heads, which means they accepted them in complete surrender.

4.24.20

sa-samudram upa vistīrṇam
apaśyan sumahat saraḥ
mahan-mana iva svaccham
prasanna-salilāśayam

SYNONYMS

sa-samudram—almost near the ocean; *upa*—more or less; *vistīrṇam*—very wide and long; *apaśyan*—they saw; *su-mahat*—very great; *saraḥ*—reservoir of water; *mahat*—great soul; *manaḥ*—mind; *iva*—like; *su-accham*—clear; *prasanna*—joyful; *salila*—water; *āśayam*—taken shelter of.

TRANSLATION

While traveling, the Pracetās happened to see a great reservoir of water which seemed almost as big as the ocean. The water of this lake was so calm and quiet that it seemed like the mind of a great soul, and its inhabitants, the aquatics, appeared very peaceful and happy to be under the protection of such a watery reservoir.

PURPORT

The word sa-samudra means "near the sea." The reservoir of water was like a bay, for it was not very far from the sea. The

word upa, meaning "more or less," is used in many ways, as in the word upapati, which indicates a husband "more or less," that is to say, a lover who is acting like a husband. Upa also means greater, smaller or nearer. Considering all these points, the reservoir of water which was seen by the Pracetās while they were traveling was actually a large bay or lake. And unlike the sea or ocean, which has turbulent waves, this reservoir was very calm and quiet. Indeed, the water was so clear that it seemed like the mind of some great soul. There may be many great souls—jñānīs, yogīs and bhaktas, or pure devotees, are also called great souls—but they are very rarely found. One can find many great souls amongst yogīs and jñānīs, but a truly great soul, a pure devotee of the Lord who is fully surrendered to the Lord, is very rarely found (sa mahātmā sudurlabhaḥ, Bg. 7.19). A devotee's mind is always calm, quiet and desireless because he is always anyābhilāṣitā-śūnyam, and he has no desire other than to serve Kṛṣṇa as His personal servant, friend, father, mother or conjugal lover. Due to his association with Kṛṣṇa, a devotee is always very calm and cool. It is also significant that within that reservoir all the aquatics were also very calm and quiet. Because the disciples of a devotee have taken shelter of a great man, they become very calm and quiet and are not agitated by the waves of the material world.

This material world is often described as an ocean of nescience. In such an ocean, everything is agitated. The mind of a great devotee is also like an ocean or a very large lake, but there is no agitation. As stated in Bhagavad-gītā: vyavasāyātmikā

buddhir ekeha kuru-nandana (Bg. 2.41). Those who are fixed in the service of the Lord are not agitated by anything. It is also stated in Bhagavad-gītā: yasmin sthito na duḥkhena guruṇāpi vicālyate (Bg. 6.22). Even if he suffers some reversals in life, a devotee is never agitated. Therefore whoever takes shelter of a great soul or a great devotee becomes pacified. In the Caitanya-caritāmṛta it is stated: kṛṣṇa-bhakta—niṣkāma, ataeva 'śānta' (Cc. Madhya 19.149). A devotee of Lord Kṛṣṇa is always peaceful because he has no desire, whereas the yogīs, karmīs and jñānīs have so many desires to fulfill. One may argue that the devotees have desires, for they wish to go home, back to Godhead, but such a desire does not agitate the mind. Although he wishes to go back to Godhead, a devotee is satisfied in any condition of life. Consequently the word mahan-manaḥ is used in this verse to indicate that the reservoir of water was as calm and quiet as the mind of a great devotee.

4.24.21

nīla-raktotpalāmbhoja-
kahlārendīvarākaram
haṁsa-sārasa-cakrāhva-
kāraṇḍava-nikūjitam

SYNONYMS

nīla—blue; *rakta*—red; *utpala*—lotus; *ambhaḥ-ja*—born from the water; *kahlāra*—another kind of lotus; *indīvara*—another kind of

lotus; *ākaram*—the mine; *haṁsa*—swans; *sārasa*—cranes; *cakrāhva*—the ducks of the name; *kāraṇḍava*—birds of the name; *nikūjitam*—vibrated by their sounds.

TRANSLATION

In that great lake there were different types of lotus flowers. Some of them were bluish, and some of them were red. Some of them grew at night, some in the day, and some, like the indīvara lotus flower, in the evening. Combined together, the lotus flowers filled the lake so full that the lake appeared to be a great mine of such flowers. Consequently on the shores there were swans and cranes, cakravāka, kāraṇḍava and other beautiful water birds, standing about.

PURPORT

The word ākaram (mine) is significant in this verse, for the reservoir of water appeared like a mine from which different types of lotus flowers were produced. Some of the lotus flowers grew during the day, some at night and some in the evening, and accordingly they had different names and different colors. All these flowers were present on that lake, and because the lake was so calm and quiet and filled with lotus flowers, superior birds, like swans, cakravākas and kāraṇḍavas, stood on the shores and vibrated their different songs, making the entire scene attractive and beautiful. As there are different types of human beings, according to the association of the three qualities of material

nature, there are similarly different types of birds, bees, trees, etc. Everything is divided according to the three qualities of material nature. Birds like swans and cranes, who enjoy clear waters and lotus flowers, are different from crows, who enjoy filthy places. Similarly, there are persons who are controlled by the modes of ignorance and passion and those who are controlled by the mode of goodness. The creation is so varied that there are always varieties found in every society. Thus on the bank of this lake all the superior birds lived to enjoy that atmosphere created by that great reservoir filled with lotus flowers.

4.24.22

matta-bhramara-sausvarya-
hṛṣṭa-roma-latāṅghripam
padma-kośa-rajo dikṣu
vikṣipat-pavanotsavam

SYNONYMS

matta—mad; *bhramara*—bumblebees; *sau-svarya*—with great humming; *hṛṣṭa*—joyfully; *roma*—hair on the body; *latā*—creepers; *aṅghripam*—trees; *padma*—lotus flower; *kośa*—whorl; *rajaḥ*—saffron; *dikṣu*—in all directions; *vikṣipat*—throwing away; *pavana*—air; *utsavam*—festival.

TRANSLATION

There were various trees and creepers on all sides of the lake, and there were mad bumblebees humming all about them. The trees appeared to be very jolly due to the sweet humming of the bumblebees, and the saffron, which was contained in the lotus flowers, was being thrown into the air. These all created such an atmosphere that it appeared as though a festival were taking place there.

PURPORT

Trees and creepers are also different types of living beings. When bumblebees come upon trees and creepers to collect honey, certainly such plants become very happy. On such an occasion the wind also takes advantage of the situation by throwing pollen or saffron contained in the lotus flowers. All this combines with the sweet vibration created by the swans and the calm of the water. The Pracetās consider such a place to be like a continuous festival. From this description it appears that the Pracetās reached Śivaloka, which is supposed to be situated near the Himalaya Mountains.

4.24.23

tatra gāndharvam ākarṇya
divya-mārga-manoharam

visismyū rāja-putrās te
mṛdaṅga-paṇavādy anu

SYNONYMS

tatra—there; *gāndharvam*—musical sounds; *ākarṇya*—hearing; *divya*—heavenly; *mārga*—symmetrical; *manaḥ-haram*—beautiful; *visismyuḥ*—they became amazed; *rāja-putrāḥ*—all the sons of King Barhiṣat; *te*—all of them; *mṛdaṅga*—drums; *paṇava*—kettledrums; *ādi*—all together; *anu*—always.

TRANSLATION

The sons of the king became very much amazed when they heard vibrations from various drums and kettledrums along with other orderly musical sounds pleasing to the ear.

PURPORT

In addition to the various flowers and living entities about the lake, there were also many musical vibrations. The void of the impersonalists, which has no variegatedness, is not at all pleasing compared to such a scene. Actually one has to attain the perfection of sac-cid-ānanda, eternity, bliss and knowledge. Because the impersonalists deny these varieties of creation, they cannot actually enjoy transcendental bliss. The place where the Pracetās arrived was the abode of Lord Śiva. Impersonalists are generally worshipers of Lord Śiva, but Lord Śiva is never without variety in his abode. Thus wherever one goes, whether to the

planet of Lord Śiva, Lord Viṣṇu or Lord Brahmā, there is variety to be enjoyed by persons full in knowledge and bliss.

4.24.24-25

tarhy eva sarasas tasmān
niṣkrāmantaṁ sahānugam
upagīyamānam amara-
pravaraṁ vibudhānugaiḥ

tapta-hema-nikāyābhaṁ
śiti-kaṇṭhaṁ tri-locanam
prasāda-sumukhaṁ vīkṣya
praṇemur jāta-kautukāḥ

SYNONYMS

tarhi—in that very moment; *eva*—certainly; *sarasaḥ*—from the water; *tasmāt*—therefrom; *niṣkrāmantam*—coming out; *saha-anugam*—accompanied by great souls; *upagīyamānam*—glorified by the followers; *amara-pravaram*—the chief of the demigods; *vibudha-anugaiḥ*—followed by his associates; *tapta-hema*—molten gold; *nikāya-ābham*—bodily features; *śiti-kaṇṭham*—blue throat; *tri-locanam*—with three eyes; *prasāda*—merciful; *su-mukham*—beautiful face; *vīkṣya*—seeing; *praṇemuḥ*—offered obeisances; *jāta*—aroused; *kautukāḥ*—being amazed by the situation.

TRANSLATION

The Pracetās were fortunate to see Lord Śiva, the chief of the demigods, emerging from the water with his associates. His bodily luster was just like molten gold, his throat was bluish, and he had three eyes, which looked very mercifully upon his devotees. He was accompanied by many musicians, who were glorifying him. As soon as the Pracetās saw Lord Śiva, they immediately offered their obeisances in great amazement and fell down at the lotus feet of the lord.

PURPORT

The word vibudhānugaiḥ indicates that Lord Śiva is always accompanied by the denizens of the higher planets, known as Gandharvas and Kinnaras. They are very expert in musical science, and Lord Śiva is worshiped by them constantly. In pictures, Lord Śiva is generally painted white, but here we find that the color of his skin is not exactly white but like molten gold, or a glowing yellowish color. Because Lord Śiva is always very, very merciful, his name is Āśutoṣa. Amongst all the demigods, Lord Śiva can be pacified even by the lowest class of men, who need only offer him obeisances and leaves of a bael tree. Thus his name is Āśutoṣa, which means that he is pleased very quickly.

Generally those who are very fond of material prosperity approach Lord Śiva for such benediction. The lord, being very merciful, quickly awards all the blessings the devotee asks of

him. The demons take advantage of this leniency and sometimes take benedictions from Lord Śiva which can be very dangerous to others. For instance, Vṛkāsura took a benediction from Lord Śiva by which he could kill everyone he touched on the head. Although Lord Śiva sometimes very liberally gives such benedictions to his devotees, the difficulty is that the demons, being very cunning, sometimes want to experiment improperly with such benedictions. For instance, after receiving his benediction, Vṛkāsura tried to touch the head of Lord Śiva. Devotees of Lord Viṣṇu, however, have no desire for such benedictions, and Lord Viṣṇu does not give His devotees benedictions which would cause disturbance to the whole world.

4.24.26

sa tān prapannārti-haro
bhagavān dharma-vatsalaḥ
dharma-jñān śīla-sampannān
prītaḥ prītān uvāca ha

SYNONYMS

saḥ—Lord Śiva; *tān*—them; *prapanna-ārti-haraḥ*—one who drives away all kinds of dangers; *bhagavān*—the lord; *dharma-vatsalaḥ*—very much fond of religious principles; *dharma-jñān*—persons who are aware of religious principles; *śīla-sampannān*—very well behaved; *prītaḥ*—being pleased; *prītān*—of very gentle behavior; *uvāca*—talked with them; *ha*—in the past.

TRANSLATION

Lord Śiva became very pleased with the Pracetās because generally Lord Śiva is the protector of pious persons and persons of gentle behavior. Being very much pleased with the princes, he began to speak as follows.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, or Kṛṣṇa, is known as bhakta-vatsala, and herein we find Lord Śiva described as dharma-vatsala. Of course the word dharma-vatsala refers to a person who lives according to religious principles. That is understood. Nonetheless, these two words have additional significance. Sometimes Lord Śiva has to deal with persons who are in the modes of passion and ignorance. Such persons are not always very much religious and pious in their activities, but since they worship Lord Śiva for some material profit, they sometimes obey the religious principles. As soon as Lord Śiva sees that his devotees are following religious principles, he benedicts them. The Pracetās, sons of Prācīnabarhi, were naturally very pious and gentle, and consequently Lord Śiva was immediately pleased with them. Lord Śiva could understand that the princes were sons of Vaiṣṇavas, and as such Lord Śiva offered prayers to the Supreme Personality of Godhead as follows.

4.24.27

śrī-rudra uvāca
yūyaṁ vediṣadaḥ putrā
viditaṁ vaś cikīrṣitam
anugrahāya bhadraṁ va
evaṁ me darśanaṁ kṛtam

SYNONYMS

śrī-rudraḥ uvāca—Lord Śiva began to speak; *yūyam*—all of you; *vediṣadaḥ*—of King Prācīnabarhi; *putrāḥ*—sons; *viditam*—knowing; *vaḥ*—your; *cikīrṣitam*—desires; *anugrahāya*—for the matter of showing you mercy; *bhadram*—all good fortune unto you; *vaḥ*—all of you; *evam*—thus; *me*—my; *darśanam*—audience; *kṛtam*—you have done.

TRANSLATION

Lord Śiva said: You are all the sons of King Prācīnabarhi, and I wish all good fortune to you. I also know what you are going to do, and therefore I am visible to you just to show my mercy upon you.

PURPORT

By these words Lord Śiva indicates that what the princes were going to do was known to him. It is a fact that they were going to worship Lord Viṣṇu by severe austerities and penances. Knowing

this fact, Lord Śiva immediately became very pleased, as apparent by the next verse. This indicates that a person who is not yet a devotee of the Supreme Personality of Godhead but who desires to serve the Supreme Lord receives the benedictions of the demigods, headed by the chief demigod, Lord Śiva. Thus a devotee of the Lord does not need to try to please the demigods separately. Simply by worshiping the Supreme Lord, a devotee can please all of them. Nor does he have to ask the demigods for material benedictions, for the demigods, being pleased with the devotee, automatically offer him everything that he needs. The demigods are servants of the Lord, and they are always prepared to help a devotee in all circumstances. Therefore Śrīla Bilvamaṅgala Ṭhākura said that if one has unalloyed devotion for the Supreme Lord, the goddess of liberation is ready to serve him, to say nothing of the gods of material opulences. Indeed, all the demigods are simply waiting for an opportunity to serve the devotee. Thus there is no need for a devotee of Kṛṣṇa to endeavor for material opulence or liberation. By being situated in the transcendental position of devotional service, he receives all the benefits of dharma, artha, kāma and mokṣa.

4.24.28

yaḥ paraṁ raṁhasaḥ sākṣāt
tri-guṇāj jīva-saṁjñitāt
bhagavantaṁ vāsudevaṁ
prapannaḥ sa priyo hi me

SYNONYMS

yaḥ—anyone; *param*—transcendental; *raṁhasaḥ*—of the controller; *sākṣāt*—directly; *tri-guṇāt*—from the three modes of material nature; *jīva-saṁjñitāt*—living entities called by the name *jīvas*; *bhagavantam*—unto the Supreme Personality of Godhead; *vāsudevam*—unto Kṛṣṇa; *prapannaḥ*—surrendered; *saḥ*—he; *priyaḥ*—very dear; *hi*—undoubtedly; *me*—of me.

TRANSLATION

Lord Śiva continued: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything—material nature as well as the living entity—is actually very dear to me.

PURPORT

Now Lord Śiva explains the reason he has personally come before the princes. It is because all the princes are devotees of Lord Kṛṣṇa. As stated in Bhagavad-gītā:

bahūnāṁ janmanām ante jñānavān māṁ prapadyate vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

Lord Śiva is rarely seen by common men, and similarly a person who is fully surrendered unto Vāsudeva, Kṛṣṇa, is also

very rarely seen because a person who is fully surrendered unto the Supreme Lord is very rare (sa mahātmā sudurlabhaḥ). Consequently Lord Śiva came especially to see the Pracetās because they were fully surrendered unto the Supreme Personality of Godhead, Vāsudeva. Vāsudeva is also mentioned in the beginning of Śrīmad-Bhāgavatam in the mantra: oṁ namo bhagavate vāsudevāya. Since Vāsudeva is the ultimate truth, Lord Śiva openly proclaims that one who is a devotee of Lord Vāsudeva, who is surrendered to Lord Kṛṣṇa, is actually very dear to him. Lord Vāsudeva, Kṛṣṇa, is worshipable not only by ordinary living entities but by demigods like Lord Śiva, Lord Brahmā and others. Yaṁ brahmā-varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavaiḥ (Bhāg. 12.13.1). Kṛṣṇa is worshiped by Lord Brahmā, Śiva, Varuṇa, Indra, Candra and all other demigods. That is also the situation with a devotee. Indeed, one who takes to Kṛṣṇa consciousness immediately becomes very dear to anyone who is simply finding out and beginning to understand what Kṛṣṇa consciousness actually is. Similarly, all the demigods are also trying to find out who is actually surrendered to Lord Vāsudeva. Because the Pracetā princes were surrendered to Vāsudeva, Lord Śiva willingly came forth to see them.

Lord Vāsudeva, or Kṛṣṇa, is described in Bhagavad-gītā as Puruṣottama. Actually He is the enjoyer (puruṣa) and the Supreme (uttama) as well. He is the enjoyer of everything—the prakṛti and the puruṣa. Being influenced by the three modes of material nature, the living entity tries to dominate material

nature, but actually he is not the puruṣa (enjoyer) but prakṛti, as described in Bhagavad-gītā:

apareyam itas tv anyāṁ

prakṛtiṁ viddhi me parām

jīva-bhūtāṁ mahā-bāho

yayedaṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Thus the jīva, or living entity, is actually prakṛti, or the marginal energy of the Supreme Lord. Being associated with material energy, he tries to lord it over the material nature. This is also confirmed in Bhagavad-gītā:

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

By endeavoring to dominate material nature, the living entity simply struggles hard for existence. Indeed, he struggles so hard to enjoy himself that he cannot even enjoy the material

resources. Thus he is sometimes called prakṛti, or jīva, for he is situated in the marginal potency. When the living entity is covered with the three modes of material nature, he is called jīva-saṁjñita. There are two kinds of living entities: one is called kṣara, and the other is akṣara. Kṣara refers to those who have fallen down and become conditioned, and akṣara refers to those who are not conditioned. The vast majority of living entities live in the spiritual world and are called akṣara. They are in the position of Brahman, pure spiritual existence. They are different from those who have been conditioned by the three modes of material nature.

Being above both the kṣara and akṣara, Lord Kṛṣṇa is described in Bhagavad-gītā as Puruṣottama:

yasmāt kṣaram atīto 'ham

akṣarād api cottamaḥ

ato 'smi loke vede ca

prathitaḥ puruṣottamaḥ

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person." (Bg. 15.18)

The impersonalists may say that Vāsudeva is the impersonal Brahman, but actually the impersonal Brahman is subordinate to Kṛṣṇa, as also confirmed in Bhagavad-gītā:

brahmaṇo hi pratiṣṭhāham

amṛtasyāvyayasya ca

śāśvatasya ca dharmasya

sukhasyaikāntikasya ca

"And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal." (Bg. 14.27)

That Kṛṣṇa is the source of the impersonal Brahman is also confirmed in Brahma-saṁhitā: yasya prabhā prabhavato jagadaṇḍa-koṭi (Bs. 5.40). The impersonal Brahman is nothing but the effulgence or bodily rays of Kṛṣṇa, and in those bodily rays there are innumerable universes floating. Thus in all respects Kṛṣṇa is the Supreme Lord, and Lord Śiva is very satisfied with those who are completely surrendered to Him. Complete surrender is desired by Kṛṣṇa, as He indicates in the last chapter of Bhagavad-gītā :

sarva-dharmān parityajya

mām ekaṁ śaraṇaṁ vraja

ahaṁ tvāṁ sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

The word sākṣāt, meaning "directly," is very significant. There are many so-called devotees, but actually they are only karmīs and jñānīs, for they are not directly devotees of Lord Kṛṣṇa. The karmīs sometimes offer the results of their activities to Lord Vāsudeva, and this offering is called karmārpaṇam. These are considered to be fruitive activities, for the karmīs consider Lord Viṣṇu to be one of the demigods like Lord Śiva and Lord Brahmā. Because they consider Lord Viṣṇu to be on the same level with the demigods, they contend that surrendering to the demigods is as good as surrendering unto Vāsudeva. This contention is denied herein because if it were true, Lord Śiva would have said that surrender unto him, Lord Vāsudeva, Viṣṇu or Brahmā is the same. However, Lord Śiva does not say this because he himself surrenders unto Vāsudeva, and whoever else surrenders unto Vāsudeva is very, very dear to him. This is expressed herein openly. The conclusion is that a devotee of Lord Śiva is not dear to Lord Śiva, but a devotee of Lord Kṛṣṇa is very dear to Lord Śiva.

4.24.29

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padaṁ yathāhaṁ vibudhāḥ kalātyaye

SYNONYMS

sva-dharma-niṣṭhaḥ—one who is situated in his own *dharma,* or occupation; *śata-janmabhiḥ*—for one hundred births; *pumān*—a living entity; *viriñcatām*—the post of Lord Brahmā; *eti*—gets; *tataḥ*—thereafter; *param*—above; *hi*—certainly; *mām*—attains me; *avyākṛtam*—without deviation; *bhāgavataḥ*—unto the Supreme Personality of Godhead; *atha*—therefore; *vaiṣṇavam*—a pure devotee of the Lord; *padam*—post; *yathā*—as; *aham*—I; *vibudhāḥ*—demigods; *kalā-atyaye*—after the annihilation of the material world.

TRANSLATION

A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain

these planets after the destruction of this material world.

PURPORT

The highest perfection of the evolutionary process, as described by the Vaiṣṇava poet Jayadeva Gosvāmī, is given herein. Pralaya-payodhi jale dhṛtavān asi vedam. The evolutionary process begins from the point of devastation (pralaya) when the whole universe is filled with water. At that time there are many fishes and other aquatics, and from these aquatics evolve creepers, trees, etc. From these, insects and reptiles evolve, and from them birds, beasts, and then human beings. Finally civilized human beings evolve, and at present these civilized human beings are at a junction where they can make further evolutionary progress in spiritual life. Here it is stated (sva-dharma-niṣṭhaḥ) that when a living entity comes to a civilized form of life, there must be sva-dharma, social divisions according to one's work and qualifications. This is indicated in Bhagavad-gītā:

cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ

"According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." (Bg. 4.13)

In civilized human society there are the divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra, and everyone must properly execute his occupational duty in accordance to his division. Here it is described (sva-dharma-niṣṭhaḥ) that it

doesn't matter whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra. If one sticks to his position and properly executes his particular duty, he is considered a civilized human being. Otherwise he is no better than an animal. It is also mentioned herein that whoever executes his occupational duty (sva-dharma) for one hundred births (for instance, if a brāhmaṇa continues to act as a brāhmaṇa), becomes eligible for promotion to Brahmaloka, the planet where Lord Brahmā lives. There is also a planet called Śivaloka, or Sadāśivaloka, which is situated in a marginal position between the spiritual and material worlds. If, after being situated in Brahmaloka, one becomes more qualified, he is promoted to Sadāśivaloka. Similarly, when one becomes even more qualified, he can attain the Vaikuṇṭhalokas. The Vaikuṇṭhalokas are targets for everyone, even the demigods, and they can be attained by a devotee who has no desire for material benefit. As indicated in Bhagavad-gītā, one does not escape material miseries even if he is elevated to Brahmaloka.

ābrahma-bhuvanāl lokāḥ

punar āvartino 'rjuna

mām upetya tu kaunteya

punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

Similarly, one is not very safe even if he is promoted to Śivaloka, because the planet of Śivaloka is marginal. However, if one attains Vaikuṇṭhaloka (mām upetya tu kaunteya punar janma na vidyate, Bg. 8.16), he attains the highest perfection of life and the end of the evolutionary process . In other words, it is confirmed herein that a person in human society who has developed consciousness must take to Kṛṣṇa consciousness in order to be promoted to Vaikuṇṭhaloka, or Kṛṣṇaloka, immediately after leaving the body. As stated in Bhagavad-gītā:

janma karma ca me divyam

evaṁ yo vetti tattvataḥ

tyaktvā dehaṁ punar janma

naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

A devotee who is fully in Kṛṣṇa consciousness, who is not attracted by any other loka, or planet, including Brahmaloka and Śivaloka, is immediately transferred to Kṛṣṇaloka (mām eti). That is the highest perfection of life and the perfection of the evolutionary process.

4.24.30

atha bhāgavatā yūyaṁ
priyāḥ stha bhagavān yathā
na mad bhāgavatānāṁ ca
preyān anyo 'sti karhicit

SYNONYMS

atha—therefore; *bhāgavatāḥ*—devotees; *yūyam*—all of you; *priyāḥ*—very dear to me; *stha*—you are; *bhagavān*—the Supreme Personality of Godhead; *yathā*—as; *na*—neither; *mat*—than me; *bhāgavatānām*—of the devotees; *ca*—also; *preyān*—very dear; *anyaḥ*—others; *asti*—there is; *karhicit*—at any time.

TRANSLATION

You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am.

PURPORT

It is said (vaiṣṇavānāṁ yathā śambhuḥ) that Lord Śiva is the best of all devotees; therefore all devotees of Lord Kṛṣṇa are also devotees of Lord Śiva. In Vṛndāvana there is Lord Śiva's temple

called Gopīśvara. The gopīs used to worship not only Lord Śiva but Kātyāyanī or Durgā as well, but their aim was to attain the favor of Lord Kṛṣṇa. A devotee of Lord Kṛṣṇa does not disrespect Lord Śiva but worships Lord Śiva as the most exalted devotee of Lord Kṛṣṇa. Consequently whenever a devotee worships Lord Śiva, he prays to him to achieve the favor of Kṛṣṇa, and he does not request material profit. In Bhagavad-gītā it is said that generally people worship demigods for some material profit. Kāmais tais tair hṛtajñānāḥ (Bg. 7.20). Driven by material lust, they worship demigods, but a devotee never does so, for he is never driven by material lust. That is the difference between a devotee's respect for Lord Śiva and an asura's respect for him. The asura worships Lord Śiva, takes some benediction from him, misuses the benediction and ultimately is killed by the Supreme Personality of Godhead, who awards him liberation.

Because Lord Śiva is a great devotee of the Supreme Personality of Godhead, he loves all the devotees of the Supreme Lord. Lord Śiva told the Pracetās that because they were devotees of the Lord, he loved them very much. Lord Śiva was not kind and merciful only to the Pracetās; anyone who is a devotee of the Supreme Personality of Godhead is very dear to Lord Śiva. Not only are the devotees dear to Lord Śiva, but he respects them as much as he respects the Supreme Personality of Godhead. Similarly, devotees of the Supreme Lord also worship Lord Śiva as the most dear devotee of Lord Kṛṣṇa. They do not worship him as a separate Personality of Godhead. It is stated in the list of nāma-aparādhas that it is an offense to think that the

chanting of the name of Hari and the chanting of Hara, or Śiva, are the same. The devotees must always know that Lord Viṣṇu is the Supreme Personality of Godhead and that Lord Śiva is His devotee. A devotee should be offered respect on the level of the Supreme Personality of Godhead, and sometimes even more respect. Indeed, Lord Rāma, the Personality of Godhead Himself, sometimes worshiped Lord Śiva. If a devotee is worshiped by the Lord, why should a devotee not be worshiped by other devotees on the same level with the Lord? This is the conclusion. From this verse it appears that Lord Śiva benedicts the asuras simply for the sake of formality. Actually he loves one who is devoted to the Supreme Personality of Godhead.

4.24.31

idaṁ viviktaṁ japtavyaṁ
pavitraṁ maṅgalaṁ param
niḥśreyasa-karaṁ cāpi
śrūyatāṁ tad vadāmi vaḥ

SYNONYMS

idam—this; *viviktam*—very, particular; *japtavyam*—always to be chanted; *pavitram*—very pure; *maṅgalam*—auspicious; *param*—transcendental; *niḥśreyasa-karam*—very beneficial; *ca*—also; *api*—certainly; *śrūyatām*—please hear; *tat*—that; *vadāmi*—I am speaking; *vaḥ*—unto you.

TRANSLATION

Now I shall chant one mantra which is not only transcendental, pure and auspicious but is the best prayer for anyone who is aspiring to attain the ultimate goal of life. When I chant this mantra, please hear it carefully and attentively.

PURPORT

The word viviktam is very significant. No one should think of the prayers recited by Lord Śiva as being sectarian; rather, they are very confidential, so much so that anyone desiring the ultimate prosperity or auspicious goal of life must take the instructions of Lord Śiva and pray to and glorify the Supreme Personality of Godhead as Lord Śiva himself did.

4.24.32

maitreya uvāca
ity anukrośa-hṛdayo
bhagavān āha tāñ chivaḥ
baddhāñjalīn rāja-putrān
nārāyaṇa-paro vacaḥ

SYNONYMS

maitreyaḥ uvāca—the great saint Maitreya continued to speak; *iti*—thus; *anukrośa-hṛdayaḥ*—very kindhearted; *bhagavān*—the lord;

āha—said; *tān*—unto the Pracetās; *śivaḥ*—Lord Śiva; *baddha-añjalīn*—who were standing with folded hands; *rāja-putrān*—the sons of the King; *nārāyaṇa-paraḥ*—Lord Śiva, the great devotee of Nārāyaṇa; *vacaḥ*—words.

TRANSLATION

The great sage Maitreya continued: Out of his causeless mercy, the exalted personality, Lord Śiva, a great devotee of Lord Nārāyaṇa, continued to speak to the King's sons, who were standing with folded hands.

PURPORT

Lord Śiva voluntarily came to benedict the sons of the King as well as do something beneficial for them. He personally chanted the mantra so that the mantra would be more powerful, and he advised that the mantra be chanted by the King's sons (rāja-putras). When a mantra is chanted by a great devotee, the mantra becomes more powerful. Although the Hare Kṛṣṇa mahā-mantra is powerful in itself, a disciple upon initiation receives the mantra from his spiritual master, for when the mantra is chanted by the spiritual master, it becomes more powerful. Lord Śiva advised the sons of the King to hear him attentively, for inattentive hearing is offensive.

4.24.33

śrī-rudra uvāca
jitaṁ ta ātma-vid-varya-
svastaye svastir astu me
bhavatārādhasā rāddhaṁ
sarvasmā ātmane namaḥ

SYNONYMS

śrī-rudraḥ uvāca—Lord Śiva began to speak; *jitam*—all glories; *te*—unto You; *ātma-vit*—self-realized; *varya*—the best; *svastaye*—unto the auspicious; *svastiḥ*—auspiciousness; *astu*—let there be; *me*—of me; *bhavatā*—by You; *ārādhasā*—by the all-perfect; *rāddham*—worshipable; *sarvasmai*—the Supreme Soul; *ātmane*—unto the Supreme Soul; *namaḥ*—obeisances.

TRANSLATION

Lord Śiva addressed the Supreme Personality of Godhead with the following prayer: O Supreme Personality of Godhead, all glories unto You. You are the most exalted of all self-realized souls. Since You are always auspicious for the self-realized, I wish that You be auspicious for me. You are worshipable by virtue of the all-perfect instructions which You give. You are the Supersoul; therefore I offer my obeisances unto You as the supreme living being.

PURPORT

As long as a devotee is inspired by the Lord to offer the Lord a prayer, the devotee immediately glorifies the Lord in the beginning by saying, "All glories unto You, my Lord." The Lord is glorified because He is considered to be the chief of all self-realized souls. As said in the Vedas (nityo nityānāṁ cetanaś cetanānām, Kaṭha, 2.2.13), the Supreme Being, the Personality of Godhead, is the chief living being amongst all living beings. There are different kinds of individual living beings—some of them are in this material world, and some are in the spiritual world. Those who are in the spiritual world are known to be completely self-realized because on the spiritual platform the living entity is not forgetful of his service to the Lord. Therefore in the spiritual world all those who are in the devotional service of the Lord are eternally fixed, for they understand the position of the Supreme Being, as well as their individual constitution. Thus amongst self-realized souls, the Lord is known as the perfectly self-realized soul. Nityo nityānāṁ cetanaś cetanānām. When the individual soul is fixed in his knowledge of the Lord as the Supreme Being, he actually becomes established in an all-auspicious position. Lord Śiva prays herein that his auspicious position will continue eternally by virtue of the Lord's mercy upon him.

The Supreme Lord is all-perfect, and the Lord instructs that one who worships Him also becomes perfect. As stated in Bhagavad-gītā: mattaḥ smṛtir jñānam apohanaṁ ca (Bg. 15.15). The Lord is situated as the Supersoul in everyone's heart, but He

is so kind to His devotees that He gives them instructions by which they may continue to progress. When they receive instructions from the all-perfect, there is no chance of their being misled. This is also confirmed in Bhagavad-gītā: dadāmi buddhi-yogaṁ taṁ yena mām upayānti te (Bg. 10.10). The Lord is always ready to give instructions to the pure devotee so that the devotee can advance further and further in devotional service. Since the Lord gives instructions as Sarvātmā, the Supersoul, Lord Śiva offers Him respect with the words sarvātmā ātmane namaḥ. The individual soul is called ātmā, and the Lord is also called ātmā as well as Paramātmā. Being situated in everyone's heart, the Lord is known as the supreme ātmā. Therefore all obeisances are offered unto Him. In this regard, one may refer to the prayers of Kuntī in the First Canto of Śrīmad-Bhāgavatam:

tathā paramahaṁsānāṁ munīnām amalātmanām bhakti-yoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ (Bhāg. 1.8.20)

The Lord is always ready to give instructions to the paramahaṁsas, or the topmost devotees of the Lord who are completely liberated from all contaminations of the material world. The Lord always gives instructions to such exalted devotees to inform them how they can remain fixed in devotional service. Similarly, it is stated in the ātmārāma verse:

ātmārāmāś ca munayo nirgranthā apy urukrame kurvanty ahaitukīṁ bhaktim itthambhūta-guṇo hariḥ (Bhāg. 1.7.10)

The word ātmārāma refers to those who are not interested in the material world but are simply engaged in spiritual realization. Such self-realized persons are generally considered in two categories—impersonal and personal. However, impersonalists also become devotees when they are attracted by the personal transcendental qualities of the Lord. The conclusion is that Lord Śiva wanted to remain a fixed devotee of the Supreme Personality of Godhead, Vāsudeva. As explained in the following verses, Lord Śiva never desires to merge into the existence of the Supreme Lord like the impersonalists. Rather, he thinks that it would be good fortune for him to continue to be fixed in the understanding of the Lord as the Supreme Being. By this understanding, one realizes that all living entities—including Lord Śiva, Lord Brahmā and other demigods—are servants of the Supreme Lord.

4.24.34

namaḥ paṅkaja-nābhāya
bhūta-sūkṣmendriyātmane
vāsudevāya śāntāya
kūṭa-sthāya sva-rociṣe

SYNONYMS

namaḥ—all obeisances unto You; *paṅkaja-nābhāya*—unto the Supreme Personality of Godhead, from whose navel the lotus flower emanates; *bhūta-sūkṣma*—the sense objects; *indriya*—the senses;

ātmane—the origin; *vāsudevāya*—unto Lord Vāsudeva; *śāntāya*—always peaceful; *kūṭa-sthāya*—without being changed; *sva-rociṣe*—unto the supreme illumination.

TRANSLATION

My Lord, You are the origin of the creation by virtue of the lotus flower which sprouts from Your navel. You are the supreme controller of the senses and the sense objects, and You are also the all-pervading Vāsudeva. You are most peaceful, and because of Your self-illuminated existence, You are not disturbed by the six kinds of transformations.

PURPORT

The Lord as Garbhodakaśāyī Viṣṇu lies in the ocean of Garbha within this universe, and from His navel the lotus flower sprouts. Lord Brahmā is generated from that lotus flower, and from Lord Brahmā the creation of this material world begins. As such, the Supreme Personality of Godhead, Garbhodakaśāyī Viṣṇu, is the origin of the material senses and sense objects. Since Lord Śiva considers himself to be one of the products of the material world, his senses are under the control of the supreme creator. The Supreme Lord is also known as Hṛṣīkeśa, master of the senses, which indicates that our senses and sense objects are formed by the Supreme Lord. As such, He can control our senses and out of His mercy engage them in the service of the master of the senses. In the conditioned state, the living entity struggles in this

material world and engages his senses for material satisfaction. However, if the living entity is graced by the Supreme Personality of Godhead, he can engage these very senses in the service of the Lord. Lord Śiva desires not to be misled by the material senses but to engage always in the service of the Lord without being subject to contamination by materialistic influences. By the grace and help of Lord Vāsudeva, who is all-pervading, one can engage his senses in devotional service without deviation, just as the Lord acts without deviation.

The words śāntāya kūṭasthāya sva-rociṣe are very significant. Although the Lord is within this material world, He is not disturbed by the waves of material existence. However, conditioned souls are agitated by six kinds of transformations; namely, they become agitated when they are hungry, when they are thirsty, when they are aggrieved, when they are illusioned, when they grow old, and when they are on the deathbed. Although conditioned souls become very easily illusioned by these conditions in the material world, the Supreme Personality of Godhead, as the Supersoul, Vāsudeva, is never agitated by these transformations. Therefore it is said here (kūṭasthāya) that He is always peaceful and devoid of agitation because of His prowess, which is described herein as sva-rociṣe, indicating that He is illuminated by His own transcendental position. In other words, the individual soul, although within the illumination of the Supreme, sometimes falls down from that illumination because of his tiny position, and when he falls down he enters into material conditional life. The Lord, however, is not subject

to such conditioning; therefore He is described as self-illuminated. Consequently any conditioned soul within this material universe can remain completely perfect when he is under the protection of Vāsudeva or when he is engaged in devotional service.

4.24.35

> *saṅkarṣaṇāya sūkṣmāya*
> *durantāyāntakāya ca*
> *namo viśva-prabodhāya*
> *pradyumnāyāntar-ātmane*

SYNONYMS

saṅkarṣaṇāya—unto the master of integration; *sūkṣmāya*—unto the subtle unmanifested material ingredients; *durantāya*—unto the unsurpassable; *antakāya*—unto the master of disintegration; *ca*—also; *namaḥ*—obeisances; *viśva-prabodhāya*—unto the master of the development of the universe; *pradyumnāya*—unto Lord Pradyumna; *antaḥ-ātmane*—unto the Supersoul in everyone's heart.

TRANSLATION

My dear Lord, You are the origin of the subtle material ingredients, the master of all integration as well as the master of all disintegration, the predominating Deity named Saṅkarṣaṇa, and the master of all intelligence,

known as the predominating Deity Pradyumna.
Therefore, I offer my respectful obeisances unto You.

PURPORT

The whole universe is maintained by the integrating power of the Supreme Lord, who is known in that capacity by the name Saṅkarṣaṇa. The material scientists might have discovered the law of gravity which maintains the integration of objects within the material energy, yet the master of all integration can create devastation by the disintegrating blazing fire emanating from His mouth. A description of this can be found in the Eleventh Chapter of Bhagavad-gītā wherein the universal form of the Lord is described. The master of integration is also the destroyer of this world by virtue of His disintegrating energy. Saṅkarṣaṇa is the master of integration and disintegration, whereas Pradyumna, another feature of Lord Vāsudeva, is responsible for universal growth and maintenance. The word sūkṣmāya is significant because within this gross material body there are subtle material bodies—namely mind, intelligence and ego. The Lord in His different features (Vāsudeva, Aniruddha, Pradyumna and Saṅkarṣaṇa) maintains both the material and subtle elements of this world. As mentioned in Bhagavad-gītā, the material elements are earth, water, fire, air and ether, and the subtle material elements are mind, intelligence and ego. All of them are controlled by the Supreme Personality of Godhead as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and this will be further explained in the following verse.

4.24.36

namo namo 'niruddhāya
hṛṣīkeśendriyātmane
namaḥ paramahaṁsāya
pūrṇāya nibhṛtātmane

SYNONYMS

namaḥ—all my obeisances unto You; *namaḥ*—obeisances again; *aniruddhāya*—unto Lord Aniruddha; *hṛṣīkeśa*—the master of the senses; *indriya-ātmane*—the director of the senses; *namaḥ*—all obeisances unto You; *parama-haṁsāya*—unto the supreme perfect; *pūrṇāya*—unto the supreme complete; *nibhṛta-ātmane*—who is situated apart from this material creation.

TRANSLATION

My Lord, as the supreme directing Deity known as Aniruddha, You are the master of the senses and the mind. I therefore offer my obeisances unto You again and again. You are known as Ananta as well as Saṅkarṣaṇa because of Your ability to destroy the whole creation by the blazing fire from Your mouth.

PURPORT

Hṛṣīkeśendriyātmane. The mind is the director of the senses, and Lord Aniruddha is the director of the mind. In order to execute

devotional service, one has to fix his mind on the lotus feet of Kṛṣṇa; therefore Lord Śiva prays to the controller of the mind, Lord Aniruddha, to be pleased and to help him engage his mind on the lotus feet of the Lord. It is stated in Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru (Bg. 9.34). The mind has to be engaged in meditation on the lotus feet of the Lord in order to execute devotional service. It is also stated in Bhagavad-gītā,

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

Thus if Lord Aniruddha is pleased, He can help the mind engage in the service of the Lord. It is also indicated in this verse that Lord Aniruddha is the sun-god by virtue of His expansions. Since the predominating deity of the sun is an expansion of Lord Aniruddha, Lord Śiva also prays to the sun-god in this verse.

Lord Kṛṣṇa, by His quadruple expansion (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha), is the Lord of psychic

action—namely, thinking, feeling, willing and acting. Lord Śiva prays to Lord Aniruddha as the sun-god who is the controlling deity of the external material elements which constitute the construction of the material body. According to Śrīla Viśvanātha Cakravartī Ṭhākura, the word paramahaṁsa is also another name for the sun-god. The sun-god is addressed herein as nibhṛtātmane, which indicates that he always maintains the various planets by manipulating the rainfall. The sun-god evaporates water from the seas and oceans and then forms the water into clouds and distributes it over land. When there is sufficient rainfall, grains are produced, and these grains maintain living entities in each and every planet. The sun-god is also addressed herein as pūrṇa, or complete, because the rays emanating from the sun have no end. For millions and millions of years since the creation of this universe, the sun-god has been supplying heat and light without diminution. The word paramahaṁsa is applied to persons who are completely cleansed. When there is sufficient sunshine, the mind remains clear and transparent—in other words, the sun-god helps the mind of the living entity to become situated on the platform of paramahaṁsa. Thus Lord Śiva prays to Aniruddha to be kind upon him so that his mind will always be in the perfect state of cleanliness and will be engaged in the devotional service of the Lord. Just as fire sterilizes all unclean things, the sun-god also keeps everything sterilized, especially dirty things within the mind, thus enabling one to attain elevation to the platform of spiritual understanding.

4.24.37

svargāpavarga-dvārāya
nityaṁ śuci-ṣade namaḥ
namo hiraṇya-vīryāya
cātur-hotrāya tantave

SYNONYMS

svarga—the heavenly planets; *apavarga*—the path of liberation; *dvārāya*—unto the door of; *nityam*—eternally; *śuci-sade*—unto the most purified; *namaḥ*—my obeisances unto You; *namaḥ*—my obeisances; *hiraṇya*—gold; *vīryāya*—semen; *cātuḥ-hotrāya*—the Vedic sacrifices of the name; *tantave*—unto one who expands.

TRANSLATION

My Lord, O Aniruddha, You are the authority by which the doors of the higher planetary systems and liberation are opened. You are always within the pure heart of the living entity. Therefore I offer my obeisances unto You. You are the possessor of semina which is like gold, and thus, in the form of fire, You help the Vedic sacrifices, beginning with cāturhotra. Therefore I offer my obeisances unto You.

PURPORT

The word svarga indicates a position in the higher or heavenly planetary systems, and the word apavarga means liberation. Those who are attached to the karma-kāṇḍīya activities described in the Vedas are actually entangled in the three modes of material nature. The Bhagavad-gītā therefore says that one should be above the dominion of fruitive activities. There are different kinds of liberation, or mukti. The best mukti is engagement in the devotional service of the Supreme Lord. Lord Aniruddha not only helps fruitive actors by elevating them to the higher planetary systems, but He also helps the devotee engage in devotional service by dint of His inexhaustible energy. Just as heat is the source of material energy, the inspiration of Lord Aniruddha is the energy by which one can engage in executing devotional service.

4.24.38

nama ūrja iṣe trayyāḥ
pataye yajña-retase
tṛpti-dāya ca jīvānāṁ
namaḥ sarva-rasātmane

SYNONYMS

namaḥ—I offer all obeisances unto You; *ūrje*—unto the provider of the Pitṛloka; *iṣe*—the provider of all the demigods; *trayyāḥ*—of the

three *Vedas*; *pataye*—unto the master; *yajña*—sacrifices; *retase*—unto the predominating deity of the moon planet; *tṛpti-dāya*—unto Him who gives satisfaction to everyone; *ca*—also; *jīvānām*—of the living entities; *namaḥ*—I offer my obeisances; *sarva-rasa-ātmane*—unto the all-pervading Supersoul.

TRANSLATION

My Lord, You are the provider of the Pitṛlokas as well as all the demigods. You are the predominating deity of the moon and the master of all three Vedas. I offer my respectful obeisances unto You because You are the original source of satisfaction for all living entities.

PURPORT

When the living entity is born within this material world—especially as a human being—he has several obligations unto the demigods, unto the saintly persons and unto living entities in general. As enjoined in the śāstras: devarṣi-bhūtāpta-nṛṇāṁ pitṛṇām. Thus one has an obligation to one's forefathers, the previous hierarchy. Lord Śiva prays to Lord Aniruddha to give him strength so he can become free from all obligation to the pitās, demigods, general living entities and saintly persons and completely engage himself in the devotional service of the Lord. As stated:

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ na kiṅkaro nāyam ṛṇī ca rājan sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundaṁ parihṛtya kartam (Bhāg. 11.5.41)

One becomes free from all obligations to the demigods, saintly persons, pitās, ancient forefathers, etc., if one is completely engaged in the devotional service of the Lord. Lord Śiva therefore prays to Lord Aniruddha to give him strength so that he can be free from such obligations and entirely engage in the Lord's service.

Soma, or the predominating deity of the moon, is responsible for the living entity's ability to relish the taste of food through the tongue. Lord Śiva prays to Lord Aniruddha to give him strength so that he will not taste anything but the prasāda of the Lord. Śrīla Bhaktivinoda Ṭhākura has sung a verse indicating that the tongue is the most vicious enemy and is the most voracious of all the senses. If one can control the tongue, he can easily control the other senses. The tongue can be controlled only by eating prasāda offered to the Deity. Lord Śiva's prayer to Lord Aniruddha is meant for this purpose (tṛpti-dāya); he prays to Lord Aniruddha to help him be satisfied by eating only prasāda offered to the Lord.

4.24.39

sarva-sattvātma-dehāya
viśeṣāya sthavīyase
namas trailokya-pālāya
saha ojo-balāya ca

SYNONYMS

sarva—all; *sattva*—existence; *ātma*—soul; *dehāya*—unto the body; *viśeṣāya*—diversity; *sthavīyase*—unto the material world; *namaḥ*—offering obeisances; *trai-lokya*—three planetary systems; *pālāya*—maintainer; *saha*—along with; *ojaḥ*—prowess; *balāya*—unto the strength; *ca*—also.

TRANSLATION

My dear Lord, You are the gigantic universal form which contains all the individual bodies of the living entities. You are the maintainer of the three worlds, and as such You maintain the mind, senses, body and air of life within them. I therefore offer my respectful obeisances unto You.

PURPORT

As the individual body of the living entity is composed of millions of cells, germs and microbes, the universal body of the Supreme Lord similarly contains all the individual bodies of the living entities. Lord Śiva is offering his obeisances to the universal body, which includes all other bodies, so that everyone's body may fully engage in devotional service. Since this individual body is composed of senses, all the senses should be engaged in devotional service. For instance, the smelling instrument, the nose, can engage in smelling the flowers offered to the lotus feet of the Lord, the hands can engage in cleansing the temple of the Lord, etc. Indeed, being the life air of every living entity, the Lord

is the maintainer of the three worlds. Consequently He can induce every living entity to engage in his real life's duty with full bodily and mental strength. Thus every living entity should serve the Supreme Personality of Godhead by his prāṇa (life), artha (wealth), intelligence and words. As stated in the Śrīmad-Bhāgavatam:

etāvaj janma-sāphalyaṁ dehinām iha dehiṣu prāṇair arthair dhiyā vācā śreya-evācaret sadā (Bhāg. 10.22.35)

Even though one may desire to engage in the service of the Lord, without sanction one cannot do so. Lord Śiva is offering his prayers in so many different ways in order to show living entities how to engage in the devotional service of the Lord.

4.24.40

artha-liṅgāya nabhase
namo 'ntar-bahir-ātmane
namaḥ puṇyāya lokāya
amuṣmai bhūri-varcase

SYNONYMS

artha—meaning; *liṅgāya*—revealing; *nabhase*—unto the sky; *namaḥ*—offering obeisances; *antaḥ*—within; *bahiḥ*—and without; *ātmane*—unto the self; *namaḥ*—offering obeisances; *puṇyāya*—pious activities; *lokāya*—for creation; *amuṣmai*—beyond death; *bhūri-varcase*—the supreme effulgence.

TRANSLATION

My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything. You are the all-pervading sky within and without, and You are the ultimate goal of pious activities executed both within this material world and beyond it. I therefore offer my respectful obeisances again and again unto You.

PURPORT

Vedic evidence is called śabda-brahma. There are many things which are beyond the perception of our imperfect senses, yet the authoritative evidence of sound vibration is perfect. The Vedas are known as śabda-brahma because evidence taken from the Vedas constitutes the ultimate understanding. This is because śabda-brahma, or the Vedas, represents the Supreme Personality of Godhead. However, the real essence of śabda-brahma is the chanting of the Hare Kṛṣṇa mantra. By vibrating this transcendental sound, the meaning of everything both material and spiritual is revealed. This Hare Kṛṣṇa is nondifferent from the Personality of Godhead. The meaning of everything is received through the air through sound vibration. The vibration may be material or spiritual, but without sound vibration no one can understand the meaning of anything. In the Vedas it is said, antar bahiś ca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ: "Nārāyaṇa is all-pervading, and He exists both within and without." This is also confirmed in Bhagavad-gītā:

yathā prakāśayaty ekaḥ kṛtsnaṁ lokam imaṁ raviḥ kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata

"O son of Bharata, as the sun alone illuminates all this universe, so do the living entity and the Supersoul illuminate the entire body by consciousness." (Bg. 13.34)

In other words, the consciousness of both the soul and Supersoul is all-pervading; the limited consciousness of the living entity is pervading the entire material body, and the supreme consciousness of the Lord is pervading the entire universe. Because the soul is present within the body, consciousness pervades the entire body; similarly, because the supreme soul, or Kṛṣṇa, is present within this universe, everything is working in order. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." (Bg. 9.10)

Lord Śiva is therefore praying to the Personality of Godhead to be kind to us so that simply by chanting the Hare Kṛṣṇa mantra we can understand everything in both the material and spiritual worlds. The word amuṣmai is significant in this regard because it indicates the best target one can aim for after attaining the higher planetary systems. Those who are engaged in fruitive activities (karmīs) attain the higher planetary systems as a result of their past activities, and the jñānīs, who seek unification or a monistic merging with the effulgence of the Supreme Lord, also attain their desired end, but in the ultimate issue, the devotees

who desire to personally associate with the Lord are promoted to the Vaikuṇṭhalokas, or Goloka Vṛndāvana. The Lord is described in Bhagavad-gītā as pavitraṁ paramam (Bg. 10.12), the supremely pious one. This is also confirmed in this verse. Śukadeva Gosvāmī has stated that the cowherd boys who played with Lord Kṛṣṇa were not ordinary living entities. Only after accumulating many pious activities in various births does one get the opportunity to personally associate with the Supreme Personality of Godhead. Since only the pure can reach Him, He is the supreme pure.

4.24.41

pravṛttāya nivṛttāya
pitṛ-devāya karmaṇe
namo 'dharma-vipākāya
mṛtyave duḥkha-dāya ca

SYNONYMS

pravṛttāya—inclination; *nivṛttāya*—disinclination; *pitṛ-devāya*—unto the master of Pitṛloka; *karmaṇe*—unto the resultant action of fruitive activities; *namaḥ*—offering respects; *adharma*—irreligious; *vipākāya*—unto the result; *mṛtyave*—unto death; *duḥkha-dāya*—the cause of all kinds of miserable conditions; *ca*—also.

TRANSLATION

My dear Lord, You are the viewer of the results of pious activities. You are inclination, disinclination and their resultant activities. You are the cause of the miserable conditions of life caused by irreligion, and therefore You are death. I offer You my respectful obeisances.

PURPORT

The Supreme Personality of Godhead is situated in everyone's heart, and from Him issue a living entity's inclinations and disinclinations. This is confirmed in Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

The Supreme Personality of Godhead causes the asuras to forget Him and the devotees to remember Him. One's disinclinations are due to the Supreme Personality of Godhead. According to Bhagavad-gītā the asuras do not know which way one should be inclined to act and which way one should not be inclined to act. Pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ: "Those who are demoniac do not know what is to be done and what is not to be done." (Bg. 16.7) Although the asuras oppose devotional service, it is to be understood that they are inclined that way due to the Supreme Personality of Godhead. Because

the asuras do not like to engage in the Lord's devotional service, the Lord within gives them the intelligence to forget. Ordinary karmīs desire promotion to Pitṛloka, as confirmed in Bhagavad-gītā. Yānti deva-vratā devān pitḷn yānti pitṛ-vratāḥ: "Those who worship the demigods will take birth among the demigods, and those who worship ancestors go to the ancestors." (Bg. 9.25)

In this verse the word duḥkha-dāya is also very significant, for those who are nondevotees are perpetually put into the cycle of birth and death. This is a very miserable condition. Because one's position in life is attained according to one's activities, the asuras, or nondevotees, are put into such miserable conditions.

4.24.42

> *namas ta āśiṣām īśa*
> *manave kāraṇātmane*
> *namo dharmāya bṛhate*
> *kṛṣṇāyākuṇṭha-medhase*
> *puruṣāya purāṇāya*
> *sāṅkhya-yogeśvarāya ca*

SYNONYMS

namaḥ—offering obeisances; *te*—unto You; *āśiṣām īśa*—O topmost of all bestowers of benediction; *manave*—unto the supreme mind or supreme Manu; *kāraṇa-ātmane*—the supreme cause of all causes; *namaḥ*—offering obeisances; *dharmāya*—unto one who knows the

best of all religion; *bṛhate*—the greatest; *kṛṣṇāya*—unto Kṛṣṇa; *akuṇṭha-medhase*—unto one whose brain activity is never checked; *puruṣāya*—the Supreme Person; *purāṇāya*—the oldest of the old; *sāṅkhya-yoga-īśvarāya*—the master of the principles of *sāṅkhya-yoga*; *ca*—and.

TRANSLATION

My dear Lord, You are the topmost of all bestowers of all benediction, the oldest and supreme enjoyer amongst all enjoyers. You are the master of all the worlds' metaphysical philosophy, for You are the supreme cause of all causes, Lord Kṛṣṇa. You are the greatest of all religious principles, the supreme mind, and You have a brain which is never checked by any condition. Therefore I repeatedly offer my obeisances unto You.

PURPORT

The words kṛṣṇāya akuṇṭha-medhase are significant in this verse. Modern scientists have stopped their brainwork by discovering the theory of uncertainty, but factually for a living being there cannot be any brain activity which is not checked by time and space limitations. A living entity is called aṇu, an atomic particle of the spirit soul, and therefore his brain is also atomic. It cannot accommodate unlimited knowledge. This does not mean, however, that the Supreme Personality of Godhead,

Kṛṣṇa, has a limited brain. What Kṛṣṇa says and does is not limited by time and space. In Bhagavad-gītā it is said:

vedāhaṁ samatītāni vartamānāni cārjuna bhaviṣyāṇi ca bhūtāni māṁ tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows." (Bg. 7.26)

Kṛṣṇa knows everything, but one cannot know Kṛṣṇa without being favored by Him. Thus for Kṛṣṇa and His representative there is no question of a theory of uncertainty. What Kṛṣṇa says is all perfect and certain and is applicable to the past, present and future. Nor is there any uncertainty for one who knows exactly what Kṛṣṇa says. The Kṛṣṇa consciousness movement is based on Bhagavad-gītā as it is, as spoken by Lord Kṛṣṇa, and for those who are engaged in this movement, there is no question of uncertainty.

Lord Kṛṣṇa is also addressed herein as āśiṣām īśa. The great saintly personalities, sages and demigods are able to offer benedictions to ordinary living entities, but they in turn are benedicted by the Supreme Personality of Godhead. Without being benedicted by Kṛṣṇa, one cannot offer benediction to anyone else. The word manave, meaning "unto the supreme Manu," is also significant. The supreme Manu in Vedic literature is Svāyambhuva Manu, who is an incarnation of Kṛṣṇa. All the

Manus are empowered incarnations of Kṛṣṇa (manvantara-avatāra). There are fourteen Manus in one day of Brahmā, 420 in one month, 5,040 in one year, and 504,000 Manus in the lifetime of Brahmā. Since all the Manus are directors of human society, ultimately Kṛṣṇa is the supreme director of human society. In another sense, the word manave indicates the perfection of all kinds of mantras. The mantra delivers the conditioned soul from his bondage; so simply by chanting the mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can gain deliverance from any condition.

Kāraṇātmane: everything has a cause. The theory of chance is repudiated in this verse. Because everything has its cause, there is no question of chance. Because so-called philosophers and scientists are unable to find the real cause, they foolishly say that everything happens by chance. In Brahma-saṁhitā Kṛṣṇa is described as the cause of all causes; therefore He is addressed herein as kāraṇātmane. His very personality is the original cause of everything, the root of everything and the seed of everything. As described in the Vedānta-sūtra, janmādy asya yataḥ (1.1.2): the Absolute Truth is the supreme cause of all emanations.

The word sāṅkhya-yogeśvarāya is also significant herein, for Kṛṣṇa is described in Bhagavad-gītā as Yogeśvara, the master of all mystic powers. Without possessing inconceivable mystic powers, one cannot be accepted as God. In this age of Kali, those who have a little fragmental portion of mystic power claim to be

God, but such pseudo Gods can only be accepted as fools, for only Kṛṣṇa is the Supreme Person who possesses all mystic and yogic perfections. The sāṅkhya-yoga system popular at the present moment was propounded by the atheist Kapila, but the original sāṅkhya-yoga system was propounded by an incarnation of Kṛṣṇa also named Kapila, the son of Devahūti. Similarly, Dattātreya, another incarnation of Kṛṣṇa, also explained the sāṅkhya-yoga system. Thus Kṛṣṇa is the origin of all sāṅkhya-yoga systems and mystic yoga powers.

The words purāṇāya puruṣāya are also worthy of special attention. In Brahma-saṁhitā, Kṛṣṇa is accepted as the ādi-puruṣa, the original person, or the original enjoyer. In Bhagavad-gītā, Lord Kṛṣṇa is also accepted as purāṇa-puruṣa, the oldest person. Although He is the oldest of all personalities, He is also the youngest of all, or nava-yauvana. Another significant word is dharmāya. Since Kṛṣṇa is the original propounder of all kinds of religious principles, it is said: dharmaṁ tu sākṣād bhagavat-praṇītam. No one can introduce a new type of religion, for religion is already there, having been established by Lord Kṛṣṇa. In Bhagavad-gītā Kṛṣṇa informs us of the original dharma and asks us to give up all kinds of religious principles. The real dharma is surrender unto Him. In the Mahābhārata, it is also said:

ye ca veda-vido viprā ye cādhyātma-vido janāḥ te vadanti mahātmānaṁ kṛṣṇaṁ dharmaṁ sanātanam

The purport is that one who has studied the Vedas perfectly, who is a perfect vipra, or knower of the Vedas, who knows what spiritual life actually is, speaks about Kṛṣṇa, the Supreme Person, as one's sanātana-dharma. Lord Śiva therefore teaches us the principles of sanātana-dharma.

4.24.43

śakti-traya-sametāya
mīḍhuṣe 'haṅkṛtātmane
ceta-ākūti-rūpāya
namo vāco vibhūtaye

SYNONYMS

śakti-traya—three kinds of energies; *sametāya*—unto the reservoir; *mīḍhuṣe*—unto Rudra; *ahaṅkṛta-ātmane*—the source of egotism; *cetaḥ*—knowledge; *ākūti*—eagerness to work; *rūpāya*—unto the form of; *namaḥ*—my obeisances; *vācaḥ*—unto the sound; *vibhūtaye*—unto the different types of opulences.

TRANSLATION

My dear Lord, You are the supreme controller of the worker, sense activities, and results of sense activities [karma]. Therefore You are the controller of the body, mind and senses. You are also the supreme controller of egotism, known as Rudra. You are the source of knowledge and the activities of the Vedic injunctions.

PURPORT

Everyone acts under the dictation of the ego. Therefore Lord Śiva is trying to purify false egotism through the mercy of the Supreme Personality of Godhead. Since Lord Śiva, or Rudra, is himself the controller of egotism, he indirectly wants to be purified by the mercy of the Lord so that his real egotism can be awakened. Of course Lord Rudra is always spiritually awake, but for our benefit he is praying in this way. For the impersonalist, pure egotism is ahaṁ brahmāsmi—"I am not this body; I am spirit soul." But in its actual position, the spirit soul has devotional activities to perform. Therefore Lord Śiva prays to be engaged both in mind and in action in the devotional service of the Supreme Lord according to the direction of the Vedas. This is the process for purifying false egotism. Cetaḥ means knowledge. Without perfect knowledge, one cannot act perfectly. The real source of knowledge is the vācaḥ, or sound vibration, given by Vedic instructions. Here the word vācaḥ, or vibration, means the Vedic vibration. The origin of creation is sound vibration, and if the sound vibration is clear and purified, perfect knowledge and perfect activities actually become manifest. This is enacted by the chanting of the mahā-mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thus Lord Śiva is praying again and again for the purification of body, mind and activities through the purification of knowledge and action under the pure directions of the Vedas. Lord Śiva prays to the Supreme Personality of Godhead so that

his mind, senses and words will all turn toward devotional activities only.

4.24.44

darśanaṁ no didṛkṣūṇāṁ
dehi bhāgavatārcitam
rūpaṁ priyatamaṁ svānāṁ
sarvendriya-guṇāñjanam

SYNONYMS

darśanam—vision; *naḥ*—our; *didṛkṣūṇām*—desirous to see; *dehi*—kindly exhibit; *bhāgavata*—of the devotees; *arcitam*—as worshiped by them; *rūpam*—form; *priya-tamam*—dearmost; *svānām*—of Your devotees; *sarva-indriya*—all the senses; *guṇa*—qualities; *añjanam*—very much pleasing.

TRANSLATION

My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses.

PURPORT

In the śruti, or Veda-mantra, it is said that the Supreme Absolute Truth is sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ, or, in other words, He is known as raso vai saḥ, the source of all relishable relationships (rasas). We have various senses—the powers of seeing, tasting, smelling, touching, etc.—and all the propensities of our senses can be satisfied when the senses are engaged in the service of the Lord. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate (Nārada-pañcarātra). "Bhakti means engaging all the senses in the service of the master of the senses, Hṛṣīkeśa." These material senses, however, cannot be engaged in the service of the Lord; therefore one has to become free from all designations. Sarvopādhi-vinirmuktaṁ tatparatvena nirmalam. One has to become free from all designation or false egotism and thus become purified. When we engage our senses in the service of the Lord, the desires or the inclinations of the senses can be perfectly fulfilled. Lord Śiva therefore wants to see the Lord in a form which is inconceivable to the Buddhist philosophers, or the Buddhists.

The impersonalists and the voidists also have to see the form of the Absolute. In Buddhist temples there are forms of Lord Buddha in meditation, but these are not worshiped like the forms of the Lord in Vaiṣṇava temples (forms like Rādhā-Kṛṣṇa, Sītā-Rāma or Lakṣmī-Nārāyaṇa). Amongst the different sampradāyas (Vaiṣṇava sects) either Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa is worshiped. Lord Śiva wants to see that form perfectly, just as the devotees want to see it. The words rūpaṁ priyatamaṁ svānām

are specifically mentioned here, indicating that Lord Śiva wants to see that form which is very dear to the devotees. The word svānām is especially significant because only the devotees are very, very dear to the Supreme Personality of Godhead. The jñānīs, yogīs and karmīs are not particularly dear, for the karmīs simply want to see the Supreme Personality of Godhead as their order supplier. The jñānīs want to see Him to become one with Him, and the yogīs want to see Him partially represented within their heart as Paramātmā, but the bhaktas, or the devotees, want to see Him in His complete perfection. As stated in Brahma-saṁhitā :

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, whose eyes are blooming like lotus petals, whose head is bedecked with peacock feathers, whose beauty is tinged with the hue of blue clouds, and whose unique loveliness charms millions of Cupids." (Bg. 5.30) Thus Lord Śiva's desire is to see the Supreme Personality of Godhead as He is described in this way—that is, he wants to see Him as He appears to the bhāgavatas, the devotees. The conclusion is that Lord Śiva wants to see Him in complete perfection and not in the impersonalist or voidist way. Although the Lord is one in His various forms (advaitam acyutam anādim), still His form as the young enjoyer of the gopīs and companion of the cowherd boys (kiśora-mūrti)

is the most perfect form. Thus Vaiṣṇavas accept the form of the Lord in His Vṛndāvana pastimes as the chief form.

4.24.45-46

snigdha-prāvṛḍ-ghana-śyāmaṁ
sarva-saundarya-saṅgraham
cārv-āyata-catur-bāhu
sujāta-rucirānanam

padma-kośa-palāśākṣaṁ
sundara-bhru sunāsikam
sudvijaṁ sukapolāsyaṁ
sama-karṇa-vibhūṣaṇam

SYNONYMS

snigdha—glistening; *prāvṛṭ*—rainy season; *ghana-śyāmam*—densely cloudy; *sarva*—all; *saundarya*—beauty; *saṅgraham*—collection; *cāru*—beautiful; *āyata*—bodily feature; *catuḥ-bāhu*—unto the four-armed; *su-jāta*—ultimately beautiful; *rucira*—very pleasing; *ānanam*—face; *padma-kośa*—the whorl of the lotus flower; *palāśa*—petals; *akṣam*—eyes; *sundara*—beautiful; *bhru*—eyebrows; *su-nāsikam*—raised nose; *su-dvijam*—beautiful teeth; *su-kapola*—beautiful forehead; *āsyam*—face; *sama-karṇa*—equally beautiful ears; *vibhūṣaṇam*—fully decorated.

TRANSLATION

The Lord's beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.

PURPORT

After the scorching heat of the summer season, it is very pleasing to see dark clouds in the sky. As confirmed in Brahma-saṁhitā: barhāvataṁsam asitāmbuda-sundarāṅgam. The Lord wears a peacock feather in His hair, and His bodily complexion is just like a blackish cloud. The word sundara, or snigdha, means very pleasing, even when compared with kandarpa-koṭi-kamanīya. Kṛṣṇa's beauty is so pleasing that not even millions upon millions of Cupids can compare to it. The Lord's form as Viṣṇu is decorated in all opulence; therefore Lord Śiva is trying to see that most opulent form of Nārāyaṇa, or Viṣṇu. Generally the worship of the Lord begins with the worship of Nārāyaṇa or Viṣṇu, whereas the worship of Lord Kṛṣṇa and Rādhā is most confidential. Lord Nārāyaṇa is worshipable by the Pāñcarātrika-vidhi, or regulative principles, whereas Lord Kṛṣṇa is worshipable by the Bhāgavata-vidhi. No one can worship the Lord in the Bhāgavata-vidhi without going through the regulations of the Pāñcarātrika-vidhi. Actually neophyte devotees

worship the Lord according to the Pāñcarātrika-vidhi, or the regulative principles enjoined in the Nārada-pañcarātra. Rādhā-Kṛṣṇa cannot be approached by the neophyte devotees; therefore temple worship according to regulative principles is offered to Lakṣmī-Nārāyaṇa. Although there may be a Rādhā-Kṛṣṇa vigraha, or form, the worship of the neophyte devotees is acceptable as Lakṣmī-Nārāyaṇa worship. Worship according to the Pāñcarātrika-vidhi is called vidhi-mārga, and worship according to the Bhāgavata-vidhi principles is called rāga-mārga. The principles of rāga-mārga are especially meant for devotees who are elevated to the Vṛndāvana platform.

The inhabitants of Vṛndāvana, the gopīs, mother Yaśodā, Nanda Mahārāja, the cowherd boys, the cows and everyone else—are actually on the rāga-mārga or Bhāgavata-mārga platform. However, they participate in five basic rasas—dāsya, sakhya, vātsalya, mādhurya and śānta. Although these five rasas are found in the Bhāgavata-mārga, the Bhāgavata-mārga is especially meant for vātsalya and mādhurya, or paternal and conjugal relationships. Yet there is the vipralambha-sakhya, the higher fraternal worship of the Lord especially enjoyed by the cowherd boys. Although there is friendship between Kṛṣṇa and the cowherd boys, this friendship is different from the aiśvarya friendship between Kṛṣṇa and Arjuna. When Arjuna saw the viśva-rūpa, the gigantic universal form of the Lord, he was afraid for having treated Kṛṣṇa as an ordinary friend; therefore he begged Kṛṣṇa's pardon. However, the cowherd boys who are friends of Kṛṣṇa in Vṛndāvana sometimes ride on the shoulders

of Kṛṣṇa. They treat Kṛṣṇa equally, just as they treat one another, and they are never afraid of Him, nor do they ever beg His pardon. Thus the rāga-mārga, or Bhāgavata-mārga, friendship exists on a higher platform with Kṛṣṇa, namely the platform of vipralambha friendship. Paternal friendship, conjugal paternal service, as well as conjugal service, are visible in the Vṛndāvana rāga-mārga relationships.

Without serving Kṛṣṇa according to the vidhi-mārga regulative principles of the Pāñcarātrika-vidhi, unscrupulous persons want to jump immediately to the rāga-mārga principles. Such persons are called sahajiyā. There are also demons who enjoy depicting Kṛṣṇa and His pastimes with the gopīs, taking advantage of Kṛṣṇa by their licentious character. These demons who print books and write lyrics on the rāga-mārga principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in Kṛṣṇa consciousness should be very careful to avoid such demons. One should strictly follow the vidhi-mārga regulative principles in the worship of Lakṣmī-Nārāyaṇa, although the Lord is present in the temple as Rādhā-Kṛṣṇa. Rādhā-Kṛṣṇa includes Lakṣmī-Nārāyaṇa; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of Lakṣmī-Nārāyaṇa. In Nectar of Devotion full instructions are given about the vidhi-mārga worship of Rādhā-Kṛṣṇa, or Lakṣmī-Nārāyaṇa. Although there are sixty-four kinds of offenses one can commit in vidhi-mārga worship, in rāga-mārga worship there is no consideration of such offenses because the devotees on that platform are very

much elevated, and there is no question of offense. But if we do not follow the regulative principles on the vidhi-mārga platform and keep our eyes trained to spot offenses, we will not make progress.

In his description of Kṛṣṇa's beauty, Lord Śiva uses the words cārvāyata-catur-bāhu sujāta-rucirānanam, indicating the beautiful four-armed form of Nārāyaṇa, or Viṣṇu. Those who worship Lord Kṛṣṇa describe Him as sujāta-rucirānanam. In the Viṣṇu-tattva there are hundreds and thousands and millions of forms of the Supreme Lord, but of all these forms, the form of Kṛṣṇa is the most beautiful. Thus for those who worship Kṛṣṇa, the word sujāta-rucirānanam is used.

The four arms of Lord Viṣṇu have different purposes. The hands holding a lotus flower and conchshell are meant for the devotees, whereas the other two hands, holding a disc and mace or club, are meant for the demons. Actually all of the Lord's arms are auspicious, whether they are holding conchshells and flowers or clubs and discs. The demons killed by Lord Viṣṇu's cakra disc and club are elevated to the spiritual world, just like the devotees who are protected by the hands holding the lotus flower and conchshell. However, the demons who are elevated to the spiritual world are situated in the impersonal Brahman effulgence, whereas the devotees are allowed to enter into the Vaikuṇṭha planets. Those who are devotees of Lord Kṛṣṇa are immediately elevated to the Goloka Vṛndāvana planet.

The Lord's beauty is compared to rainfall because when the rain falls in the rainy season, it becomes more and more pleasing to the people. After the scorching heat of the summer season, the people enjoy the rainy season very much. Indeed, they even come out of their doors in the villages and enjoy the rainfall directly. Thus the Lord's bodily features are compared with the clouds of the rainy season. The devotees enjoy the Lord's beauty because it is a collection of all kinds of beauties. Therefore the word sarva-saundarya-saṅgraham is used. No one can say that the body of the Lord is wanting in beautiful parts. It is completely pūrṇam. Everything is complete: God's creation, God's beauty and God's bodily features. All these are so complete that all one's desires can become fully satisfied when one sees the beauty of the Lord. The word sarva-saundarya indicates that there are different types of beauties in the material and spiritual worlds, and that the Lord contains all of them. Both materialists and spiritualists can enjoy the beauty of the Lord. Because the Supreme Lord attracts everyone, including demons and devotees, materialists and spiritualists, He is called Kṛṣṇa. Similarly, His devotees also attract everyone. As mentioned in the Ṣaḍ-gosvāmī-stotra: dhīrādhīra-jana-priyau—the Gosvāmīs are equally dear to the dhīra (devotees) and adhīra (demons). Lord Kṛṣṇa was not very pleasing to the demons when He was present in Vṛndāvana, but the six Gosvāmīs were pleasing to the demons when they were present in Vṛndāvana. That is the beauty of the Lord's dealings with His devotees; sometimes the Lord gives more credit to His devotees than He takes for Himself. For instance, on the Battlefield of Kurukṣetra, Lord Kṛṣṇa fought simply by giving

directions. Yet it was Arjuna who took the credit for fighting. Nimitta-mātraṁ bhava savyasācin (Bg. 11.33). "You, O Savyasācin [Arjuna], can be but an instrument in the fight." Everything was arranged by the Lord, but the credit of victory was given to Arjuna. Similarly, in the Kṛṣṇa consciousness movement, everything is happening according to the predictions of Lord Caitanya, but the credit goes to Lord Caitanya's sincere servants. Thus the Lord is described herein as sarva-saundarya-saṅgraham.

4.24.47-48

prīti-prahasitāpāṅgam
alakai rūpa-śobhitam
lasat-paṅkaja-kiñjalka-
dukūlaṁ mṛṣṭa-kuṇḍalam

sphurat-kirīṭa-valaya-
hāra-nūpura-mekhalam
śaṅkha-cakra-gadā-padma-
mālā-maṇy-uttamarddhimat

SYNONYMS

prīti—merciful; *prahasita*—smiling; *apāṅgam*—sidelong glance; *alakaiḥ*—with curling hair; *rūpa*—beauty; *śobhitam*—increased; *lasat*—glittering; *paṅkaja*—of the lotus; *kiñjalka*—saffron; *dukūlam*—clothing; *mṛṣṭa*—glittering; *kuṇḍalam*—earrings; *sphurat*—shiny;

kirīṭa—helmet; *valaya*—bangles; *hāra*—necklace; *nūpura*—ankle bells; *mekhalam*—belt; *śaṅkha*—conchshell; *cakra*—wheel; *gadā*—club; *padma*—lotus flower; *mālā*—garland; *maṇi*—pearls; *uttama*—first class; *ṛddhi-mat*—still more beautified on account of this.

TRANSLATION

The Lord is superexcellently beautiful on account of His open and merciful smile and His sidelong glance upon His devotees. His black hair is curly, and His garments, waving in the wind, appear as flying saffron pollen from lotus flowers. His glittering earrings, shining helmet, bangles, garland, ankle bells, waist belt and various other bodily ornaments combine with conchshell, disc, club and lotus flower to increase the natural beauty of the Kaustubha pearl on His chest.

PURPORT

The word prahasitāpāṅga, referring to Kṛṣṇa's smile and sidelong glances at His devotees, specifically applies to His dealings with the gopīs. Kṛṣṇa is always in a joking mood when He increases the feelings of conjugal rasa in the hearts of the gopīs. The conchshell, club, disc and lotus flower can be either held in His hands or seen on the palms of His hands. According to palmistry, the signs of a conchshell, club, lotus flower and disc mark the palms of great personalities and especially indicate the Supreme Personality of Godhead.

4.24.49

siṁha-skandha-tviṣo bibhrat
saubhaga-grīva-kaustubham
śriyānapāyinyā kṣipta-
nikaṣāśmorasollasat

SYNONYMS

siṁha—a lion; *skandha*—shoulders; *tviṣaḥ*—the coils of hair; *bibhrat*—bearing; *saubhaga*—fortunate; *grīva*—neck; *kaustubham*—the pearl of the name; *śriyā*—beauty; *anapāyinyā*—never decreasing; *kṣipta*—defeating; *nikaṣa*—the stone for testing gold; *aśma*—stone; *urasā*—with the chest; *ullasat*—glittering.

TRANSLATION

The Lord has shoulders just like a lion's. Upon these shoulders are garlands, necklaces and epaulets, and all of these are always glittering. Besides these, there is the beauty of the Kaustubha maṇi pearl, and on the dark chest of the Lord there are streaks named Śrīvatsa, which are signs of the goddess of fortune. The glittering of these streaks excels the beauty of the golden streaks on a gold-testing stone. Indeed, such beauty defeats a gold-testing stone.

PURPORT

The curling hair on the shoulders of a lion always appears very, very beautiful. Similarly, the shoulders of the Lord were just like a lion's, and the necklace and garlands, along with the Kaustubha pearl necklace, combined to excel the beauty of a lion. The chest of the Lord is streaked with Śrīvatsa lines, the sign of the goddess of fortune. Consequently the Lord's chest excels the beauty of a testing stone for gold. The black siliceous stone on which gold is rubbed to test its value always looks very beautiful, being streaked with gold lines. Yet the chest of the Lord excels even such a stone in its beauty.

4.24.50

> *pūra-recaka-saṁvigna-*
> *vali-valgu-dalodaram*
> *pratisaṅkrāmayad viśvaṁ*
> *nābhyāvarta-gabhīrayā*

SYNONYMS

pūra—inhaling; *recaka*—exhaling; *saṁvigna*—agitated; *vali*—the wrinkles on the abdomen; *valgu*—beautiful; *dala*—like the banyan leaf; *udaram*—abdomen; *pratisaṅkrāmayat*—coiling down; *viśvam*—universe; *nābhyā*—navel; *āvarta*—screwing; *gabhīrayā*—by deepness.

TRANSLATION

The Lord's abdomen is beautiful due to three ripples in the flesh. Being so round, His abdomen resembles the leaf of a banyan tree, and when He exhales and inhales, the movement of the ripples appears very, very beautiful. The coils within the navel of the Lord are so deep that it appears that the entire universe sprouted out of it and yet again wishes to go back.

PURPORT

The whole universe is born out of the lotus stem which sprouted from the navel of the Lord. Lord Brahmā sat on the top of this lotus stem to create the whole universe. The navel of the Lord is so deep and coiling that it appears that the whole universe again wants to withdraw into the navel, being attracted by the Lord's beauty. The Lord's navel and the ripples on His belly always increase the beauty of His bodily features. The details of the bodily features of the Lord especially indicate the Personality of Godhead. Impersonalists cannot appreciate the beautiful body of the Lord which is described in these prayers by Lord Śiva. Although the impersonalists are always engaged in the worship of Lord Śiva, they are unable to understand the prayers offered by Lord Śiva to the bodily features of Lord Viṣṇu. Lord Viṣṇu is known as śiva-viriñci-nutam (Bhāg. 11.5.33), for He is always worshiped by Lord Brahmā and Lord Śiva.

4.24.51

śyāma-śroṇy-adhi-rociṣṇu-
dukūla-svarṇa-mekhalam
sama-cāru-aṅghri-jaṅghoru-
nimna-jānu-sudarśanam

SYNONYMS

śyāma—blackish; *śroṇi*—lower part of the waist; *adhi*—extra; *rociṣṇu*—pleasing; *dukūla*—garments; *svarṇa*—golden; *mekhalam*—belt; *sama*—symmetrical; *cāru*—beautiful; *aṅghri*—lotus feet; *jaṅgha*—calves; *ūru*—thighs; *nimna*—lower; *jānu*—knees; *sudarśanam*—very beautiful.

TRANSLATION

The lower part of the Lord's waist is dark and covered with yellow garments and a belt bedecked with golden embroidery work. His symmetrical lotus feet and the calves, thighs and joints of His legs are extraordinarily beautiful. Indeed, the Lord's entire body appears to be well built.

PURPORT

Lord Śiva is one of the twelve great authorities mentioned in Śrīmad-Bhāgavatam (6.3.20). These authorities are Svayambhū, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka,

Bhīṣma, Bali, Vaiyāsaki or Śukadeva Gosvāmī, and Yamarāja. The impersonalists, who generally worship Lord Śiva should learn of the transcendental sac-cid-ānanda-vigraha form of the Lord. Here Lord Śiva kindly describes the details of the Lord's bodily features. Thus the impersonalists' argument that the Lord has no form cannot be accepted under any circumstance.

4.24.52

> *padā śarat-padma-palāśa-rociṣā*
> *nakha-dyubhir no 'ntar-aghaṁ vidhunvatā*
> *pradarśaya svīyam apāsta-sādhvasaṁ*
> *padaṁ guro mārga-gurus tamo-juṣām*

SYNONYMS

padā—by the lotus feet; *śarat*—autumn; *padma*—lotus flower; *palāśa*—petals; *rociṣā*—very pleasing; *nakha*—nails; *dyubhiḥ*—by the effulgence; *naḥ*—our; *antaḥ-agham*—dirty things; *vidhunvatā*—which can cleanse; *pradarśaya*—just show; *svīyam*—Your own; *apāsta*—diminishing; *sādhvasam*—the trouble of the material world; *padam*—lotus feet; *guro*—O supreme spiritual master; *mārga*—the path; *guruḥ*—spiritual master; *tamaḥ-juṣām*—of the persons suffering in ignorance.

TRANSLATION

My dear Lord, Your two lotus feet are so beautiful that they appear like two blossoming petals of the lotus

flower which grows during the autumn season. Indeed, the nails of Your lotus feet emanate such a great effulgence that they immediately dissipate all the darkness in the heart of a conditioned soul. My dear Lord, kindly show me that form of Yours which always dissipates all kinds of darkness in the heart of a devotee. My dear Lord, You are the supreme spiritual master of everyone; therefore all conditioned souls covered with the darkness of ignorance can be enlightened by You as the spiritual master.

PURPORT

Lord Śiva has thus described the bodily features of the Lord authoritatively. Now he wants to see the lotus feet of the Lord. When a devotee wants to see the transcendental form of the Lord, he begins his meditation on the Lord's body by first looking at the feet of the Lord. Śrīmad-Bhāgavatam is considered to be the transcendental sound form of the Lord, and the twelve cantos are divided in accordance with the transcendental form of the Lord. The First and Second Cantos of Śrīmad-Bhāgavatam are called the two lotus feet of the Lord. It is therefore suggested by Lord Śiva that one should first try to see the lotus feet of the Lord. This also means that if one is serious about reading Śrīmad-Bhāgavatam, he must begin by seriously studying the First and Second Cantos.

The beauty of the lotus feet of the Lord is compared to the petals of a lotus flower which grows in the autumn season. By

nature's law, in autumn the dirty or muddy waters of rivers and lakes become very clean. At that time the lotus flowers growing in the lakes appear very bright and beautiful. The lotus flower itself is compared with the lotus feet of the Lord, and the petals are compared with the nails of the feet of the Lord. The nails of the feet of the Lord are very bright, as Brahma-saṁhitā testifies. Ānanda-cinmaya-sad-ujjvala-vigrahasya: every limb of the transcendental body of the Lord is made of ānanda-cinmaya-sad-ujjvala. Thus every limb is eternally bright. As sunshine dissipates the darkness of this material world, the effulgence emanating from the body of the Lord immediately dries up the darkness in the heart of the conditioned soul. In other words, everyone serious about understanding the transcendental science and seeing the transcendental form of the Lord must first of all attempt to see the lotus feet of the Lord by studying the First and Second Cantos of Śrīmad-Bhāgavatam. When one sees the lotus feet of the Lord, all kinds of doubts and fears within the heart are vanquished.

In Bhagavad-gītā it is said that in order to make spiritual progress, one must become fearless. Abhayaṁ sattva-saṁśuddhiḥ (Bg. 16.1). Fearfulness is the result of material involvement. It is also said in Śrīmad-Bhāgavatam: bhayaṁ dvitīyābhiniveśataḥ syāt (Bhāg. 11.2.37). Fearfulness is a creation of the bodily conception of life. As long as one is absorbed in the thought that he is this material body, he is fearful, and as soon as one is freed from this material conception, he becomes brahma-bhūta, or self-realized, and immediately becomes fearless.

Brahma-bhūtaḥ prasannātmā (Bg. 18.54). Without being fearless, one cannot be joyful. The bhaktas, the devotees, are fearless and always joyful because they are constantly engaged in the service of the lotus feet of the Lord. It is also said:

evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate (Bhāg. 1.2.20)

By practicing bhagavad-bhakti-yoga, one becomes fearless and joyful. Unless one becomes fearless and joyful, he cannot understand the science of God. Bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate. This verse refers to those who are completely liberated from the fearfulness of this material world. When one is so liberated, he can really understand the transcendental features of the form of the Lord. Lord Śiva therefore advises everyone to practice bhagavad-bhakti-yoga. As will be clear in the following verses, by doing so one can become really liberated and enjoy spiritual bliss.

It is also stated:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

The Lord is the supreme spiritual master, and the bona fide representative of the Supreme Lord is also a spiritual master. The Lord from within enlightens the devotees by the effulgence of the nails of His lotus feet, and His representative, the spiritual master, enlightens from without. Only by thinking of the lotus feet of the Lord and always taking the spiritual master's advice

can one advance in spiritual life and understand Vedic knowledge.

yasya deve parā bhaktir yathā deve tathā gurau tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ (Svet. Up. 6.23)

Thus the Vedas enjoin that for one who has unflinching faith in the lotus feet of the Lord, as well as in the spiritual master, the real import of Vedic knowledge can be revealed.

4.24.53

etad rūpam anudhyeyam
ātma-śuddhim abhīpsatām
yad-bhakti-yogo 'bhayadaḥ
sva-dharmam anutiṣṭhatām

SYNONYMS

etat—this; *rūpam*—form; *anudhyeyam*—must be meditated upon; *ātma*—self; *śuddhim*—purification; *abhīpsatām*—of those who are desiring so; *yat*—that which; *bhakti-yogaḥ*—the devotional service; *abhaya-daḥ*—factual fearlessness; *sva-dharmam*—one's own occupational duties; *anutiṣṭhatām*—executing.

TRANSLATION

My dear Lord, those who desire to purify their existence must always engage in the meditation of Your lotus feet,

as described above. Those who are serious about executing their occupational duties and who want freedom from fear must take to this process of bhakti-yoga.

PURPORT

It is said that the transcendental name, form, pastimes and entourage of the Lord cannot be appreciated by the blunt material senses; therefore one has to engage himself in devotional service so that the senses may be purified and one can see the Supreme Personality of Godhead. Here, however, it is indicated that those who are constantly engaged in meditating on the lotus feet of the Lord are certainly purified of the material contamination of the senses and are thus able to see the Supreme Lord eye to eye. The word "meditation" is very popular in this age amongst the common people, but they do not know the actual meaning of meditation. However, from Vedic literature we learn that the yogīs are always absorbed in meditation upon the lotus feet of the Lord. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ (Bhāg. 12.13.1). This is the real business of the yogīs: to think of the lotus feet of the Lord. Lord Śiva therefore advises that one who is actually serious about purification must engage himself in this type of meditation or in the mystic yoga system, which will help him not only to see the Lord within constantly but to see Him eye to eye and become His associate in Vaikuṇṭhaloka or Goloka Vṛndāvana.

The word sva-dharmam (as in sva-dharmam anutiṣṭhatām) indicates that the system of varṇāśrama—which indicates the occupational duties of the brāhmaṇa, kṣatriya, vaiśya and śūdra and which is the perfect institution for humanity—must be supported by bhakti-yoga if one at all wants security in life. Generally people think that simply by executing the occupational duties of a brāhmaṇa, kṣatriya, vaiśya or śūdra, or the duty of a brahmacārī, gṛhastha, vānaprastha or sannyāsī, one becomes fearless or securely attains liberation, but factually unless all these occupational duties are accompanied by bhakti-yoga, one cannot become fearless. In Bhagavad-gītā there are descriptions of karma-yoga, jñāna-yoga, bhakti-yoga, dhyāna-yoga, etc., but unless one comes to the point of bhakti-yoga, these other yogas cannot help one attain the highest perfection of life. In other words, bhakti-yoga is the only means for liberation. We find this conclusion also in Caitanya-caritāmṛta in a discussion between Lord Caitanya and Rāmānanda Rāya regarding a human being's liberation from this material world. In that discussion Rāmānanda Rāya referred to the execution of varṇāśrama-dharma, and Lord Caitanya indicated (eho bāhya) that the varṇāśrama-dharma was simply external. Lord Caitanya wanted to impress upon Rāmānanda Rāya that simply by executing the duties of varṇāśrama-dharma one is not guaranteed liberation. Finally Rāmānanda Rāya referred to the process of bhakti-yoga: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ (Bhāg. 10.14.3). Regardless of one's condition of life, if he practices bhakti-yoga, which begins with hearing (śruti-gatām) the transcendental

messages of the Lord through the mouths of devotees, he gradually conquers the unconquerable God.

God is known to be unconquerable, but one who submissively hears the words of a self-realized soul conquers the unconquerable. The conclusion is that if one is serious about liberation, he not only should execute the occupational duties of varṇāśrama-dharma but should also engage in bhakti-yoga by beginning hearing from a realized soul. This process will help the devotee conquer the unconquerable Supreme Personality of Godhead and become His associate after giving up the material body.

4.24.54

> *bhavān bhaktimatā labhyo*
> *durlabhaḥ sarva-dehinām*
> *svārājyasyāpy abhimata*
> *ekāntenātma-vid-gatiḥ*

SYNONYMS

bhavān—Your Grace; *bhakti-matā*—by the devotee; *labhyaḥ*—obtainable; *durlabhaḥ*—very difficult to be obtained; *sarva-dehinām*—of all other living entities; *svārājyasya*—of the King of heaven; *api*—even; *abhimataḥ*—the ultimate goal; *ekāntena*—by oneness; *ātma-vit*—of the self-realized; *gatiḥ*—the ultimate destination.

TRANSLATION

My dear Lord, the king in charge of the heavenly kingdom is also desirous to obtain the ultimate goal of life-devotional service. Similarly, You are the ultimate destination of those who identify themselves with You [ahaṁ brahmāsmi]. However, it is very difficult for them to attain You, whereas a devotee can very easily attain Your Lordship.

PURPORT

As stated in Brahma-saṁhitā: vedeṣu durlabham adurlabham ātma-bhaktau. This indicates that it is very difficult for one to attain the ultimate goal of life and reach the supreme destination, Vaikuṇṭhaloka or Goloka Vṛndāvana, simply by studying Vedānta philosophy or Vedic literature. However, this highest perfectional stage can be attained by the devotees very easily. That is the meaning of vedeṣu durlabham adurlabham ātma-bhaktau. The same point is confirmed by Lord Śiva in this verse. The Lord is very difficult for the karma-yogīs, jñāna-yogīs and dhyāna-yogīs to attain. Those who are bhakti-yogīs, however, have no difficulty at all. In the word svārājyasya, svar refers to Svargaloka, the heavenly planet, and svārājya refers to the ruler of the heavenly planet, Indra. Generally, karmīs desire elevation to heavenly planets, but King Indra desires to become perfect in bhakti-yoga. Those who identify themselves as ahaṁ brahmāsmi ("I am the Supreme Brahman, one with the Absolute Truth") also ultimately desire to attain perfect liberation in the

Vaikuṇṭha planets or Goloka Vṛndāvana. In Bhagavad-gītā it is said:

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ tato māṁ tattvato jñātvā viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

Thus if one desires to enter into the spiritual world, he must try to understand the Supreme Personality of Godhead by practicing bhakti-yoga. Simply by practicing bhakti-yoga one can understand the Supreme Lord in truth, but without such understanding, one cannot enter the spiritual kingdom. One may be elevated to the heavenly planets or may realize himself as Brahman (ahaṁ brahmāsmi), but that is not the end of realization. One must realize the position of the Supreme Personality of Godhead by bhakti-yoga; then real perfection of life is attained.

4.24.55

taṁ durārādhyam ārādhya
satām api durāpayā
ekānta-bhaktyā ko vāñchet
pāda-mūlaṁ vinā bahiḥ

SYNONYMS

tam—unto You; *durārādhyam*—very difficult to worship; *ārādhya*—having worshiped; *satām api*—even for the most exalted persons; *durāpayā*—very difficult to attain; *ekānta*—pure; *bhaktyā*—by devotional service; *kaḥ*—who is that man; *vāñchet*—should desire; *pāda-mūlam*—lotus feet; *vinā*—without; *bahiḥ*—outsiders.

TRANSLATION

My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realization if he is actually serious about the perfection of life?

PURPORT

The word satām refers to transcendentalists. There are three kinds of transcendentalists: the jñānī, yogī and bhakta. Out of these three, the bhakta is selected as the most suitable candidate to approach the Supreme Personality of Godhead. It is emphasized herein that only one who is outside devotional service would not engage in searching for the lotus feet of the Lord. Foolish people sometimes maintain that God may be attained in any way—either by karma-yoga, jñāna-yoga, dhyāna-yoga, etc.—but here it is clearly stated that it is impossible to obtain the mercy of the Lord by any means but bhakti-yoga. The word durārādhya is especially significant. It is very difficult to

attain the lotus feet of the Lord by any method other than bhakti-yoga.

4.24.56

yatra nirviṣṭam araṇaṁ
kṛtānto nābhimanyate
viśvaṁ vidhvaṁsayan vīrya-
śaurya-visphūrjita-bhruvā

SYNONYMS

yatra—wherein; *nirviṣṭam araṇam*—a completely surrendered soul; *kṛta-antaḥ*—invincible time; *na abhimanyate*—does not go to attack; *viśvam*—the entire universe; *vidhvaṁsayan*—by vanquishing; *vīrya*—prowess; *śaurya*—influence; *visphūrjita*—simply by expansion; *bhruvā*—of the eyebrows.

TRANSLATION

Simply by expansion of His eyebrows, invincible Time personified can immediately vanquish the entire universe. However, formidable Time does not approach the devotee who has taken complete shelter at Your lotus feet.

PURPORT

In Bhagavad-gītā it is said that the Lord in the shape and form of death destroys all a person's possessions. Mṛtyuḥ sarva-haraś

cāham: "I am all-devouring death." (Bg. 10.34) The Lord in the shape of death takes away everything that is created by the conditioned soul. Everything in this material world is subject to perish in due course of time. However, all the strength of time cannot hamper the activities of a devotee because a devotee takes complete shelter under the lotus feet of the Lord. For this reason only is a devotee free from formidable time. All the activities of the karmīs and jñānīs, which have no touch of devotional service, are spoiled in due course of time. The material success of the karmīs is destined to be destroyed; similarly, the impersonal realization attained by the jñānīs is also destroyed in the course of time.

āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ (Bhāg. 10.2.32)

To say nothing of the karmīs, the jñānīs undergo severe austerities to attain the impersonal brahmajyoti, but because they do not find the lotus feet of the Lord, they fall down again into this material existence. Unless one is fully situated in unalloyed devotional service, there is no guarantee of liberation, even if one is elevated to the heavenly planets or to the impersonal Brahman effulgence. A devotee's achievement, however, is never lost by the influence of time. Even if a devotee cannot completely execute devotional service, in his next life he begins from the point where he left off. Such an opportunity is not given to the karmīs and jñānīs, whose achievements are destroyed. The bhakta's achievement is never destroyed, for it

goes on perpetually, be it complete or incomplete. This is the verdict of all Vedic literatures.

śrī-bhagavān uvāca

pārtha naiveha nāmutra

vināśas tasya vidyate

na hi kalyāṇa-kṛt kaścid

durgatiṁ tāta gacchati

prāpya puṇya-kṛtāṁ lokān

uṣitvā śāśvatīḥ samāḥ

śucīnāṁ śrīmatāṁ gehe

yoga-bhraṣṭo 'bhijāyate

"The Blessed Lord said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil. The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.40-41).

Thus if one is unable to complete the process of bhakti-yoga, he is given a chance in his next life to take birth in a pure family

of devotees or in a rich family. In such families a person can have a good opportunity to further progress in devotional service.

When Yamarāja, the superintendent of death, was instructing his assistants, he told them not to approach the devotees. "The devotees should be offered respect," he said, "but do not go near them." Thus the devotees of the Lord are not under the jurisdiction of Yamarāja. Yamarāja is a representative of the Supreme Personality of Godhead, and he controls the death of every living entity. Yet he has nothing to do with the devotees. Simply by blinking his eyes, Time personified can destroy the entire cosmic manifestation, but he has nothing to do with the devotee. In other words, devotional service which is rendered by the devotee in this lifetime can never be destroyed by time. Such spiritual assets remain unchanged, being beyond the influence of time.

4.24.57

kṣaṇārdhenāpi tulaye
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kim utāśiṣaḥ

SYNONYMS

kṣaṇa-ardhena—by half a moment; *api*—even; *tulaye*—compare; *na*—never; *svargam*—heavenly planets; *na*—neither; *apunaḥ-bhavam*

—merging into the Supreme; *bhagavat*—the Supreme Personality of Godhead; *saṅgi*—associate; *saṅgasya*—one who takes advantage of associating; *martyānām*—of the conditioned soul; *kim uta*—what is there; *āśiṣaḥ*—blessings.

TRANSLATION

If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jñāna. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?

PURPORT

Out of three kinds of men—the karmīs, jñānīs and bhaktas—the bhakta is described herein as the most exalted. Śrīla Prabodhānanda Sarasvatī has sung: kaivalyaṁ narakāyate tridaśapūr ākāśa-puṣpāyate (Caitanya-candrāmṛta, 5). The word kaivalya means to merge into the effulgence of the Supreme Personality of Godhead, and the word tridaśa-pūr refers to the heavenly planets where the demigods live. Thus for a devotee, kaivalya-sukha, or merging into the existence of the Lord, is hellish because the bhakta considers it suicidal to lose his individuality and merge into the effulgence of Brahman. A bhakta always wants to retain his individuality in order to render service to the Lord. Indeed, he considers promotion to the upper planetary systems to be no better than a will-o'-the-wisp.

Temporary material happiness holds no value for a devotee. The devotee is in such an exalted position that he is not interested in the actions of karma or jñāna. The resultant actions of karma and jñāna are so insignificant to a devotee situated on the transcendental platform that he is not in the least interested in them. Bhakti-yoga is sufficient to give the bhakta all happiness. As stated in Śrīmad-Bhāgavatam: yayātmā suprasīdati (Bhāg. 1.2.6). One can be fully satisfied simply by devotional service, and that is the result of association with a devotee. Without being blessed by a pure devotee, no one can be fully satisfied, nor can anyone understand the transcendental position of the Supreme Personality of Godhead.

4.24.58

> *athānaghāṅghres tava kīrti-tīrthayor*
> *antar-bahiḥ-snāna-vidhūta-pāpmanām*
> *bhūteṣv anukrośa-susattva-śīlināṁ*
> *syāt saṅgamo 'nugraha eṣa nas tava*

SYNONYMS

atha—therefore; *anagha-aṅghreḥ*—of my Lord, whose lotus feet destroy all inauspiciousness; *tava*—Your; *kīrti*—glorification; *tīrthayoḥ*—the holy Ganges water; *antaḥ*—within; *bahiḥ*—and outside; *snāna*—taking bath; *vidhūta*—washed; *pāpmanām*—contaminated state of mind; *bhūteṣu*—unto the ordinary living beings; *anukrośa*—benediction or mercy; *su-sattva*—completely in

goodness; *śīlinām*—of those who possess such characteristics; *syāt*—let there be; *saṅgamaḥ*—association; *anugrahaḥ*—mercy; *eṣaḥ*—this; *naḥ*—unto us; *tava*—Your.

TRANSLATION

My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer ofall the contamination of sin. I therefore beg Your Lordship to benedict me by the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.

PURPORT

The Ganges water is celebrated as being able to eradicate all kinds of sinful reactions. In other words, when a person takes his bath in the Ganges, he becomes freed from all life's contaminations. The Ganges water is celebrated in this way because it emanates from the lotus feet of the Supreme Personality of Godhead. Similarly, those who are directly in touch with the lotus feet of the Supreme Personality of Godhead and who are absorbed in the chanting of His glories are freed from all material contamination. Such unalloyed devotees are able to show mercy to the common conditioned soul. Śrīla Vṛndāvana dāsa Ṭhākura has sung that the devotees of Lord Caitanya are so powerful that each one of them can deliver a

universe. In other words, it is the business of devotees to preach the glories of the Lord and deliver all conditioned souls to the platform of śuddha-sattva, pure goodness. Here the word su-sattva means śuddha-sattva, the transcendental stage beyond material goodness. By his exemplary prayers, Lord Śiva teaches us that our best course it to take shelter of Lord Viṣṇu and His Vaiṣṇava devotees.

4.24.59

> *na yasya cittaṁ bahir-artha-vibhramaṁ*
> *tamo-guhāyāṁ ca viśuddham āviśat*
> *yad-bhakti-yogānugṛhītam añjasā*
> *munir vicaṣṭe nanu tatra te gatim*

SYNONYMS

na—never; *yasya*—whose; *cittam*—heart; *bahiḥ*—external; *artha*—interest; *vibhramam*—bewildered; *tamaḥ*—darkness; *guhāyām*—in the hole; *ca*—also; *viśuddham*—purified; *āviśat*—entered; *yat*—that; *bhakti-yoga*—devotional service; *anugṛhītam*—being favored by; *añjasā*—happily; *muniḥ*—the thoughtful; *vicaṣṭe*—sees; *nanu*—however; *tatra*—there; *te*—Your; *gatim*—activities.

TRANSLATION

The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevī does not become bewildered by the

external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

PURPORT

As stated in Śrīmad-Bhāgavatam :

satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati (Bhāg. 3.25.25)

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has repeatedly said:

'sādhu-saṅga', 'sādhu-saṅga'—sarva-śāstre kaya lavamātra sādhu-saṅge sarva-siddhi haya (Cc. Madhya 22.54)

Simply by associating with a pure devotee, one becomes wonderfully advanced in Kṛṣṇa consciousness. Sādhu-saṅga, or association with a devotee, means always engaging in Kṛṣṇa consciousness by chanting the Hare Kṛṣṇa mantra and by acting for Kṛṣṇa. Specifically, chanting the Hare Kṛṣṇa mantra purifies one, and this chanting is therefore recommended by Śrī Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam: by chanting the names of Kṛṣṇa, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When one is influenced by

the external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. Idaṁ hi viśvaṁ bhagavān ivetaraḥ (Bhāg. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by sat-saṅga, or association with devotees, one becomes perfectly pure in heart.

One who is pure in heart is never attracted by the external energy, which urges the individual soul to try to dominate material nature. The pure heart of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a pure-hearted devotee is never disturbed. The bhakti-yoga process must be carried out by avoiding the ten offenses one can commit while chanting the mahā-mantra and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevī becomes very much satisfied with him, and at that time he is never disturbed by anything external. A devotee is also called a muni. The word muni means thoughtful. A devotee is as thoughtful as a nondevotee is speculative. The nondevotee's speculation is impure, but a devotee's thoughts are pure. Lord Kapila and Śukadeva Gosvāmī are also called muni, and Vyāsadeva is addressed as Mahāmuni. A devotee is addressed as muni, or thoughtful, when he purely understands the Supreme

Personality of Godhead. The conclusion is that when one's heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

4.24.60

yatredaṁ vyajyate viśvaṁ
viśvasminn avabhāti yat
tat tvaṁ brahma paraṁ jyotir
ākāśam iva vistṛtam

SYNONYMS

yatra—where; *idam*—this; *vyajyate*—manifested; *viśvam*—the universe; *viśvasmin*—in the cosmic manifestation; *avabhāti*—is manifested; *yat*—that; *tat*—that; *tvam*—You; *brahma*—the impersonal Brahman; *param*—transcendental; *jyotiḥ*—effulgence; *ākāśam*—sky; *iva*—like; *vistṛtam*—spread.

TRANSLATION

My dear Lord, You are the impersonal Brahman which is spread everywhere, like the sunshine or the sky. And You are also the entire manifested universe. Indeed, You are spread all over the universe.

PURPORT

In Vedic literature it is said that everything is Brahman and nothing else. The whole cosmic manifestation rests on the Brahman effulgence. The impersonalists, however, cannot understand how such a huge cosmic manifestation can rest on a person. Thus this inconceivable power of the Supreme Personality of Godhead is not understood by the impersonalists; therefore they are puzzled and always denying that the Absolute Truth is a person. This wrong impression is cleared by Lord Śiva himself, who says that the impersonal Brahman which is spread all over the universe is nothing but the Supreme Lord Himself. Here it is clearly said that the Lord is spread everywhere, just like the sunshine, by virtue of His Brahman feature. This example is very easy to understand. All the planetary systems are resting upon the sunshine, yet the sunshine, as well as the source of sunshine, are aloof from the planetary manifestations. Similarly, the sky or air is spread everywhere; air is within a pot, but it also touches filthy places and sanctified places alike. In any case, the sky is uncontaminated. The sunshine also touches filthy places and sanctified places, and both are actually produced by the sun, but in any case the sun is aloof from all filthy things. Similarly, the Lord exists everywhere. There are pious things and impious things, but in the śāstras the pious things are described as the front of the Supreme Lord, whereas impious things are described as the backside of the Supreme Personality of Godhead. In Bhagavad-gītā the Lord clearly says:

mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

This verse explains that the Lord is spread everywhere by virtue of His Brahman feature. Everything rests in Him, yet He is not there. The conclusion is that without bhakti-yoga, without rendering devotional service to the Lord, even an impersonalist cannot understand the Brahma-tattva, the Brahman feature. In the Vedānta-sūtra it is stated: athāto brahma jijñāsā. This means that Brahman, Paramātmā or Parabrahman should be understood. In Śrīmad-Bhāgavatam also the Absolute Truth is described as the one without a second, but He is realized in three features—impersonal Brahman, localized Paramātmā and the Supreme Personality of Godhead. The Supreme Personality of Godhead is the ultimate issue, and in this verse Lord Śiva confirms that ultimately the Absolute Truth is a person. He clearly says: tat tvaṁ brahma paraṁ jyotir ākāśam iva vistṛtam. Here is a common example: a successful businessman may have many factories and offices, and everything rests on his order. If someone says that the entire business rests on such and such a person, it does not mean that the person is bearing all the factories and offices on his head. Rather, it is understood that by his brain or his energetic expansion, the business is running without interruption. Similarly, it is the brain and energy of the Supreme Personality of Godhead that carry on the complete

manifestation of the material and spiritual worlds. The philosophy of monism, explained here very clearly, adjusts itself to the fact that the supreme source of all energy is the Supreme Personality of Godhead, Kṛṣṇa. This is described very clearly. It is also stated how the impersonal feature of Kṛṣṇa can be understood:

raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and moon, the syllable oṁ in the Vedic mantras; I am the sound in ether and ability in man." (Bg. 7.8)

In this way Kṛṣṇa can be understood as the mystic power in everything.

4.24.61

yo māyayedaṁ puru-rūpayāsṛjad
bibharti bhūyaḥ kṣapayaty avikriyaḥ
yad-bheda-buddhiḥ sad ivātma-duḥsthayā
tvam ātma-tantraṁ bhagavan pratīmahi

SYNONYMS

yaḥ—one who; *māyayā*—by His energy; *idam*—this; *puru*—manifold; *rūpayā*—manifestation; *asṛjat*—created; *bibharti*—maintains; *bhūyaḥ*—again; *kṣapayati*—annihilates; *avikriyaḥ*—

without being altered; *yat*—that; *bheda-buddhiḥ*—sense of differentiation; *sat*—eternal; *iva*—like; *ātma-duḥsthayā*—giving trouble to oneself; *tvam*—unto You; *ātma-tantram*—fully self-independent; *bhagavan*—O Lord, Supreme Personality of Godhead; *pratīmahi*—I can understand.

TRANSLATION

My dear Lord, You have manifold energies, and these energies are manifested in manifold forms. With such energies You have also created this cosmic manifestation, and although You maintain it as if it were permanent, You ultimately annihilate it. Although You are never disturbed by such changes and alterations, the living entities are disturbed by them, and therefore they find the cosmic manifestation to be different or separated from You. My Lord, You are always independent, and I can clearly see this fact.

PURPORT

It is clearly explained that Lord Kṛṣṇa has multi-energies that can be grouped into three: namely the external energy, the internal energy, and the marginal energy. There are also different cosmic manifestations—namely, the spiritual world and the material world—as well as different types of living entities. Some living entities are conditioned, and others are eternally free. The eternally free living entities are called nitya-mukta, for they never come in contact with the material energy. However, some

living entities are conditioned in this material world, and thus they think themselves separated from the Supreme Lord. Due to their contact with the material energy, their existence is always troublesome. Being always in distress, the conditioned soul considers the material energy to be very much disturbing. This fact is explained by a Vaiṣṇava kavi, or poet: kṛṣṇa bhuli' sei jīva anādi-bahir-mukha/ ataeva māyā tāre deya saṁsāra-duḥkha. When the living entity forgets the Supreme Lord and wants to enjoy himself independently, imitating the Supreme Lord, he is captured by the false notion that he is the enjoyer and is separated from the Supreme Lord. This material energy is therefore very much troublesome to the spiritual energy, the living entity, but the material energy is never troublesome to the Supreme Lord. Indeed, for the Supreme Lord, both material and spiritual energy are the same. In this verse Lord Śiva explains that the material energy is never troublesome to the Supreme Lord. The Supreme Lord is always independent, but because the living entities are not independent—due to their false idea of becoming independently happy—the material energy is troublesome. Consequently the material energy creates differentiation.

Because the Māyāvādī philosophers cannot understand this, they want to be relieved from the material energy. However, because a Vaiṣṇava philosopher is in full knowledge of the Supreme Personality of Godhead, he finds no disturbance even in the material energy. This is because he knows how to utilize the material energy for the service of the Lord. In the

government, the criminal department and civil department may appear different in the eyes of the citizens, but in the eyes of the government both departments are one and the same. The criminal department is troublesome for the criminal but not for the obedient citizen. Similarly, this material energy is troublesome for the conditioned soul, but it has nothing to do with the liberated souls who are engaged in the service of the Lord. Through the puruṣa-avatāra Mahā-Viṣṇu, the Supreme Personality of Godhead created the whole cosmic manifestation. Simply by breathing out all the universes, the Lord creates and maintains the cosmic manifestation as Lord Viṣṇu. Then as Saṅkarṣaṇa, He annihilates the cosmic manifestation. Yet despite the creation, maintenance and destruction of the cosmos, the Lord is not affected. The various activities of the Lord must be very disturbing to the tiny living entities, but since the Lord is supremely great, He is never affected. Lord Śiva or any other pure devotee can see this clearly without being blinded by bheda-buddhi, or differentiation. For a devotee, the Lord is the Supreme Spirit Soul. Since He is supremely powerful, His various powers are also spiritual. For a devotee, there is nothing material, for material existence only means forgetfulness of the Supreme Personality of Godhead.

4.24.62

kriyā-kalāpair idam eva yoginaḥ
śraddhānvitāḥ sādhu yajanti siddhaye

bhūtendriyāntaḥ-karaṇopalakṣitaṁ
vede ca tantre ca ta eva kovidāḥ

SYNONYMS

kriyā—activities; *kalāpaiḥ*—by processes; *idam*—this; *eva*—certainly; *yoginaḥ*—transcendentalists; *śraddhā-anvitāḥ*—with faith and conviction; *sādhu*—properly; *yajanti*—worship; *siddhaye*—for perfection; *bhūta*—the material energy; *indriya*—senses; *antaḥ-karaṇa*—heart; *upalakṣitam*—symptomized by; *vede*—in the *Vedas*; *ca*—also; *tantre*—in the corollaries of the *Vedas*; *ca*—also; *te*—Your Lordship; *eva*—certainly; *kovidāḥ*—those who are experts.

TRANSLATION

My dear Lord, Your universal form consists of all five elements—the senses, mind, intelligence, false ego (which is material) and the Paramātmā, Your partial expansion who is the director of everything. With the exception of the devotees, the other yogīs—namely the karma-yogī and jñāna-yogī—worship You by their respective actions in their respective positions. It is stated both in the Vedas and in the śāstras that are corollaries of the Vedas, and indeed everywhere, that it is only You who are to be worshiped. That is the expert version of all the Vedas.

PURPORT

In a previous verse Lord Śiva wanted to see the form of the Lord which the devotees are always interested in. There are other forms of the Lord manifest in the material world, including Brahmā and other demigods, and these are worshiped by materialistic persons. In Śrīmad-Bhāgavatam it is stated that those who desire material benefits are recommended to worship different types of demigods.

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ tīvreṇa bhakti-yogena yajeta puruṣaṁ param (Bhāg. 2.3.10)

The devotees, the jñānīs, who are known as mokṣa-kāma, and the karmīs, who are known as sarva-kāma, are all aspiring to worship the Supreme Personality of Godhead, Viṣṇu. Even when one performs yajñas, as stated here (kriyā-kalāpaiḥ), he should always remember that the demigods are but agents of the Supreme Lord. Actually the worshipful Lord is Viṣṇu, Yajñeśvara. Thus even when different demigods are worshiped in the Vedic and Tantric sacrifices, the actual goal of sacrifice is Lord Viṣṇu. Therefore in Bhagavad-gītā it is said:

ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ te 'pi mām eva kaunteya yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but is offered without true understanding." (Bg. 9.23)

Thus the worshipers of various demigods also worship the Supreme Lord, but they do so against the regulative principles. The purpose of the regulative principles is to satisfy Lord Viṣṇu. In the Viṣṇu Purāṇa the very same thing is confirmed:

varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam (Viṣṇu P. 3.8.9)

Here it is clearly mentioned that the karmī, jñānī or yogī—in fact, everyone—worships Lord Viṣṇu if he is actually expert in knowledge of the Vedas and Tantras. The word kovidāḥ is very significant, for it indicates the devotees of the Lord. Only the devotees know perfectly that the Supreme Personality of Godhead, Viṣṇu, is all-pervading. Within the material energy, He is represented by the five material elements as well as the mind, intelligence and ego. He is also represented by another energy, and all these manifestations in the spiritual and material world combined are but representations of the different energies of the Lord. The conclusion is that the Lord is one and that He is expanded in everything. This is understood by the Vedic version: sarvaṁ khalv idaṁ brahma. One who knows this concentrates all his energy in worshiping Lord Viṣṇu.

4.24.63

tvam eka ādyaḥ puruṣaḥ supta-śaktis
tayā rajaḥ-sattva-tamo vibhidyate

mahān ahaṁ khaṁ marud agni-vār-dharāḥ
surarṣayo bhūta-gaṇā idaṁ yataḥ

SYNONYMS

tvam—Your Lordship; *ekaḥ*—one; *ādyaḥ*—the original; *puruṣaḥ*—person; *supta*—dormant; *śaktiḥ*—energy; *tayā*—by which; *rajaḥ*—the passion energy; *sattva*—goodness; *tamaḥ*—ignorance; *vibhidyate*—is diversified; *mahān*—the total material energy; *aham*—egotism; *kham*—the sky; *marut*—the air; *agni*—fire; *vāḥ*—water; *dharāḥ*—earth; *sura-ṛṣayaḥ*—the demigods and the great sages; *bhūta-gaṇāḥ*—the living entities; *idam*—all this; *yataḥ*—from whom.

TRANSLATION

My dear Lord, You are the only Supreme Person, the cause of all causes. Before the creation of this material world, Your material energy remains in a dormant condition. When Your material energy is agitated, the three qualities—namely, goodness, passion and ignorance—act, and as a result the total material energy—egotism, ether, air, fire, water, earth and all the various demigods and saintly persons—becomes manifest. Thus the material world is created.

PURPORT

If the whole creation is one, that is, nothing but the Supreme Lord, or Viṣṇu, then why do the expert transcendentalists make

such categories as are found in the above verse? Why do learned and expert scholars distinguish between matter and spirit? In answer to these questions, Lord Śiva says that spirit and matter are not creations of various philosophers, but are manifested by Lord Viṣṇu, as described in this verse: tvam eka ādyaḥ puruṣaḥ. Spiritual and material categories are made possible by the Supreme Personality of Godhead, but actually there are no such distinctions for the living entities who are eternally engaged in the service of the Lord. There is only a material world for those who want to imitate the Lord and become enjoyers. Indeed, the material world is nothing but forgetfulness of the original Supreme Personality of Godhead, the creator of everything. The distinction between matter and spirit is created by the sleeping energy of the Lord when the Lord wants to give some facility to those living entities who want to imitate the Lord in His enjoyment. It is only for them that this material world is created by the dormant energy of the Lord. For instance, sometimes children want to imitate their mother and cook in the kitchen, and at such a time the mother supplies them with some toys so that the children can imitate her cooking. Similarly, when some of the living entities want to imitate the activities of the Lord, this material cosmic manifestation is created for them by the Lord. The material creation is therefore caused by the Lord through His material energy. It is by the glance of the Lord that the material energy is activated. At that time the three material qualities are set into motion, and the material energy is manifested first in the form of the mahat-tattva, then egotism, then ether, then air, fire, water and earth. After the creation, the

living entities are impregnated in the cosmic manifestation, and they emerge as Lord Brahmā and the seven great ṛṣis, then as different demigods. From the demigods come human beings, animals, trees, birds, beasts and everything else. The original cause, however, is the Supreme Personality of Godhead, as verified herein-tvam eka ādyaḥ puruṣaḥ. This is also confirmed in Brahma-saṁhitā:

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

Those who are covered by the material energy cannot understand that the origin of everything is the Supreme Personality of Godhead, Kṛṣṇa. This is summarized in the Vedānta aphorism, janmādy asya yataḥ (Vedānta-sūtra 1.1.2). Kṛṣṇa also confirms this in Bhagavad-gītā:

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate iti matvā bhajante māṁ budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8)

When Kṛṣṇa says that He is the origin of everything (ahaṁ sarvasya prabhavo), He means that He is even the source of Lord Brahmā, Lord Śiva, the puruṣa-avatāras, the material manifestation and all the living entities within the material world. Actually the word prabhava (creation) only refers to this

material world, for since the spiritual world is eternally existing, there is no question of creation. In the catuḥślokī of Śrīmad-Bhāgavatam, the Lord says: aham evāsam evāgre (Bhāg. 2.9.33). "I was existing in the beginning before the creation." In the Vedas it is also said, eko nārāyaṇa āsīt: "Before the creation there was only Nārāyaṇa." This is also confirmed by Śaṅkarācārya: nārāyaṇaḥ paro 'vyaktāt (Gīta-bhāṣya). "Nārāyaṇa is transcendental to the creation." Since all the activities of Nārāyaṇa are spiritual, when Nārāyaṇa said, "Let there be creation," that creation was all-spiritual. The "material" only exists for those who have forgotten that Nārāyaṇa is the original cause.

4.24.64

sṛṣṭaṁ sva-śaktyedam anupraviṣṭaś
catur-vidhaṁ puram ātmāṁśakena
atho vidus taṁ puruṣaṁ santam antar
bhuṅkte hṛṣīkair madhu sāra-ghaṁ yaḥ

SYNONYMS

sṛṣṭam—in the creation; *sva-śaktyā*—by Your own potency; *idam*—this cosmic manifestation; *anupraviṣṭaḥ*—entering afterward; *catuḥ-vidham*—four kinds of; *puram*—bodies; *ātma-aṁśakena*—by Your own part and parcel; *atho*—therefore; *viduḥ*—know; *tam*—him; *puruṣam*—the enjoyer; *santam*—existing; *antaḥ*—within;

bhuṅkte—enjoys; *hṛṣīkaiḥ*—by the senses; *madhu*—sweetness; *sāra-gham*—honey; *yaḥ*—one who.

TRANSLATION

My dear Lord, after creating by Your own potencies, You enter within the creation in four kinds of forms. Being within the hearts of the living entities, You know them and know how they are enjoying their senses. The so-called happiness of this material creation is exactly like the bees' enjoyment of honey after it has been collected in the honeycomb.

PURPORT

The material cosmic manifestation is an exhibition of the external energy of the Supreme Personality of Godhead, but because dull matter cannot work independently, the Lord Himself enters within this material creation in the form of a partial expansion (Paramātmā), and He enters also by His separated parts and parcels (the living entities). In other words, both the living entities and the Supreme Personality of Godhead enter into the material creation just to make it active. As stated in Bhagavad-gītā:

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are

struggling with material nature and are sustaining the universe." (Bg. 7.5)

Since the material world cannot work independently, the living entities enter into the material manifestation in four different types of bodies. The word catur-vidham is significant in this verse. There are four types of living entities born within this material world. Some are born by way of an embryo (jarāyu ja), by way of eggs (aṇḍa ja), perspiration (sveda ja), and, like the trees, by way of seeds (udbhijja). Regardless of how these living entities appear, they are all busy in the pursuit of sense enjoyment.

The materialistic scientists' contention that living entities other than human beings have no soul is nullified herein. Whether they are born through an embryo, eggs, perspiration or seeds, all living entities in the 8,400,000 species of life are parts and parcels of the Supreme Personality of Godhead, and each therefore is an individual spiritual spark and soul. The Supreme Personality of Godhead also remains within the heart of the living entity, regardless of whether the living entity is a man, animal, tree, germ or microbe. The Lord resides in everyone's heart, and because all living entities who come to this material world do so in order to fulfill their desire for sense enjoyment, the Lord directs the living entities to enjoy their senses. Thus the Paramātmā, the Supreme Personality of Godhead, knows everyone's desires. As stated in Bhagavad-gītā :

sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

Remaining within the hearts of all living entities, the Lord bestows remembrance by which the living entities can enjoy certain things. Thus the living entities create their enjoyable honeycombs and then enjoy them. The example of the bees is appropriate because when bees try to enjoy their honeycomb, they have to suffer the bites of other bees. Because bees bite one another when they enjoy honey, they are not exclusively enjoying the sweetness of the honey, for there is also suffering. In other words, the living entities are subjected to the pains and pleasures of material enjoyment, whereas the Supreme Personality of Godhead, knowing their plans for sense enjoyment, is aloof from them. In the Upaniṣads the example is given of two birds sitting on a tree. One bird (the jīva, or living entity) is enjoying the fruits of that tree, and the other bird (Paramātmā) is simply witnessing. In the Bhagavad-gītā the Supreme Personality of Godhead as Paramātmā is described as upadraṣṭā (the overseer) and anumantā (the permitter).

upadraṣṭānumantā ca

bhartā bhoktā maheśvaraḥ

paramātmeti cāpy ukto

dehe 'smin puruṣaḥ paraḥ

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul." (Bg. 13.23)

Thus the Lord simply witnesses and gives the living entity sanction for sense enjoyment. It is the Paramātmā also who gives the intelligence by which the bees can construct a hive, collect honey from various flowers, store it and enjoy it. Although the Paramātmā is aloof from the living entities, He knows their intentions, and He gives them facilities by which they can enjoy or suffer the results of their actions. Human society is exactly like a beehive, for everyone is engaged in collecting honey from various flowers, or collecting money from various sources and creating large empires for common enjoyment. However, after these empires are created, the bites of other nations have to be suffered. Sometimes nations declare war upon one another, and the human beehives become sources of misery. Although human beings are creating their beehives in order to enjoy the sweetness of their senses, they are at the same time suffering from the bites of other persons or nations. The Supreme Personality of Godhead as Paramātmā is simply witnessing all these activities. The conclusion is that both the Supreme Personality of Godhead and the jīvas enter into this material world. However, the Paramātmā, or Supreme Personality of Godhead, is worshipable because He has arranged for the happiness of the living entity in

the material world. Because it is the material world, however, no one can enjoy any kind of happiness without inebriety. Material enjoyment means inebriety, whereas spiritual enjoyment means pure enjoyment under the protection of the Supreme Personality of Godhead.

4.24.65

sa eṣa lokān aticaṇḍa-vego
vikarṣasi tvaṁ khalu kāla-yānaḥ
bhūtāni bhūtair anumeya-tattvo
ghanāvalīr vāyur ivāviṣahyaḥ

SYNONYMS

saḥ—that; *eṣaḥ*—this; *lokān*—all the planetary systems; *ati*—very much; *caṇḍa-vegaḥ*—the great force; *vikarṣasi*—destroys; *tvam*—Your Lordship; *khalu*—however; *kāla-yānaḥ*—in due course of time; *bhūtāni*—all living entities; *bhūtaiḥ*—by other living entities; *anumeya-tattvaḥ*—the Absolute Truth can be guessed; *ghana-āvalīḥ*—the clouds; *vāyuḥ*—air; *iva*—like; *aviṣahyaḥ*—unbearable.

TRANSLATION

My dear Lord, Your absolute authority cannot be directly experienced, but one can guess by seeing the activities of the world that everything is being destroyed in due course of time. The force of time is very strong, and everything is being destroyed by something else—

just as one animal is being eaten by another animal. Time scatters everything, exactly as the wind scatters clouds in the sky.

PURPORT

The process of destruction is going on according to the law of nature. Nothing within this material world can be permanent, although scientists, philosophers, workers and everyone else are trying to make things permanent. One foolish scientist recently declared that eventually life will be made permanent through science. Some so-called scientists are also trying to manufacture living entities within the laboratory. Thus in one way or another everyone is busy denying the existence of the Supreme Personality of Godhead and rejecting the supreme authority of the Lord. However, the Lord is so powerful that He destroys everything in the form of death. As Kṛṣṇa says in Bhagavad-gītā, mṛtyuḥ sarva-haraś cāham: "I am all-devouring death." (Bg. 10.34) The Lord is just like death to the atheists, for He takes away everything they accumulate in the material world. Hiraṇyakaśipu, the father of Prahlāda, always denied the existence of the Lord, and he tried to kill his five-year-old boy due to the boy's unflinching faith in God. However, in due course of time the Lord appeared as Nṛsiṁhadeva and killed Hiraṇyakaśipu in the presence of his son. As stated in Śrīmad-Bhāgavatam, this killing process is natural. Jīvo jīvasya jīvanam: "One animal is food for another animal." (Bhāg. 1.13.47) A frog is eaten by a snake, a snake is eaten by a mongoose, and the mongoose is eaten by another animal. In this way the process of

destruction goes on by the supreme will of the Lord. Although we do not see the hand of the Supreme Lord directly, we can feel the presence of that hand through the Lord's process of destruction. We can see the clouds scattered by the wind, although we cannot see how this is being done because it is not possible to see the wind. Similarly, although we do not directly see the Supreme Personality of Godhead, we can see that He controls the process of destruction. The destructive process is going on fiercely under the control of the Lord, but the atheists cannot see it.

4.24.66

> *pramattam uccair iti kṛtya-cintayā*
> *pravṛddha-lobhaṁ viṣayeṣu lālasam*
> *tvam apramattaḥ sahasābhipadyase*
> *kṣul-lelihāno 'hir ivākhum antakaḥ*

SYNONYMS

pramattam—persons who are mad; *uccaiḥ*—loudly; *iti*—thus; *kṛtya*—to be done; *cintayā*—by such desire; *pravṛddha*—very much advanced; *lobham*—greed; *viṣayeṣu*—in material enjoyment; *lālasam*—so desiring; *tvam*—Your Lordship; *apramattaḥ*—completely in transcendence; *sahasā*—all of a sudden; *abhipadyase*—seizes them; *kṣut*—hungry; *lelihānaḥ*—by the greedy tongue; *ahiḥ*—snake; *iva*—like; *ākhum*—mouse; *antakaḥ*—destroyer.

TRANSLATION

My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.

PURPORT

Everyone is greedy, and everyone makes plans for material enjoyment. In his lust for material enjoyment, the living entity is described as a madman. As stated in Bhagavad-gītā:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ahaṅkāra-vimūḍhātmā kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." (Bg. 3.27)

Everything is enacted by the laws of nature, and these laws are under the direction of the Supreme Personality of Godhead. The atheists, or unintelligent men, do not know this. They are busy making their own plans, and big nations are busy expanding their empire. And yet we know that in due course of time many empires have come into existence and been

destroyed. Many aristocratic families were created by people in their extreme madness, but we can see that in the course of time those families and empires have all been destroyed. But still the foolish atheists do not accept the supreme authority of the Lord. Such foolish people unnecessarily concoct their own duties without referring to the supreme authority of the Lord. The so-called political leaders are busy making plans to advance the material prosperity of their nation, but factually these political leaders only want an exalted position for themselves. Due to their greed for material position, they falsely present themselves as leaders before the people and collect their votes, although they are completely under the grip of the laws of material nature. These are some of the faults of modern civilization. Without taking to God consciousness and accepting the authority of the Lord, the living entities become ultimately confused and frustrated in their planmaking attempts. Due to their unauthorized plans for economic development, the price of commodities is rising daily all over the world, so much so that is has become difficult for the poorer classes, and they are suffering the consequences. And due to lack of Kṛṣṇa consciousness, people are being fooled by so-called leaders and planmakers. Consequently, the sufferings of the people are increasing. According to the laws of nature, which are backed by the Lord, nothing can be permanent within this material world; therefore everyone should be allowed to take shelter of the Absolute in order to be saved. In this regard, Lord Kṛṣṇa says in Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

If one wants peace of mind and tranquillity in society, he must accept the fact that the real enjoyer is the Supreme Personality of Godhead. The Lord is the proprietor of everything all over the universe, and He is the supreme friend of all living entities as well. By understanding this, people can become happy and peaceful individually and collectively.

4.24.67

> *kas tvat-pādābjaṁ vijahāti paṇḍito*
> *yas te 'vamāna-vyayamāna-ketanaḥ*
> *viśaṅkayāsmad-gurur arcati sma yad*
> *vinopapattiṁ manavaś caturdaśa*

SYNONYMS

kaḥ—who; *tvat*—Your; *pada-abjam*—lotus feet; *vijahāti*—avoids; *paṇḍitaḥ*—learned; *yaḥ*—who; *te*—unto You; *avamāna*—deriding; *vyayamāna*—decreasing; *ketanaḥ*—this body; *viśaṅkayā*—without any doubt; *asmat*—our; *guruḥ*—spiritual master, father; *arcati*—

worships; *sma*—in the past; *yat*—that; *vinā*—without; *upapattim*—agitation; *manavaḥ*—the Manus; *catuḥ-daśa*—fourteen.

TRANSLATION

My dear Lord, any learned person knows that unless he worships You, his entire life is spoiled. Knowing this, how could he give up worshiping Your lotus feet? Even our father and spiritual master, Lord Brahmā, unhesitatingly worshiped You, and the fourteen Manus followed in his footsteps.

PURPORT

The word paṇḍita means "a wise man." Who is actually a wise man? The wise man is described in Bhagavad-gītā in this way:

bahūnāṁ janmanām ante jñānavān māṁ prapadyate vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

Thus when the wise man actually becomes wise after many births and whimsical attempts at self-realization, he surrenders unto the Supreme Personality of Godhead, Kṛṣṇa. Such a mahātmā, or learned person, knows that Kṛṣṇa, Vāsudeva, is everything (vāsudevaḥ sarvam iti). Learned persons always think that life is wasted unless they worship Lord Kṛṣṇa or become His

devotee. Śrīla Rūpa Gosvāmī also says that when one becomes an advanced devotee he understands that he should be reserved and perseverant (kṣāntiḥ) and that he should engage in the service of the Lord and not waste time (avyartha-kālatvam). He should also be detached from all material attraction (viraktiḥ), and he should not long for any material respect in return for his activities (māna-śūnyatā). He should be certain that Kṛṣṇa will bestow His mercy upon him (āśā-bandhaḥ), and he should always be very eager to serve the Lord faithfully (samutkaṇṭhā). The wise man is always very eager to glorify the Lord by chanting and hearing (nāma-gāne sadā ruciḥ), and he is always eager to describe the transcendental qualities of the Lord (āsaktis tad-guṇākhyāne). He should also be attracted to those places where the Lord had His pastimes (prītis tad-vasati-sthale). These are symptoms of an advanced devotee.

An advanced devotee or a perfect human being who is actually wise and learned cannot give up his service at the lotus feet of the Lord. Although Lord Brahmā has a long life-span (4,320,000,000 years constitute twelve hours in a day of Brahmā), Brahmā is nonetheless afraid of death and consequently engages in the devotional service of the Lord. Similarly, all the Manus who appear and disappear during the day of Brahmā are also engaged in the Lord's devotional service. In Brahmā's one day, fourteen Manus appear and disappear. The first Manu is Svāyambhuva Manu. Each Manu lives for seventy-one yugas, each consisting of some 4,320,000 years. Although the Manus have such a long life-span, they still prepare for the

next life by engaging in the devotional service of the Lord. In this age human beings only live for sixty or eighty years, and even this small life-span is gradually decreasing. Therefore it is even more imperative for human beings to take to the worship of the lotus feet of the Lord by constantly chanting the Hare Kṛṣṇa mantra, as recommended by Lord Caitanya Mahāprabhu.

tṛṇād api sunīcena taror iva sahiṣṇunā amāninā mānadena kīrtanīyaḥ sadā hariḥ

When one is engaged in devotional service, he is often surrounded by envious people, and often many enemies come to try to defeat him or stop him. This is not new in this present age, for even in the days of yore Prahlāda Mahārāja, who was engaged in the devotional service of the Lord, was harassed by his demoniac father, Hiraṇyakaśipu. The atheists are always prepared to harass a devotee; therefore Caitanya Mahāprabhu suggested that one be very tolerant of these people. Nonetheless, one has to continue chanting the Hare Kṛṣṇa mantra and preaching the chanting of this mantra because such preaching and chanting constitute the perfection of life. One should chant and preach about the urgency of making this life perfect in all respects. One should thus engage in the devotional service of the Lord and follow in the footsteps of previous ācāryas, beginning with Lord Brahmā and others.

4.24.68

atha tvam asi no brahman
paramātman vipaścitām
viśvaṁ rudra-bhaya-dhvastam
akutaścid-bhayā gatiḥ

SYNONYMS

atha—therefore; *tvam*—You, my Lord; *asi*—are; *naḥ*—our; *brahman*—O Supreme Brahman; *parama-ātman*—O Supersoul; *vipaścitām*—for the learned wise men; *viśvam*—the whole universe; *rudra-bhaya*—being afraid of Rudra; *dhvastam*—annihilated; *akutaścit-bhayā*—undoubtedly fearless; *gatiḥ*—destination.

TRANSLATION

My dear Lord, all actually learned persons know You as the Supreme Brahman and the Supersoul. Although the entire universe is afraid of Lord Rudra, who ultimately annihilates everything, for the learned devotees You are the fearless destination of all.

PURPORT

For the purpose of creation, maintenance and annihilation of this cosmic manifestation, there are three lords—Brahmā, Viṣṇu and Śiva (Maheśvara). The material body is finished at the time of annihilation. Both the universal body and the small unit, the

individual living entity's body, are susceptible to annihilation at the ultimate end. However, the devotees do not fear the annihilation of the body, for they are confident that they will go back home, back to Godhead after the annihilation. As stated in Bhagavad-gītā:

janma karma ca me divyam

evaṁ yo vetti tattvataḥ

tyaktvā dehaṁ punar janma

naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

If one strictly follows the process of devotional service, he has no fear of death, for he is predestined to go back home, back to Godhead. The nondevotees are fearful of death because they have no guarantee of where they are going or of the type of body they are going to get in their next life. The word rudra-bhaya is significant in this verse because Rudra himself, Lord Śiva, is speaking of "fear of Rudra." This indicates that there are many Rudras—eleven Rudras—and the Rudra (Lord Śiva) who was offering this prayer to the Supreme Personality of Godhead is different from the other Rudras, although he is as powerful as they are. The conclusion is that one Rudra is afraid of another

Rudra because each and every one of them is engaged in the destruction of this cosmic manifestation. But for the devotee, everyone is afraid of Rudra, even Rudra himself. A devotee is never afraid of Rudra because he is always secure, being protected by the lotus feet of the Lord. As Śrī Kṛṣṇa says in Bhagavad-gītā:

kṣipraṁ bhavati dharmātmā

śaśvac-chāntiṁ nigacchati

kaunteya pratijānīhi

na me bhaktaḥ praṇaśyati

"He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." (Bg. 9.31)

4.24.69

idaṁ japata bhadraṁ vo
viśuddhā nṛpa-nandanāḥ
sva-dharmam anutiṣṭhanto
bhagavaty arpitāśayāḥ

SYNONYMS

idam—this; *japata*—while chanting; *bhadram*—all auspiciousness; *vaḥ*—all of you; *viśuddhāḥ*—purified; *nṛpa-nandanāḥ*—the sons of

the King; *sva-dharmam*—one's occupational duties; *anutiṣṭhantaḥ*—executing; *bhagavati*—unto the Supreme Personality of Godhead; *arpita*—given up; *āśayāḥ*—possessing all kinds of faithfulness.

TRANSLATION

My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you.

PURPORT

The prayers offered by Lord Śiva are very authoritative and significant. Simply by offering prayers to the Supreme Lord one can become perfect, even though engaged in his occupational duty. The real purpose of life is to become a devotee of the Lord. It does not matter where one is situated. Whether one is a brāhmaṇa, kṣatriya, vaiśya, śūdra, American, Englishman, Indian, etc., one can execute devotional service anywhere and everywhere in the material existence simply by offering prayers unto the Supreme Personality of Godhead. The Hare Kṛṣṇa mahā-mantra is also a prayer, for a prayer addresses the Supreme Personality of Godhead by His name and invokes good fortune by petitioning the Lord to allow one to engage in His devotional service. The Hare Kṛṣṇa mahā-mantra also says, "My dear Lord Kṛṣṇa, my dear Lord Rāma, O energy of the Lord, Hare, kindly engage me in Your service." Although one may be

lowly situated, he can execute devotional service under any circumstance, as stated, ahaituky apratihatā (Bhāg. 1.2.6). "Devotional service cannot be checked by any material condition." Lord Caitanya Mahāprabhu also recommended this process:

jñāne prayāsam udapāsya namanta eva jīvanti san-mukharitāṁ bhavadīya-vārtām sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām (Bhāg. 10.14.3)

One may remain situated in his own place or his own occupational duty and still lend his ear to receive the message of the Lord from realized souls. The Kṛṣṇa conscious movement is based on this principle, and we are opening centers all over the world to give everyone a chance to hear the message of Lord Kṛṣṇa in order to go back home, back to Godhead.

4.24.70

tam evātmānam ātma-sthaṁ
sarva-bhūteṣv avasthitam
pūjayadhvaṁ gṛṇantaś ca
dhyāyantaś cāsakṛd dharim

SYNONYMS

tam—unto Him; *eva*—certainly; *ātmānam*—the Supreme Soul; *ātma-stham*—within your hearts; *sarva*—all; *bhūteṣu*—in every

living being; *avasthitam*—situated; *pūjayadhvam*—just worship Him; *gṛṇantaḥ ca*—always chanting; *dhyāyantaḥ ca*—always meditating upon; *asakṛt*—continuously; *harim*—the Supreme Personality of Godhead.

TRANSLATION

Therefore, O sons of the king, the Supreme Personality of Godhead, Hari is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously.

PURPORT

The word asakṛt is significant, for it means not just for a few minutes but continually. This is the instruction given by Lord Caitanya Mahāprabhu in His Śikṣāṣṭaka 3. Kīrtanīyaḥ sadā hariḥ. "The holy name of the Lord should be chanted twenty-four hours daily." Therefore in this Kṛṣṇa consciousness movement we request the devotees to chant at least sixteen rounds on their beads daily. Actually one has to chant twenty-four hours daily, just like Ṭhākura Haridāsa, who was chanting the Hare Kṛṣṇa mantra 300,000 times daily. Indeed, he had no other business. Some of the Gosvāmīs like Raghunātha dāsa Gosvāmī were also chanting very rigidly and also offering obeisances very rigidly. As stated in Śrīnivāsācārya's prayer to the six Gosvāmīs (Ṣaḍ-gosvāmy-aṣṭaka): saṅkhyā-pūrvaka-nāma-gānanatibhiḥ kālāvasānīkṛtau. The word saṅkhyā-pūrvaka means "maintaining a numerical strength." Not only was Raghunātha dāsa Gosvāmī

chanting the holy name of the Lord, but he was also offering obeisances in the same prolific numbers.

Because the princes were ready to enter into some severe austerity in order to worship the Lord, Lord Śiva advised them to constantly chant of and meditate upon the Supreme Personality of Godhead. It is significant that Lord Śiva personally offered his prayers to the Supreme Personality of Godhead just as he was taught by his father, Lord Brahmā. Similarly, he was also preaching to the princes according to the paramparā system. One not only should practice the instructions received from the spiritual master but should also distribute this knowledge to his disciples.

The words ātmānam ātma-sthaṁ sarva-bhūteṣv avasthitam are also significant. The Personality of Godhead is the origin of all living entities. Because the living entities are parts and parcels of the Lord, He is the father of all of them. One can search out the Supreme Lord very easily within his heart, for He is situated in every living entity's heart. In this verse the process of worshiping the Lord is considered to be very easy and complete, for anyone can sit down anywhere and in any condition of life and simply chant the holy names of the Lord. By chanting and hearing, one automatically engages in meditation.

4.24.71

yogādeśam upāsādya
dhārayanto muni-vratāḥ
samāhita-dhiyaḥ sarva
etad abhyasatādṛtāḥ

SYNONYMS

yoga-ādeśam—this instruction of *bhakti-yoga*; *upāsādya*—constantly reading; *dhārayantaḥ*—and taking within the heart; *muni-vratāḥ*—just take the vow of the great sages, the vow of silence; *samāhita*—always fixed in the mind; *dhiyaḥ*—with intelligence; *sarve*—all of you; *etat*—this; *abhyasata*—practice; *ādṛtāḥ*—with great reverence.

TRANSLATION

My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method.

PURPORT

In the haṭha-yoga system one has to practice bodily exercises, dhyāna, dhāraṇā, āsana, meditation, etc. One also has to sit in one place in a particular posture and concentrate his gaze on the tip of the nose. There are so many rules and regulations for the haṭha-yoga system that it is practically impossible to perform it in this age. The alternative system of bhakti-yoga is very easy not only in this age but in others as well, for this yoga system was advocated long ago by Lord Śiva when he advised the princes, the sons of Mahārāja Prācīnabarhiṣat. The bhakti-yoga system is not newly introduced, for even five thousand years ago Lord Kṛṣṇa recommended this bhakti-yoga as the topmost yoga. As Kṛṣṇa tells Arjuna in Bhagavad-gītā:

yoginām api sarveṣāṁ mad-gatenāntarātmanā śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47)

In other words, this system of bhakti-yoga has been existing from time immemorial and is now continuing in this Kṛṣṇa consciousness movement.

The word muni-vratāḥ is significant in this regard because those who are interested in advancing in spiritual life must be

silent. Silence means talking only of Kṛṣṇa-kathā. This is the silence of Mahārāja Ambarīṣa:

sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane

"King Ambarīṣa always fixed his mind on the lotus feet of the Lord and talked of Him only." (Bhāg. 9.4.19) We should also take this opportunity in life to become as good as a great saint simply by not talking unnecessarily with unwanted persons. We should either talk of Kṛṣṇa or chant Hare Kṛṣṇa undeviatingly. This is called muni-vrata. The intelligence (samāhita-dhiyaḥ) must be very sharp and should always be acting in Kṛṣṇa consciousness. The words etad abhyasatādṛtāḥ indicate that if one takes these instructions from a spiritual master with great reverence (ādṛta) and practices them accordingly, he will find this bhakti-yoga process to be very, very easy.

4.24.72

idam āha purāsmākaṁ
bhagavān viśvasṛk-patiḥ
bhṛgv-ādīnām ātmajānāṁ
sisṛkṣuḥ saṁsisṛkṣatām

SYNONYMS

idam—this; *āha*—said; *purā*—formerly; *asmākam*—unto us; *bhagavān*—the lord; *viśva-sṛk*—the creators of the universe; *patiḥ*

—master; *bhṛgu-ādīnām*—of the great sages headed by Bhṛgu; *ātmajānām*—of his sons; *sisṛkṣuḥ*—desirous of creating; *saṁsisṛkṣatām*—who are in charge of creation.

TRANSLATION

This prayer was first spoken to us by Lord Brahmā, the master of all creators. The creators, headed by Bhṛgu, were instructed in these prayers because they wanted to create.

PURPORT

Lord Brahmā was created by Lord Viṣṇu; then Lord Brahmā created Lord Śiva and other great sages headed by Bhṛgu Muni. These great sages included Bhṛgu, Marīci, Ātreya, Vasiṣṭha and others. All these great sages were in charge of creating population. Since there were not very many living entities in the beginning, Viṣṇu entrusted Brahmā with the business of creation, and Brahmā in his turn created many hundreds and thousands of demigods and great sages to continue with the creation. At the same time, Lord Brahmā cautioned all his sons and disciples by reciting the prayers now recited by Lord Śiva. The material creation means material engagement, but material engagements can be counteracted if we always remember our relationship with the Lord as that relationship is described in these prayers recited by Lord Śiva. In this way we can remain constantly in touch with the Supreme Personality of Godhead. Thus despite our engagement in the creation, we cannot be

deviated from the path of Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement is especially meant for this purpose. In this material world everyone is engaged in some particular occupational duty which is prescribed in the varṇāśrama-dharma. Brāhmaṇas, kṣatriyas, vaiśyas, śūdras and everyone are engaged in their occupational duty, but if one remembers his first duty—keeping in constant contact with the Supreme Personality of Godhead—everything will be successful. If one simply executes the rules and regulations of the varṇāśrama-dharma in the role of a brāhmaṇa, kṣatriya, vaiśya, śūdra and keeps busy and does not remember one's eternal relationship with the Lord, one's business and activities as well as occupational duties will simply be a waste of time. This is confirmed in the First Canto of Śrīmad-Bhāgavatam:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ notpādayed yadi ratiṁ śrama eva hi kevalam (Bhāg. 1.2.8)

The conclusion is that even if one is busy executing his occupational duty, his business in Kṛṣṇa consciousness need not be hampered. He has simply to execute the devotional service of śravaṇaṁ kīrtanam—hearing, chanting and remembering. One need not abandon his occupational duty. As stated in Bhagavad-gītā:

yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ

"By worship of the Lord—who is the source of all beings and who is all-pervading—man can, in the performance of his own duty, attain perfection." (Bg. 18.46)

Thus one can continue with his occupational duty, but if he worships the Supreme Personality of Godhead as Lord Śiva herein prescribes, he attains his perfection of life. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam (Bhāg. 1.2.13). We should continue executing our occupational duties, but if we try to satisfy the Supreme Personality of Godhead by our duties, then our lives will be perfected.

4.24.73

te vayaṁ noditāḥ sarve
prajā-sarge prajeśvarāḥ
anena dhvasta-tamasaḥ
sisṛkṣmo vividhāḥ prajāḥ

SYNONYMS

te—by him; *vayam*—all of us; *noditāḥ*—ordered; *sarve*—all; *prajā-sarge*—at the time of creating population; *prajā-īśvarāḥ*—the controllers of all living entities; *anena*—by this; *dhvasta-tamasaḥ*—being freed from all kinds of ignorance; *sisṛkṣmaḥ*—we created; *vividhāḥ*—various kinds of; *prajāḥ*—living entities.

TRANSLATION

When all the Prajāpatis were ordered to create by Lord Brahmā, we chanted these prayers in praise of the Supreme Personality of Godhead and became completely free from all ignorance. Thus we were able to create different types of living entities.

PURPORT

In this verse we can understand that the various types of living entities were created simultaneously at the very beginning of the creation. The nonsensical Darwinian theory of evolution is not applicable here. It is not that intelligent human beings did not exist millions of years ago. On the contrary, it is understood that the most intelligent creature, Lord Brahmā, was first created. Then Lord Brahmā created other saintly sages like Marīci, Bhṛgu, Ātreya, Vasiṣṭha, Lord Śiva and others. They in their turn created different types of bodies according to karma. In Śrīmad-Bhāgavatam Lord Kapiladeva told His mother that the living entity gets a particular type of body in accordance to his work and that this body is decided upon by higher authorities. The higher authorities, as appointed by the Supreme Personality of Godhead, are Lord Brahmā and all other Prajāpatis and Manus. Thus from the beginning of creation it can be seen that the first creature is the most intelligent. It is not that so-called modern intelligence has developed by the gradual process of evolution. As stated in Brahma-vaivarta Purāṇa, there is a gradual evolutionary process, but it is not the body that is evolving. All

the bodily forms are already there. It is the spiritual entity or spiritual spark within the body that is being promoted by the laws of nature under the supervision of superior authority. We can understand from this verse that from the very beginning of creation different varieties of living entities were existing. It is not that some of them have become extinct. Everything is there; it is due to our lack of knowledge that we cannot see things in their proper perspective.

In this verse the word dhvasta-tamasaḥ is very important, for without being free of ignorance one cannot control the creation of different types of living entities. As stated in Śrīmad-Bhāgavatam, daiva-netreṇa—bodies are awarded under the supervision of superior powers. How can these superior powers control the evolutionary process of the living entity if they are not free from all imperfection? The followers of the Vedic instructions cannot accept the Darwinian theory of evolution, for it is marred by imperfect knowledge.

4.24.74

athedaṁ nityadā yukto
japann avahitaḥ pumān
acirāc chreya āpnoti
vāsudeva-parāyaṇaḥ

SYNONYMS

atha—thus; *idam*—this; *nityadā*—regularly; *yuktaḥ*—with great attention; *japan*—by murmuring; *avahitaḥ*—fully attentive; *pumān*—a person; *acirāt*—without delay; *śreyaḥ*—auspiciousness; *āpnoti*—achieves; *vāsudeva-parāyaṇaḥ*—one who is a devotee of Lord Kṛṣṇa.

TRANSLATION

A devotee of Lord Kṛṣṇa whose mind is always absorbed in Him, who with great attention and reverence chants this stotra [prayer], will achieve the greatest perfection of life without delay.

PURPORT

Perfection means becoming a devotee of Lord Kṛṣṇa. As stated in the First Canto of Śrīmad-Bhāgavatam: vāsudeva-parā vedā vāsudeva-parā makhāḥ (Bhāg. 1.2.28). The ultimate goal of life is Vāsudeva, or Kṛṣṇa. Any devotee of Lord Kṛṣṇa can attain all perfection, material gains and liberation simply by offering prayers to Him. There are many varieties of prayers to Lord Kṛṣṇa chanted by great sages and great personalities such as Lord Brahmā and Lord Śiva. Lord Kṛṣṇa is known as śiva-viriñci-nutam (Bhāg. 11.5.33). Śiva means Lord Śiva, and viriñci means Lord Brahmā. Both of these demigods are engaged in offering prayers to Lord Vāsudeva, Kṛṣṇa. If we follow in the footsteps of such great personalities and become devotees of Lord Kṛṣṇa, our lives become successful. Unfortunately people do not know this

secret. Na te viduḥ svārtha-gatiṁ hi viṣṇum (Bhāg. 7.5.31). "They do not know that the real interest and the highest perfection of life is to worship Lord Viṣṇu [Kṛṣṇa]." It is impossible to become satisfied by trying to adjust the external energy. Without being a devotee of Lord Kṛṣṇa, one can only be baffled and confused. To save living entities from such a calamity, Lord Kṛṣṇa points out in Bhagavad-gītā:

bahūnāṁ janmanām ante jñānavān māṁ prapadyate vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

We can achieve whatever benediction we want simply by becoming devotees of Vāsudeva.

4.24.75

> *śreyasām iha sarveṣāṁ*
> *jñānaṁ niḥśreyasaṁ param*
> *sukhaṁ tarati duṣpāraṁ*
> *jñāna-naur vyasanārṇavam*

SYNONYMS

śreyasām—of all benedictions; *iha*—in this world; *sarveṣām*—of every person; *jñānam*—knowledge; *niḥśreyasam*—the supreme

benefit; *param*—transcendental; *sukham*—happiness; *tarati*—crosses over; *duṣpāram*—insurmountable; *jñāna*—knowledge; *nauḥ*—boat; *vyasana*—danger; *arṇavam*—the ocean.

TRANSLATION

In this material world there are different types of achievement, but of all of them the achievement of knowledge is considered to be the highest because one can cross the ocean of nescience only on the boat of knowledge. Otherwise the ocean is impassable.

PURPORT

Actually everyone is suffering within this material world due to ignorance. Every day we see that a person without knowledge commits some criminal act and is later arrested and punished, despite the fact that he actually may not have been conscious of his sinful activity. Such ignorance prevails throughout the world. People do not consider how they are risking their lives in an attempt to have illicit sex life, kill animals to satisfy their tongue, enjoy intoxication and gamble. It is very regrettable that the leaders of the world do not know of the effects of these sinful activities. They are instead taking things very easily and are succeeding in making the ocean of nescience wider and wider.

Opposed to such ignorance, full knowledge is the greatest achievement within this material world. We can practically see that one who has sufficient knowledge is saved from many dangerous pitfalls in life. As stated in Bhagavad-gītā:

bahūnāṁ janmanām ante jñānavān māṁ prapadyate vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

This Kṛṣṇa consciousness movement is determined to open wide the eyes of the so-called leaders who are full of ignorance and thus save them from the many pitfalls and dangerous conditions of life. The greatest danger is the danger of getting a body lower than a human being. It was with great difficulty that we attained this human form of life just to take advantage of this body and reestablish our relationship with the Supreme Personality of Godhead, Govinda. Lord Śiva advises, however, that those who take advantage of his prayers will very soon become devotees of Lord Vāsudeva and thus will be able to cross the ocean of nescience and make life perfect.

4.24.76

> *ya imaṁ śraddhayā yukto*
> *mad-gītaṁ bhagavat-stavam*
> *adhīyāno durārādhyaṁ*
> *harim ārādhayaty asau*

SYNONYMS

yaḥ—anyone; *imam*—this; *śraddhayā*—with great faith; *yuktaḥ*—devoutly attached; *mat-gītam*—the song composed by me or sung by me; *bhagavat-stavam*—a prayer offered to the Supreme Personality of Godhead; *adhīyānaḥ*—by regular study; *durārādhyam*—very difficult to worship; *harim*—the Supreme Personality of Godhead; *ārādhayati*—he can, however, worship Him; *asau*—such a person.

TRANSLATION

Although rendering devotional service to the Supreme Personality of Godhead and worshiping Him are very difficult, if one vibrates or simply reads this stotra [prayer] composed and sung by me, he will very easily be able to invoke the mercy of the Supreme Personality of Godhead.

PURPORT

It is especially significant that Lord Śiva is a pure devotee of Lord Vāsudeva. Vaiṣṇavānāṁ yathā śambhuḥ: "Amongst all Vaiṣṇavas, Lord Śiva is the topmost." Consequently Lord Śiva has a sampradāya, a Vaiṣṇava disciplic succession, called the Rudra-sampradāya. At the present moment those who belong to the Viṣṇusvāmī-sampradāya of Vaiṣṇavas come from Rudra, Lord Śiva. To become a devotee of Lord Kṛṣṇa, Vāsudeva, is very, very difficult. The word especially used in this connection is durārādhyam. The worship of the demigods is not very difficult,

but becoming a devotee of Lord Vāsudeva, Kṛṣṇa, is not so easy. However, if one adheres to the principles and follows in the footsteps of the higher authorities, as advised by Lord Śiva, he can easily become a devotee of Lord Vāsudeva. This is also confirmed by Prahlāda Mahārāja. Devotional service cannot be practiced by a mental speculator. Devotional service is a special attainment which can be acquired only by a person who has surrendered unto a pure devotee. As confirmed by Prahlāda Mahārāja, mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat: "Unless one accepts the dust of the lotus feet of a pure devotee, who is free from all material contamination, one cannot enter into the devotional service of the Lord." (Bhāg. 7.5.32)

4.24.77

vindate puruṣo 'muṣmād
yad yad icchaty asatvaram
mad-gīta-gītāt suprītāc
chreyasām eka-vallabhāt

SYNONYMS

vindate—achieves; *puruṣaḥ*—a devotee; *amuṣmāt*—from the Personality of Godhead; *yat yat*—that which; *icchati*—desires; *asatvaram*—being fixed; *mat-gīta*—sung by me; *gītāt*—by the song; *su-prītāt*—from the Lord, who is very pleased; *śreyasām*—of all benediction; *eka*—one; *vallabhāt*—from the dearmost.

TRANSLATION

The Supreme Personality of Godhead is the dearmost objective of all auspicious benedictions. A human being who sings this song sung by me can please the Supreme Personality of Godhead. Such a devotee, being fixed in the Lord's devotional service, can acquire whatever he wants from the Supreme Lord.

PURPORT

As stated in Bhagavad-gītā, yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ: "Established thus, one never departs from the truth, and upon gaining it he thinks there is no greater gain." (Bg. 6.22) If one can attain the favor of the Supreme Personality of Godhead, he has nothing to aspire for, nor does he desire any other gain. When Dhruva Mahārāja became perfect by austerity and saw the Supreme Personality of Godhead eye to eye, he was offered any kind of benediction he wanted. However, Dhruva replied that he did not want anything, for he was perfectly satisfied with the benediction of seeing the Lord. Except for the service of the Supreme Lord, whatever we want is called illusion, māyā. Śrī Caitanya Mahāprabhu said: jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' (Cc. Mad 20.108). Every living entity is an eternal servant of the Lord; therefore when one engages in the service of the Lord, he realizes the highest perfection of life. A faithful servant can fulfill any desire by the grace of the master, and one who engages in the transcendental loving service of the Lord has nothing to aspire for separately. All his desires are

fulfilled simply by engaging constantly in the Lord's loving service. Lord Śiva shows us that any devotee can be successful simply by chanting the prayers which he has recited.

4.24.78

idaṁ yaḥ kalya utthāya
prāñjaliḥ śraddhayānvitaḥ
śṛṇuyāc chrāvayen martyo
mucyate karma-bandhanaiḥ

SYNONYMS

idam—this prayer; *yaḥ*—a devotee who; *kalye*—early in the morning; *utthāya*—after getting up from bed; *prāñjaliḥ*—with folded hands; *śraddhayā*—with faith and devotion; *anvitaḥ*—thus being absorbed; *śṛṇuyāt*—personally chants and hears; *śrāvayet*—and gets others to hear; *martyaḥ*—such a human being; *mucyate*—becomes freed; *karma-bandhanaiḥ*—from all kinds of actions resulting from fruitive activities.

TRANSLATION

A devotee who rises early in the morning and with folded hands chants these prayers sung by Lord Śiva and gives facility to others to hear them certainly becomes free from all bondage to fruitive activities.

PURPORT

Mukti or liberation means becoming free from the results of fruitive activities. As stated in Śrīmad-Bhāgavatam: muktir hitvānyathā-rūpam. Mukti means giving up all other activities, and svarupeṇa vyavasthitiḥ means being situated in one's constitutional position. (Bhāg. 2.10.6) In this conditional state we are entangled by one fruitive activity after another. Karma-bandhana means the bonds of fruitive activity. As long as one's mind is absorbed in fruitive activities, he has to manufacture plans for happiness. The bhakti-yoga process is different, for bhakti-yoga means acting according to the order of the supreme authority. When we act under the direction of supreme authority, we do not become entangled by fruitive results. For instance, Arjuna fought because the Supreme Personality of Godhead wanted him to; therefore he was not responsible for the outcome of the fighting. As far as devotional service is concerned, even hearing and chanting is as good as acting with our body, mind and senses. Actually hearing and chanting are also activities of the senses. When the senses are utilized for one's own sense gratification, they entangle one in karma, but when they are used for the satisfaction of the Lord, they establish one in bhakti.

4.24.79

> *gītaṁ mayedaṁ naradeva-nandanāḥ*
> *parasya puṁsaḥ paramātmanaḥ stavam*

japanta ekāgra-dhiyas tapo mahat
caradhvam ante tata āpsyathepsitam

SYNONYMS

gītam—sung; *mayā*—by me; *idam*—this; *naradeva-nandanāḥ*—O sons of the King; *parasya*—of the Supreme; *puṁsaḥ*—Personality of Godhead; *parama-ātmanaḥ*—the Supersoul of everyone; *stavam*—prayer; *japantaḥ*—chanting; *eka-agra*—perfect attention; *dhiyaḥ*—intelligence; *tapaḥ*—austerities; *mahat*—great; *caradhvam*—you practice; *ante*—at the end; *tataḥ*—thereafter; *āpsyatha*—will achieve; *īpsitam*—the desired result.

TRANSLATION

My dear sons of the King, the prayers I have recited to you are meant for pleasing the Supreme Personality of Godhead, the Supersoul. I advise you to recite these prayers, which are as effective as great austerities. In this way, when you are mature, your life will be successful, and you will certainly achieve all your desired objectives without fail.

PURPORT

If we persistently engage in devotional service, certainly all our desires will be fulfilled in due course of time.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Chanting the Song Sung by Lord Śiva."

SB 4.25: The Descriptions of the Characteristics of King Purañjana

25. The Descriptions of the Characteristics of King Purañjana

Chapter 25

4.25.1

maitreya uvāca
iti sandiśya bhagavān
bārhiṣadair abhipūjitaḥ
paśyatāṁ rāja-putrāṇāṁ
tatraivāntardadhe haraḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *sandiśya*—giving instruction; *bhagavān*—the most powerful lord; *bārhiṣadaiḥ*—by the sons of King Barhiṣat; *abhipūjitaḥ*—being worshiped; *paśyatām*—while they were looking on; *rāja-putrāṇām*—the sons of the King; *tatra*—there; *eva*—certainly; *antardadhe*—became invisible; *haraḥ*—Lord Śiva.

TRANSLATION

The great sage Maitreya continued speaking to Vidura: My dear Vidura, in this way Lord Śiva instructed the sons of King Barhiṣat. The sons of the King also worshiped Lord Śiva with great devotion and respect. Finally, Lord Śiva became invisible to the princes.

PURPORT

This chapter contains a great lesson concerning the monarchical kingdom in the days of yore. When King Barhiṣat was considering retiring from the royal duties, he sent his sons to perform austerities in order to become perfect kings for the welfare of the citizens. At the same time King Barhiṣat was being instructed by the great sage Nārada about the material world and the living entity who wants to enjoy it. It is therefore very clear how the kings and princes were trained to take charge of a kingdom. Welfare activities for the benefit of the citizens were aimed at understanding the Supreme Personality of Godhead. The human form of life is especially meant for understanding God, our relationship with Him and our activities in His service. Because the kings took charge of the spiritual education of the citizens, both the king and the citizens were happy in Kṛṣṇa consciousness. In this regard, we should remember that the monarchical hierarchy of Prācīnabarhiṣat comes from Mahārāja Dhruva, a great devotee of the Lord and the most celebrated disciple of Nārada Muni. King Prācīnabarhiṣat was then too much engaged in fruitive activities due to performing different types of yajñas. One can actually be promoted to higher planetary systems or to the heavenly kingdoms by performing various yajñas, but there is no question of liberation or going back home, back to Godhead. When the great sage Nārada saw that a descendant of Mahārāja Dhruva was being misled by fruitive activities, he took compassion upon him and personally came to instruct him about the ultimate benediction of life,

bhakti-yoga. How Nārada Muni indirectly introduced the bhakti-yoga system to King Prācīnabarhiṣat is very interestingly described in this Twenty-fifth Chapter.

4.25.2

rudra-gītaṁ bhagavataḥ
stotraṁ sarve pracetasaḥ
japantas te tapas tepur
varṣāṇāṁ ayutaṁ jale

SYNONYMS

rudra-gītam—the song sung by Lord Śiva; *bhagavataḥ*—of the Lord; *stotram*—prayer; *sarve*—all; *pracetasaḥ*—the princes known as the Pracetās; *japantaḥ*—reciting; *te*—all of them; *tapaḥ*—austerity; *tepuḥ*—executed; *varṣāṇām*—of years; *ayutam*—ten thousand; *jale*—within the water.

TRANSLATION

All the Pracetā princes simply stood in the water for ten thousand years and recited the prayers given to them by Lord Śiva.

PURPORT

Of course in the modern age one may be amazed how the princes could stand in the water for ten thousand years. However, living within air or living within water is the same process; one simply

has to learn how to do it. The aquatics live within water for their whole life-span. Certain favorable conditions are created to enable them to live within water. In those days, however, people used to live for 100,000 years. Out of so many years, if one could spare ten thousand years for the sake of austerity, he would be assured of success in his future life. This was not very astonishing. Although such a feat is impossible in this age, it was quite possible in Satya-yuga.

4.25.3

prācīnabarhiṣaṁ kṣattaḥ
karmasv āsakta-mānasam
nārado 'dhyātma-tattva-jñaḥ
kṛpāluḥ pratyabodhayat

SYNONYMS

prācīnabarhiṣam—unto King Prācīnabarhiṣat; *kṣattaḥ*—O Vidura; *karmasu*—in fruitive activities; *āsakta*—attached; *mānasam*—with this mentality; *nāradaḥ*—the great sage Nārada; *adhyātma*—spiritualism; *tattva-jñaḥ*—one who knows the truth; *kṛpāluḥ*—being compassionate; *pratyabodhayat*—gave instructions.

TRANSLATION

While the princes were undergoing severe austerities in the water, their father was performing different types of fruitive activities. At this time the great saint Nārada,

master and teacher of all spiritual life, became very compassionate upon the King and decided to instruct him about spiritual life.

PURPORT

As pointed out by Prabodhānanda Sarasvatī Ṭhākura, a great devotee of Lord Caitanya, kaivalya, or merging into the Brahman effulgence, is just like going to hell. He similarly states that elevation to the upper planetary systems for the enjoyment of heavenly life is just so much phantasmagoria. This means that a devotee does not give any importance to the ultimate goal of the karmīs and jñānīs. The ultimate goal of the karmīs is promotion to the heavenly kingdom, and the ultimate goal of the jñānīs is merging into the Brahman effulgence. Of course, the jñānīs are superior to the karmīs, as confirmed by Lord Caitanya: koṭi-karmaniṣṭha-madhye eka 'jñānī' śreṣṭha. "One jñānī, or impersonalist, is better than many thousands of fruitive actors." (Cc. Madhya 19.147) Therefore a devotee never enters upon the path of karma, or elevation by fruitive activities. Nārada Muni took compassion upon King Prācīnabarhiṣat when he saw the King engaged in fruitive activity. In comparison to mundane workers, however, those who are trying to be elevated to the higher planetary systems by performing yajñas are undoubtedly superior. In pure devotional service, however, both karma and jñāna are considered to be bewildering features of the illusory energy.

4.25.4

śreyas tvaṁ katamad rājan
karmaṇātmana īhase
duḥkha-hāniḥ sukhāvāptiḥ
śreyas tan neha ceṣyate

SYNONYMS

śreyaḥ—ultimate benediction; *tvam*—you; *katamat*—what is that; *rājan*—O King; *karmaṇā*—by fruitive activities; *ātmanaḥ*—of the soul; *īhase*—you desire; *duḥkha-hāniḥ*—disappearance of all distresses; *sukha-avāptiḥ*—attainment of all happiness; *śreyaḥ*—benediction; *tat*—that; *na*—never; *iha*—in this connection; *ca*—and; *iṣyate*—is available.

TRANSLATION

Nārada Muni asked King Prācīnabarhiṣat: My dear King, what do you desire to achieve by performing these fruitive activities? The chief aim of life is to get rid of all miseries and enjoy happiness, but these two things cannot be realized by fruitive activity.

PURPORT

In this material world there is a great illusion which covers real intelligence. A man in the mode of passion wants to work very hard to derive some benefit, but he does not know that time will

never allow him to enjoy anything permanently. Compared to the work one expends, the gain is not so profitable. Even if it is profitable, it is not without its distresses. If a man is not born rich, and he wants to purchase a house, cars and other material things, he has to work hard day and night for many years in order to possess them. Thus happiness is not attained without undergoing some distress.

Actually pure happiness cannot be had within this material world. If we wish to enjoy something, we must suffer for something else. On the whole, suffering is the nature of this material world, and whatever enjoyment we are trying to achieve is simply illusion. After all, we have to suffer the miseries of birth, old age, disease and death. We may discover many fine medicines, but it is not possible to stop the sufferings of disease or death. Actually medicine is not the counteracting agent for either disease or death. On the whole there is no happiness in this material world, but an illusioned person works very hard for so-called happiness. Indeed, this process of working hard is actually taken for happiness. This is called illusion.

Therefore Nārada Muni asked King Prācīnabarhiṣat what he desired to attain by performing so many costly sacrifices. Even if one attains a heavenly planet, he cannot avoid the distresses of birth, old age, disease and death. Someone may argue that even devotees have to undergo many distresses in executing austerities and penances connected with devotional service. Of course for the neophytes the routine of devotional service may be

very painful, but at least they have the hope that they will ultimately be able to avoid all kinds of distresses and achieve the highest perfectional stage of happiness. For the common karmīs, there is no such hope because even if they are promoted to the higher planetary systems, they are not guaranteed freedom from the miseries of birth, old age, disease and death. Even Lord Brahmā, who is situated in the highest planetary system (Brahmaloka), has to die. Lord Brahmā's birth and death may be different from an ordinary man's, but within this material world he cannot avoid the distresses of birth, old age, disease and death. If one is at all serious about attaining liberation from these miseries, he must take to devotional service. This is confirmed by the Lord Himself in Bhagavad-gītā:

janma karma ca me divyam evaṁ yo vetti tattvataḥ tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Thus after attaining full Kṛṣṇa consciousness, the devotee does not return to this material world after death. He goes back home, back to Godhead. That is the perfect stage of happiness, unblemished by any trace of distress.

4.25.5

rājovāca
na jānāmi mahā-bhāga
paraṁ karmāpaviddha-dhīḥ
brūhi me vimalaṁ jñānaṁ
yena mucyeya karmabhiḥ

SYNONYMS

rājā uvāca—the King replied; *na*—not; *jānāmi*—I know; *mahā-bhāga*—O great soul; *param*—transcendental; *karma*—by fruitive activities; *apaviddha*—being pierced; *dhīḥ*—my intelligence; *brūhi*—please tell; *me*—to me; *vimalam*—spotless; *jñānam*—knowledge; *yena*—by which; *mucyeya*—I can get relief; *karmabhiḥ*—from the fruitive activities.

TRANSLATION

The King replied: O great soul, Nārada, my intelligence is entangled in fruitive activities; therefore I do not know the ultimate goal of life. Kindly instruct me in pure knowledge so that I can get out of the entanglement of fruitive activities.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung:

sat-saṅga chāḍi' kainu asate vilāsa te-kāraṇe lāgila ye karma-bandha-phāṅsa

As long as a person is entangled in fruitive activities, he is bound to accept one body after another. This is called karma-bandha-phāṅsa—entanglement in fruitive activities. It does not matter whether one is engaged in pious or impious activities, for both are causes for further entanglement in material bodies. By pious activities one can take birth in a rich family and get a good education and a beautiful body, but this does not mean that the distresses of life are ultimately eliminated. In the Western countries it is not unusual for one to take birth in a rich aristocratic family, nor is it unusual for one to have a good education and a very beautiful body, but this does not mean that Westerners are free from the distresses of life. Although at the present moment the younger generation in Western countries has sufficient education, beauty and wealth, and although there is enough food, clothing and facilities for sense gratification, they are in distress. Indeed, they are so distressed that they become "hippies," and the laws of nature force them to accept a wretched life. Thus they go about unclean and without shelter or food, and they are forced to sleep in the street. It can be concluded that one cannot become happy by simply performing pious activities. It is not a fact that those who are born with a silver spoon in their mouth are free from the material miseries of birth, old age, disease and death. The conclusion is that one cannot be happy by simply executing pious or impious activities. Such activities simply cause entanglement and transmigration from one body to

another. Narottama dāsa Ṭhākura calls this karma-bandha-phāṅsa.

King Prācīnabarhiṣat admitted this fact and frankly asked Nārada Muni how he could get out of this karma-bandha-phāṅsa, entanglement in fruitive activities. This is actually the stage of knowledge indicated in the first verse of Vedānta-sūtra: athāto brahma jijñāsā (Vs. 1.1.1). When one actually reaches the platform of frustration in an attempt to discharge karma-bandha-phāṅsa, he inquires about the real value of life, which is called brahma jijñāsā. In order to inquire about the ultimate goal of life, the Vedas enjoin, tad-vijñānārthaṁ sa gurum evābhigacchet (Muṇḍaka Up. 1.2.12). "In order to understand the transcendental science, one must approach a bona fide spiritual master."

King Prācīnabarhiṣat found the best spiritual master, Nārada Muni, and he therefore asked him about that knowledge by which one can get out of the entanglement of karma-bandha-phāṅsa, fruitive activities. This is the actual business of human life. Jīvasya tattva jijñāsā nārtho yaś ceha karmabhiḥ (Bhāg. 1.2.10). As stated in the Second Chapter of the First Canto of Śrīmad-Bhāgavatam, a human being's only business is inquiring from a bona fide spiritual master about extrication from the entanglement of karma-bandha-phāṅsa.

4.25.6

gṛheṣu kūṭa-dharmeṣu
putra-dāra-dhanārtha-dhīḥ
na paraṁ vindate mūḍho
bhrāmyan saṁsāra-vartmasu

SYNONYMS

gṛheṣu—in family life; *kūṭa-dharmeṣu*—in false occupational duties; *putra*—sons; *dāra*—wife; *dhana*—wealth; *artha*—the goal of life; *dhīḥ*—one who considers; *na*—not; *param*—transcendence; *vindate*—achieves; *mūḍhaḥ*—rascal; *bhrāmyan*—wandering; *saṁsāra*—of material existence; *vartmasu*—on the paths.

TRANSLATION

Those who are only interested in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life's ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.

PURPORT

Those who are too much attached to family life—which consists of entanglement with wife, children, wealth and home—are

engaged in kūṭa-dharma, pseudo duties. Prahlāda Mahārāja has likened these pseudo occupational duties to a dark well (andha-kūpam). Prahlāda has purposefully spoken of this dark well because if one falls into this well, he will die. He may cry for help, but no one will hear him or come to rescue him.

The words bhrāmyan saṁsāra-vartmasu are significant. In Caitanya-caritāmṛta, Śrī Caitanya Mahāprabhu very clearly explains: brahmāṇḍa bhramite kona bhāgyavān jīva (Cc. Madya 19.151). All living entities are wandering in different types of bodies throughout different planets, and if, in the course of their wanderings, they come in contact with a devotee by the direction of the Supreme Personality of Godhead, their lives become successful. Even though King Prācīnabarhiṣat was engaged in fruitive activity, the great sage Nārada appeared before him. The King was very fortunate to be able to associate with Nārada, who enlightened him in spiritual knowledge. It is the duty of all saintly persons to follow in the footsteps of Nārada Muni and travel all over the world to every country and village just to instruct illusioned persons about the goal of life and to save them from the entanglement of karma-bandha, fruitive activity.

4.25.7

nārada uvāca
bho bhoḥ prajāpate rājan
paśūn paśya tvayādhvare

saṁjñāpitāñ jīva-saṅghān
nirghṛṇena sahasraśaḥ

SYNONYMS

nāradaḥ uvāca—the great sage Nārada replied; *bhoḥ bhoḥ*—hello; *prajā-pate*—O ruler of the citizens; *rājan*—O King; *paśūn*—animals; *paśya*—please see; *tvayā*—by you; *adhvare*—in the sacrifice; *saṁjñāpitān*—killed; *jīva-saṅghān*—groups of animals; *nirghṛṇena*—without pity; *sahasraśaḥ*—in thousands.

TRANSLATION

The great saint Nārada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed without compassion and without mercy in the sacrificial arena.

PURPORT

Because animal sacrifice is recommended in the Vedas, there are animal sacrifices in almost all religious rituals. However, one should not be satisfied simply by killing animals according to the directions of the scriptures. One should transcend the ritualistic ceremonies and try to understand the actual truth, the purpose of life. Nārada Muni wanted to instruct the King about the real purpose of life and invoke a spirit of renunciation in his heart. Knowledge and the spirit of renunciation (jñāna-vairāgya) are the ultimate goal of life. Without knowledge, one cannot become detached from material enjoyment, and without being detached

from material enjoyment, one cannot make spiritual advancement. Karmīs are generally engaged in sense gratification, and for this end they are prepared to commit so many sinful activities. Animal sacrifice is but one such sinful activity. Consequently, by his mystic power Nārada Muni showed King Prācīnabarhiṣat the dead animals which he had sacrificed.

4.25.8

ete tvāṁ sampratīkṣante
smaranto vaiśasaṁ tava
samparetam ayaḥ-kūṭaiś
chindanty utthita-manyavaḥ

SYNONYMS

ete—all of them; *tvām*—you; *sampratīkṣante*—are awaiting; *smarantaḥ*—remembering; *vaiśasam*—injuries; *tava*—of you; *samparetam*—after your death; *ayaḥ*—made of iron; *kūṭaiḥ*—by the horns; *chindanti*—pierce; *utthita*—enlivened; *manyavaḥ*—anger.

TRANSLATION

All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns.

PURPORT

Nārada Muni wanted to draw King Prācīnabarhiṣat's attention to the excesses of killing animals in sacrifices. It is said in the śāstras that by killing animals in a sacrifice, one immediately promotes them to human birth. Similarly, by killing their enemies on a battlefield, the kṣatriyas who fight for a right cause are elevated to the heavenly planets after death. In Manu-saṁhitā it is stated that it is necessary for a king to execute a murderer so that the murderer will not suffer for his criminal actions in his next life. On the basis of such understanding, Nārada Muni warns the King that the animals killed in sacrifices by the King await him at his death in order to avenge themselves. Nārada Muni is not contradicting himself here. Nārada Muni wanted to convince the King that overindulgence in animal sacrifice is risky because as soon as there is a small discrepancy in the execution of such a sacrifice, the slaughtered animal may not be promoted to a human form of life. Consequently the person performing sacrifice will be responsible for the death of the animal, just as much as a murderer is responsible for killing another man. When animals are killed in a slaughterhouse, six people connected with the killing are responsible for the murder. The person who gives permission for the killing, the person who kills, the person who helps, the person who purchases the meat, the person who cooks the flesh and the person who eats it, all become entangled in the killing. Nārada Muni wanted to draw the King's attention to this fact. Thus animal-killing is not encouraged even in a sacrifice.

4.25.9

atra te kathayiṣye 'mum
itihāsaṁ purātanam
purañjanasya caritaṁ
nibodha gadato mama

SYNONYMS

atra—herewith; *te*—unto you; *kathayiṣye*—I shall speak; *amum*—on this subject matter; *itihāsam*—history; *purātanam*—very old; *purañjanasya*—in the matter of Purañjana; *caritam*—his character; *nibodha*—try to understand; *gadataḥ mama*—while I am speaking.

TRANSLATION

In this connection I wish to narrate an old history connected with the character of a king called Purañjana. Please try to hear me with great attention.

PURPORT

The great sage Nārada Muni turned toward another topic—the history of King Purañjana. This is nothing but the history of King Prācīnabarhiṣat told in a different way. In other words, this is an allegorical presentation. The word purañjana means "one who enjoys in a body." This is clearly explained in the next few chapters. Because a person entangled in material activities wants to hear stories of material activities, Nārada Muni turned to the

topics of King Purañjana, who is none other than King Prācīnabarhiṣat. Nārada Muni did not, however, deprecate the value of performing sacrifices in which animals are sacrificed. Lord Buddha, however, directly rejected all animal sacrifice. Śrīla Jayadeva Gosvāmī has stated: nindasi yajña-vidher ahaha śruti-jātam. The word śruti jātam indicates that in the Vedas animal sacrifice is recommended, but Lord Buddha directly denied Vedic authority in order to stop animal sacrifice. Consequently Lord Buddha is not accepted by the followers of the Vedas. Because he does not accept the authority of the Vedas, Lord Buddha is depicted as an agnostic or atheist. The great sage Nārada cannot decry the authority of the Vedas, but he wanted to indicate to King Prācīnabarhiṣat that the path of karma-kāṇḍa is very difficult and risky.

Foolish persons accept the difficult path of karma-kāṇḍa for the sake of sense enjoyment, and those who are too much attached to sense enjoyment are called mūḍhas (rascals). It is very difficult for a mūḍha to understand the ultimate goal of life. In the propagation of the Kṛṣṇa consciousness movement, we actually see that many people are not attracted because they are mūḍhas engaged in fruitive activity. It is said: upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye (Hitopadeśa). If good instructions are given to a foolish rascal, he simply becomes angry and turns against the instructions instead of taking advantage of them. Because Nārada Muni knew this very well, he indirectly instructed the King by giving him the history of his entire life. In order to wear a gold or diamond nose pin or

earring, one has to pierce the ear or nose. Such pain endured for the sake of sense gratification is endured on the path of karma-kāṇḍa, the path of fruitive activity. If one wishes to enjoy something in the future, he has to endure trouble in the present. If one wants to become a millionaire in the future and enjoy his riches, he has to work very hard at the present moment in order to accumulate money. This is karma-kāṇḍīya. Those who are too much attached to such a path undergo the risk anyway. Nārada Muni wanted to show King Prācīnabarhiṣat how one undergoes great troubles and miseries in order to engage in fruitive activity. A person who is very much attached to material activity is called viṣayī. A viṣayī is an enjoyer of viṣaya, which means eating, sleeping, mating and defending. Nārada Muni is indirectly indicating through the story of King Purañjana that eating, sleeping, mating and defending are troublesome and risky.

The words itihāsam (history) and purātanam (old) indicate that although a living entity lives within the material body, the history of the living entity within the material body is very old. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung: anādi karama-phale, padi' bhavārṇava jale, taribāre nā dekhi upāya. "Due to my past fruitive activities I have fallen into the water of material existence, and I cannot find any way to get out of it." Every living entity is suffering in this material existence from past activities; therefore everyone has a very old history. Foolish material scientists have manufactured their own theories of evolution, which are simply concerned with the material body. But actually this is not the real evolution. The real evolution is the history of

the living entity, who is purañjana, living within the body. Śrī Nārada Muni will explain this evolutionary theory in a different way for the understanding of sane persons.

4.25.10

āsīt purañjano nāma
rājā rājan bṛhac-chravāḥ
tasyāvijñāta-nāmāsīt
sakhāvijñāta-ceṣṭitaḥ

SYNONYMS

āsīt—there was; *purañjanaḥ*—Purañjana; *nāma*—named; *rājā*—king; *rājan*—O King; *bṛhat-śravāḥ*—whose activities were great; *tasya*—his; *avijñāta*—the unknown one; *nāmā*—of the name; *āsīt*—there was; *sakhā*—friend; *avijñāta*—unknown; *ceṣṭitaḥ*—whose activities.

TRANSLATION

My dear King, once in the past lived a king named Purañjana, who was celebrated for his great activities. He had a friend named Avijñāta [the unknown one]. No one could understand the activities of Avijñāta.

PURPORT

Every living entity is purañjana. The word puram means within this body, within this form, and jana means living entity. Thus

everyone is purañjana. Every living entity is supposed to be the king of his body because the living entity is given full freedom to use his body as he likes. He usually engages his body for sense gratification, because one who is in the bodily conception of life feels that the ultimate goal of life is to serve the senses. This is the process of karma-kāṇḍa. One who has no inner knowledge, who does not know that he is actually the spirit soul living within the body, who is simply enamored by the dictation of the senses, is called a materialist. A materialistic person interested in sense gratification can be called a purañjana. Because such a materialistic person utilizes his senses according to his whims, he may also be called a king. An irresponsible king takes the royal position to be his personal property and misuses his treasury for sense gratification.

The word bṛhac-chravāḥ is also significant. The word śravaḥ means fame. The living entity is famous from ancient times, for as stated in Bhagavad-gītā, na jāyate mriyate vā (Bg. 2.20). "The living entity is never born and never dies." Because he is eternal, his activities are eternal, although they are performed in different types of bodies. Na hanyate hanyamāne śarīre (Bg. 2.20). "He does not die, even after the annihilation of the body." Thus the living entity transmigrates from one body to another and performs various activities. In each body the living entity performs so many acts. Sometimes he becomes a great hero—just like Hiraṇyakaśipu and Kaṁsa, or in the modern age Napoleon or Hitler. The activities of such men are certainly very great, but as soon as their bodies are finished, everything else is finished.

Then they remain in name only. Therefore a living entity may be called bṛhac-chravāḥ; he may have a great reputation for various types of activities. Nonetheless, he has a friend whom he does not know. Materialistic persons do not understand that God is present as the Supersoul and situated within the heart of every living entity. Although the Paramātmā sits beside the jīvātmā as a friend, the jīvātmā, or living entity, does not know it. Consequently he is described as avijñāta-sakhā, meaning "one who has an unknown friend." The word avijñāta-ceṣṭitaḥ is also significant because a living entity works hard under the direction of the Paramātmā and is carried away by the laws of nature. Nonetheless, he thinks himself independent of God and independent of the stringent laws of material nature. It is stated in Bhagavad-gītā:

acchedyo 'yam adāhyo 'yam akledyo 'śoṣya eva ca nityaḥ sarva-gataḥ sthāṇur acalo 'yaṁ sanātanaḥ

"This individual soul is unbreakable and insoluble and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same." (Bg. 2.24)

The living entity is sanātana, eternal. Because he cannot be killed by any weapon, burnt into ashes by fire, soaked or moistened by water, nor dried up by air, he is considered to be immune to material reactions. Although he is changing bodies, he is not affected by the material conditions. He is placed under the material conditions, and he acts according to the directions of his friend, the Supersoul. As stated in Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

Thus the Lord as Paramātmā is situated in everyone's heart, and He gives directions to the living entity to act in whatever way the living entity desires. In this life and in his previous lives the living entity does not know that the Lord is giving him a chance to fulfill all kinds of desires. No one can fulfill any desire without the sanction of the Lord. All the facilities given by the Lord are unknown to the conditioned soul.

4.25.11

> *so 'nveṣamāṇaḥ śaraṇaṁ*
> *babhrāma pṛthivīṁ prabhuḥ*
> *nānurūpaṁ yadāvindad*
> *abhūt sa vimanā iva*

SYNONYMS

saḥ—that King Purañjana; *anveṣamāṇaḥ*—searching after; *śaraṇam*—shelter; *babhrāma*—traveled over; *pṛthivīm*—the whole planet earth; *prabhuḥ*—to become an independent master; *na*—never; *anurūpam*—to his liking; *yadā*—when; *avindat*—he could find; *abhūt*—became; *saḥ*—he; *vimanāḥ*—morose; *iva*—like.

TRANSLATION

King Purañjana began to search for a suitable place to live, and thus he traveled all over the world. Even after a great deal of traveling, he could not find a place just to his liking. Finally he became morose and disappointed.

PURPORT

The travelings of Purañjana are similar to the travelings of the modern hippies. Generally hippies are sons of great fathers and great families. It is not that they are always poor. But some way or another they abandon the shelter of their rich fathers and travel all over the world. As stated in this verse, the living entity wants to become a prabhu, or master. The word prabhu means master, but actually the living entity is not a master; he is the eternal servant of God. When the living entity abandons the shelter of God, Kṛṣṇa, and tries to become a prabhu independently, he travels all over the creation. There are 8,400,000 species of life and millions and millions and trillions of planets within the creation. The living entity wanders throughout these various types of bodies and throughout

different planets, and thus he is like King Purañjana, who travels all over the world looking for a suitable place to live.

Śrī Narottama dāsa Ṭhākura has sung: karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa. "The path of karma-kāṇḍa [fruitive activities] and the path of jñāna-kāṇḍa [speculation] are just like strong pots of poison." Amṛta baliyā yebā khāya, nānā yoni sadā phire: "A person who mistakes this poison to be nectar and drinks it travels in different species of life." Kadarya bhakṣaṇa kare: "And, according to his body, he eats all types of abominable things." For instance, when the living entity is in the body of a hog, he eats stool. When the living entity is in the body of a crow, he eats all kinds of refuse, even pus and mucus, and enjoys it. Thus Narottama dāsa Ṭhākura points out that the living entity travels in different types of bodies and eats all kinds of abominable things. When he does not become ultimately happy, he becomes morose or takes to the ways of hippies.

Thus in this verse it is said (na anurūpam) that the King could never find a place suitable for his purposes. This is because in any form of life and on any planet in the material world, a living entity cannot be happy because everything in the material world is unsuitable for the spirit soul. As stated in this verse, the living entity independently wants to become a prabhu, but as soon as he gives up this idea and becomes a servant of God, Kṛṣṇa, his happiness immediately begins. Therefore Śrīla Bhaktivinoda Ṭhākura sings: (miche) māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi. "My dear living entity, why are you being

carried away by the waves of māyā?" As stated in the Bhagavad-gītā:

īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

The living entity is carried in the machine of the body through so many species of life on so many planets. Therefore Bhaktivinoda Ṭhākura asks the living entity why he is being carried away in these bodily machines to be placed in so many different circumstances. He advises that one surmount the waves of māyā by surrendering unto Kṛṣṇa. (Jīva) kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra duḥkha nāi. As soon as we confront Kṛṣṇa, Kṛṣṇa advises:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Thus we are immediately relieved from traveling from one body to another and from one planet to another. Śrī Caitanya Mahāprabhu says: brahmāṇḍa bhramite kona bhāgyavān jīva (Cc Mad 19.151). If, while traveling, a living entity becomes fortunate

enough to become blessed by the association of devotees and to come to Kṛṣṇa consciousness, his real life actually begins. This Kṛṣṇa consciousness movement is giving all wandering living entities a chance to take to the shelter of Kṛṣṇa and thus become happy.

In this verse the words vimanā iva are very significant. In this material world even the great King of heaven is also full of anxiety. If even Lord Brahmā is full of anxiety, what of these ordinary living entities who are working within this planet? Bhagavad-gītā confirms:

ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place." (Bg. 8.16) In the material world a living entity is never satisfied. Even in the position of Brahmā or in the position of Indra or Candra, one is full of anxiety simply because he has accepted this material world as a place of happiness.

4.25.12

> *na sādhu mene tāḥ sarvā*
> *bhūtale yāvatīḥ puraḥ*
> *kāmān kāmayamāno 'sau*
> *tasya tasyopapattaye*

SYNONYMS

na—never; *sādhu*—good; *mene*—thought; *tāḥ*—them; *sarvāḥ*—all; *bhū-tale*—on this earth; *yāvatīḥ*—all kinds of; *puraḥ*—residential houses; *kāmān*—objects for sense enjoyment; *kāmayamānaḥ*—desiring; *asau*—that King; *tasya*—his; *tasya*—his; *upapattaye*—for obtaining.

TRANSLATION

King Purañjana had unlimited desires for sense enjoyment; consequently he traveled all over the world to find a place where all his desires could be fulfilled. Unfortunately he found a feeling of insufficiency everywhere.

PURPORT

Śrīla Vidyāpati, a great Vaiṣṇava poet, has sung:

tātala saikate, vāribindu-sama, suta-mita-ramaṇī-samāje

Material sense gratification, with society, friendship and love, is herein compared to a drop of water falling on a desert. A desert requires oceans of water to satisfy it, and if only a drop of water is supplied, what is its use? Similarly, the living entity is part and parcel of the Supreme Personality of Godhead, who, as stated in the Vedānta-sūtra, is ānandamayo 'bhyāsāt, full of enjoyment. Being part and parcel of the Supreme Personality of Godhead, the living entity is also seeking complete enjoyment. However,

complete enjoyment cannot be achieved separate from the Supreme Personality of Godhead. In his wanderings in the different species of life, the living entity may taste some type of enjoyment in one body or another, but full enjoyment of the senses cannot be obtained in any material body. Thus Purañjana, the living entity, wanders in different types of bodies but everywhere meets frustration in his attempt to enjoy. In other words, the spiritual spark covered by matter cannot fully enjoy the senses in any circumstance in material life. A deer may become absorbed in the musical sounds vibrated by the hunter, but the result is that it loses its life. Similarly, a fish is very expert in gratifying its tongue, but when it eats the bait offered by the fisherman, it loses its life. Even the elephant, who is so strong, is captured and loses its independence while satisfying its genitals with a female elephant. In each and every species of life, the living entity gets a body to satisfy various senses, but he cannot enjoy all his senses at one time. In the human form of life he gets an opportunity to enjoy all his senses pervertedly, but the result is that he becomes so harassed in his attempted sense gratification that he ultimately becomes morose. As he tries to satisfy his senses more and more, he becomes more and more entangled.

4.25.13

sa ekadā himavato
dakṣiṇeṣv atha sānuṣu

dadarśa navabhir dvārbhiḥ
puraṁ lakṣita-lakṣaṇām

SYNONYMS

saḥ—that King Purañjana; *ekadā*—once upon a time; *himavataḥ*—of the Himalaya Mountains; *dakṣiṇeṣu*—southern; *atha*—after this; *sānuṣu*—on the ridges; *dadarśa*—found; *navabhiḥ*—with nine; *dvārbhiḥ*—gates; *puram*—a city; *lakṣita*—visible; *lakṣaṇām*—having all auspicious facilities.

TRANSLATION

Once while wandering in this way, he saw on the southern side of the Himalayas, in a place named Bhārata-varṣa [India], a city that had nine gates all about and was characterized by all auspicious facilities.

PURPORT

The tract of land south of the Himalaya Mountains is the land of India, which was known as Bhārata-varṣa. When a living entity takes birth in Bhārata-varṣa he is considered to be most fortunate. Indeed, Caitanya Mahāprabhu has stated:

bhārata-bhūmite haila manuṣya-janma yāra janma sārthaka kari' kara para-upakāra (Cc. Ādi 9.41)

Thus whoever takes birth in the land of Bhārata-varṣa attains all the facilities of life. He may take advantage of all these

facilities for both material and spiritual advancement and thus make his life successful. After attaining the goal of life, one may distribute his knowledge and experience all over the world for humanitarian purposes. In other words, one who takes birth in the land of Bhārata-varṣa by virtue of his past pious activities gets full facility to develop the human form of life. In India, the climatic condition is such that one can live very peacefully without being disturbed by material conditions. Indeed, during the time of Mahārāja Yudhiṣṭhira or Lord Rāmacandra, people were free from all anxieties. There was not even extreme cold or extreme heat. The three kinds of miserable conditions—adhyātmika, adhibhautika and adhidaivika (miseries inflicted by the body and mind itself, those inflicted by other living entities, and natural disturbances)—were all absent during the reign of Lord Rāmacandra or Mahārāja Yudhiṣṭhira. But at present, compared to other countries on earth, India is artificially disturbed. Despite these material disturbances, however, the country's culture is such that one can easily attain the goal of life—namely salvation, or liberation from material bondage. Thus in order to take birth in India one must perform many pious activities in a past life.

In this verse the word lakṣita-lakṣaṇām indicates that the human body attained in Bhārata-varṣa is very auspicious. Vedic culture is full of knowledge, and a person born in India can fully take advantage of Vedic cultural knowledge and the cultural system known as varṇāśrama-dharma. Even at the present time, as we travel all over the world, we see that in some countries

human beings have many material facilities but no facilities for spiritual advancement. We find everywhere the defects of one-sided facilities and a lack of full facilities. A blind man can walk but not see, and a lame man cannot walk but can see. Andha-paṅgu-nyāya. The blind man may take the lame man over his shoulder, and as he walks the lame man may give him directions. Thus combined they may work, but individually neither the blind man nor the lame man can walk successfully. Similarly, this human form of life is meant for the advancement of spiritual life and for keeping the material necessities in order. Especially in the Western countries there are ample facilities for material comforts, but no one has any idea of spiritual advancement. Many are hankering after spiritual advancement, but many cheaters come, take advantage of their money, bluff them and go away. Fortunately the Kṛṣṇa consciousness movement is there to give all facilities for both material and spiritual advancement. In this way people in the Western countries may take advantage of this movement, and in India any man in the villages, unaffected by the industrial cities of India, can still live in any condition and make spiritual advancement.

The body has been called the city of nine gates, and these nine gates include two eyes, two ears, two nostrils, one mouth, a genital and a rectum. When the nine gates are clean and working properly, it is to be understood that the body is healthy. In India these nine gates are kept clean by the villagers who rise early in the morning, bathe in the well or rivers, go to the temples to attend maṅgalārati, chant the Hare Kṛṣṇa mahā-mantra and take

prasāda. In this way one can take advantage of all the facilities of human life. We are gradually introducing this system in different centers in our Society in the Western countries. One who takes advantage of it becomes more and more enlightened in spiritual life. At the present moment, India may be compared to the lame man and the Western countries to the blind man. For the past two thousand years India has been subjugated to the rule of foreigners, and the legs of progress have been broken. In the Western countries the eyes of the people have become blind due to the dazzling glitter of material opulence. The blind man of the Western countries and the lame man of India should combine together in this Kṛṣṇa consciousness movement. Then the lame man of India can walk with the help of the Westerner, and the blind Westerner can see with the help of the lame man. In short, the material advancement of the Western countries and the spiritual assets of India should combine for the elevation of all human society.

4.25.14

prākāropavanāṭṭāla-
parikhair akṣa-toraṇaiḥ
svarṇa-raupyāyasaiḥ śṛṅgaiḥ
saṅkulāṁ sarvato gṛhaiḥ

SYNONYMS

prākāra—walls; *upavana*—parks; *aṭṭāla*—towers; *parikhaiḥ*—with trenches; *akṣa*—windows; *toraṇaiḥ*—with gates; *svarṇa*—gold; *raupya*—silver; *ayasaiḥ*—made of iron; *śṛṅgaiḥ*—with domes; *saṅkulām*—congested; *sarvataḥ*—everywhere; *gṛhaiḥ*—with houses.

TRANSLATION

That city was surrounded by walls and parks, and within it were towers, canals, windows and outlets. The houses there were decorated with domes made of gold, silver and iron.

PURPORT

The body is protected by walls of skin. The hairs on the body are compared to parks, and the highest parts of the body, like the nose and head, are compared to towers. The wrinkles and depressions on different parts of the body are compared to trenches or canals, the eyes are compared to windows, and the eyelids are compared to protective gates. The three types of metal —gold, silver and iron—represent the three modes of material nature. Gold represents goodness, silver passion, and iron ignorance. The body is also sometimes considered to be a bag containing three elements (tri-dhātu): mucus, bile and air (kapha, pitta and vāyu). Yasyātma-buddhiḥ kuṇape tri-dhātuke (Bhāg. 10.84.13). According to Bhāgavatam, one who considers

this bag of mucus, bile and air to be the self is considered no better than a cow or an ass.

4.25.15

nīla-sphaṭika-vaidūrya-
muktā-marakatāruṇaiḥ
kḷpta-harmya-sthalīṁ dīptāṁ
śriyā bhogavatīm iva

SYNONYMS

nīla—sapphires; *sphaṭika*—crystal; *vaidūrya*—diamonds; *muktā*—pearls; *marakata*—emeralds; *aruṇaiḥ*—with rubies; *kḷpta*—bedecked; *harmya-sthalīm*—the floors of the palaces; *dīptām*—lustrous; *śriyā*—with beauty; *bhogavatīm*—the celestial town named Bhogavatī; *iva*—like.

TRANSLATION

The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in the capital, the city was compared to the celestial town named Bhogavatī.

PURPORT

In the city of the body, the heart is considered to be the capital. Just as the capital of a state is especially gorgeously filled with

various high buildings and lustrous palaces, the heart of the body is filled with various desires and plans for material enjoyment. Such plans are sometimes compared to valuable jewels such as sapphires, rubies, pearls and emeralds. The heart becomes the center for all planning for material enjoyment.

4.25.16

sabhā-catvara-rathyābhir
ākrīḍāyatanāpaṇaiḥ
caitya-dhvaja-patākābhir
yuktāṁ vidruma-vedibhiḥ

SYNONYMS

sabhā—assembly houses; *catvara*—squares; *rathyābhiḥ*—by streets; *ākrīḍa-āyatana*—gambling houses; *āpaṇaiḥ*—by shops; *caitya*—resting places; *dhvaja-patākābhiḥ*—with flags and festoons; *yuktām*—decorated; *vidruma*—without trees; *vedibhiḥ*—with platforms.

TRANSLATION

In that city there were many assembly houses, street crossings, streets, restaurants, gambling houses, markets, resting places, flags, festoons and beautiful parks. All these surrounded the city.

PURPORT

In this way the capital is described. In the capital there are assembly houses and many squares, many street crossings, avenues and streets, many gambling places, markets and places of rest, all decorated with flags and festoons. The squares are surrounded with railings and are devoid of trees. The heart of the body can be compared to the assembly house, for the living entity is within the heart along with the Paramātmā, as stated in Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

The heart is the center of all remembrance, forgetfulness and deliberation. In the body the eyes, ears and nose are different places of attraction for sense enjoyment, and the streets for going hither and thither may be compared to different types of air blowing within the body. The yogic process for controlling the air within the body and the different nerves is called suṣumnā, the

path of liberation. The body is also a resting place because when the living entity becomes fatigued he takes rest within the body. The palms and the soles of the feet are compared to flags and festoons.

4.25.17

puryās tu bāhyopavane
divya-druma-latākule
nadad-vihaṅgāli-kula-
kolāhala-jalāśaye

SYNONYMS

puryāḥ—of that town; *tu*—then; *bāhya-upavane*—in an outside garden; *divya*—very nice; *druma*—trees; *latā*—creepers; *ākule*—filled with; *nadat*—vibrating; *vihaṅga*—birds; *ali*—bees; *kula*—groups of; *kolāhala*—humming; *jala-āśaye*—with a lake.

TRANSLATION

On the outskirts of that city were many beautiful trees and creepers encircling a nice lake. Also surrounding that lake were many groups of birds and bees that were always chanting and humming.

PURPORT

Since the body is a great city, there must be various arrangements such as lakes and gardens for sense enjoyment. Of

the various parts of the body, those which incite sexual impulses are referred to here indirectly. Because the body has genitals, when the living entity attains the right age—be he man or woman—he becomes agitated by the sex impulse. As long as one remains a child, he is not agitated by seeing a beautiful woman. Although the sense organs are present, unless the age is ripe there is no sex impulse. The favorable conditions surrounding the sex impulse are compared here to a garden or a nice solitary park. When one sees the opposite sex, naturally the sex impulse increases. It is said that if a man in a solitary place does not become agitated upon seeing a woman, he is to be considered a brahmacārī. But this practice is almost impossible. The sex impulse is so strong that even by seeing, touching or talking, coming into contact with, or even thinking of the opposite sex—even in so many subtle ways—one becomes sexually impelled. Consequently, a brahmacārī or sannyāsī is prohibited to associate with women, especially in a secret place. The śāstras enjoin that one should not even talk to a woman in a secret place, even if she happens to be one's own daughter, sister or mother. The sex impulse is so strong that even if one is very learned, he becomes agitated in such circumstances. If this is the case, how can a young man in a nice park remain calm and quiet after seeing a beautiful young woman?

4.25.18

> *hima-nirjhara-vipruṣmat-*
> *kusumākara-vāyunā*

calat-pravāla-viṭapa-
nalinī-taṭa-sampadi

SYNONYMS

hima-nirjhara—from the icy mountain waterfall; *vipruṭ-mat*—carrying particles of water; *kusuma-ākara*—springtime; *vāyunā*—by the air; *calat*—moving; *pravāla*—branches; *viṭapa*—trees; *nalinī-taṭa*—on the bank of the lake with lotus flowers; *sampadi*—opulent.

TRANSLATION

The branches of the trees standing on the bank of the lake received particles of water carried by the spring air from the falls coming down from the icy mountain.

PURPORT

In this verse the word hima-nirjhara is particularly significant. The waterfall represents a kind of liquid humor or rasa (relationship). In the body there are different types of humor, rasa or mellow. The supreme mellow (relationship) is called the sexual mellow (ādi-rasa). When this ādi-rasa or sex desire comes in contact with the spring air moved by Cupid, it becomes agitated. In other words, all these are representations of rūpa, rasa, gandha, śabda and sparśa. The wind is sparśa, or touch. The waterfall is rasa, or taste. The spring air (kusumākara) is smell. All these varieties of enjoyment make life very pleasing, and thus we become captivated by material existence.

4.25.19

nānāraṇya-mṛga-vrātair
anābādhe muni-vrataiḥ
āhūtaṁ manyate pāntho
yatra kokila-kūjitaiḥ

SYNONYMS

nānā—various; *araṇya*—forest; *mṛga*—animals; *vrātaiḥ*—with groups; *anābādhe*—in the matter of nonviolence; *muni-vrataiḥ*—like the great sages; *āhūtam*—as if invited; *manyate*—thinks; *pānthaḥ*—passenger; *yatra*—where; *kokila*—of cuckoos; *kūjitaiḥ*—by the cooing.

TRANSLATION

In such an atmosphere even the animals of the forest became nonviolent and nonenvious like great sages. Consequently the animals did not attack anyone. Over and above everything was the cooing of the cuckoos. Any passenger passing along that path was invited by that atmosphere to take rest in that nice garden.

PURPORT

A peaceful family with wife and children is compared to the peaceful atmosphere of the forest. Children are compared to nonviolent animals. Sometimes, however, wives and children are

called svajanākhya-dasyu, burglars in the name of kinsmen. A man earns his livelihood with hard labor, but the result is that he is plundered by his wife and children exactly as a person in a forest is attacked by some thieves and burglars who take his money. Nonetheless in family life the turmoil of wife and children appears to be like the cooing of the cuckoos in the garden of family life. Being invited by such an atmosphere, the person who is passing through such a blissful family life desires to have his family with him at all costs.

4.25.20

yadṛcchayāgatāṁ tatra
dadarśa pramadottamām
bhṛtyair daśabhir āyāntīm
ekaika-śata-nāyakaiḥ

SYNONYMS

yadṛcchayā—all of a sudden, without engagement; *āgatām*—arrived; *tatra*—there; *dadarśa*—he saw; *pramadā*—one woman; *uttamām*—very beautiful; *bhṛtyaiḥ*—surrounded by servants; *daśabhiḥ*—ten; *āyāntīm*—coming forward; *eka-eka*—each one of them; *śata*—of hundreds; *nāyakaiḥ*—the leaders.

TRANSLATION

While wandering here and there in that wonderful garden, King Purañjana suddenly came in contact with

a very beautiful woman who was walking there without any engagement. She had ten servants with her, and each servant had hundreds of wives accompanying him.

PURPORT

The body has already been compared to a beautiful garden. During youth the sex impulse is awakened, and the intelligence, according to one's imagination, is prone to contact the opposite sex. In youth a man or woman is in search of the opposite sex by intelligence or imagination, if not directly. The intelligence influences the mind, and the mind controls the ten senses. Five of these senses gather knowledge, and five work directly. Each sense has many desires to be fulfilled. This is the position of the body and the owner of the body, purañjana, who is within the body.

4.25.21

pañca-śīrṣāhinā guptāṁ
pratīhāreṇa sarvataḥ
anveṣamāṇām ṛṣabham
aprauḍhāṁ kāma-rūpiṇīm

SYNONYMS

pañca—five; *śīrṣa*—heads; *ahinā*—by a snake; *guptām*—protected; *pratīhāreṇa*—by a bodyguard; *sarvataḥ*—all around; *anveṣamāṇām*—one who is searching after; *ṛṣabham*—a husband;

aprauḍhām—not very old; *kāma-rūpiṇīm*—very attractive to fulfill lusty desires.

TRANSLATION

The woman was protected on all sides by a five-hooded snake. She was very beautiful and young, and she appeared very anxious to find a suitable husband.

PURPORT

The vital force of a living entity includes the five kinds of air working within the body, which are known as prāṇa, apāna, vyāna, samāna and udāna. The vital force is compared to a serpent because a serpent can live by simply drinking air. The vital force carried by the air is described as the pratīhāra, or the bodyguard. Without the vital force one cannot live for a moment. Indeed, all the senses are working under the protection of the vital force.

The woman, who represents intelligence, was searching after a husband. This indicates that intelligence cannot act without consciousness. A beautiful woman is useless unless protected by the proper husband. Intelligence must always be very fresh; therefore the word aprauḍha (very young) is used here. Material enjoyment means utilizing the intelligence for the sake of rūpa, rasa, gandha, śabda and sparśa, or form, taste, smell, sound and touch.

4.25.22

sunāsāṁ sudatīṁ bālāṁ
sukapolāṁ varānanām
sama-vinyasta-karṇābhyāṁ
bibhratīṁ kuṇḍala-śriyam

SYNONYMS

su-nāsām—very beautiful nose; *su-datīm*—very beautiful teeth; *bālām*—the young woman; *su-kapolām*—nice forehead; *vara-ānanām*—beautiful face; *sama*—equally; *vinyasta*—arranged; *karṇābhyām*—both ears; *bibhratīm*—dazzling; *kuṇḍala-śriyam*—having beautiful earrings.

TRANSLATION

The woman's nose, teeth and forehead were all very beautiful. Her ears were equally very beautiful and were bedecked with dazzling earrings.

PURPORT

The body of intelligence enjoys the objects of sense gratification that cover it, such as smell, vision and hearing. The word sunāsām (beautiful nose) indicates the organ for acquiring knowledge by smell. Similarly, the mouth is the instrument for acquiring knowledge by taste, for by chewing an object and touching it with the tongue we can understand its taste. The

word sukapolām (nice forehead) indicates a clear brain capable of understanding things as they are. By intelligence one can set things in order. The earrings set upon the two ears are placed there by the work of the intelligence. Thus the ways of acquiring knowledge are described metaphorically.

4.25.23

> *piśaṅga-nīvīṁ suśroṇīṁ*
> *śyāmāṁ kanaka-mekhalām*
> *padbhyāṁ kvaṇadbhyāṁ calantīṁ*
> *nūpurair devatām iva*

SYNONYMS

piśaṅga—yellow; *nīvīm*—garment; *su-śroṇīm*—beautiful waist; *śyāmām*—blackish; *kanaka*—golden; *mekhalām*—belt; *padbhyām*—with the feet; *kvaṇadbhyām*—tinkling; *calantīm*—walking; *nūpuraiḥ*—with ankle bells; *devatām*—a denizen of the heavens; *iva*—like.

TRANSLATION

The waist and hips of the woman were very beautiful. She was dressed in a yellow sārī with a golden belt. While she walked, her ankle bells rang. She appeared exactly like a denizen of the heavens.

PURPORT

This verse expresses the joyfulness of the mind upon seeing a woman with raised hips and breasts dressed in an attractive sārī and bedecked with ornaments.

4.25.24

stanau vyañjita-kaiśorau
sama-vṛttau nirantarau
vastrāntena nigūhantīṁ
vrīḍayā gaja-gāminīm

SYNONYMS

stanau—breasts; *vyañjita*—indicating; *kaiśorau*—new youth; *sama-vṛttau*—equally round; *nirantarau*—fixed close, side by side; *vastra-antena*—by the end of the *sārī*; *nigūhantīm*—trying to cover; *vrīḍayā*—out of shyness; *gaja-gāminīm*—walking just like a great elephant.

TRANSLATION

With the end of her sari the woman was trying to cover her breasts, which were equally round and well placed side by side. She again and again tried to cover them out of shyness while she walked exactly like a great elephant.

PURPORT

The two breasts represent attachment and envy. The symptoms of rāga and dveṣa (attachment and envy) are described in Bhagavad-gītā :

indriyasyendriyasyārthe rāga-dveṣau vyavasthitau tayor na vaśam āgacchet tau hy asya paripanthinau

"Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization." (Bg. 3.34)

These representatives of attachment and envy are very much unfavorable for advancement in spiritual life. One should not be attracted by the breasts of young women. The great saint Śaṅkarācārya has described the breasts of women, especially young women, as nothing but a combination of muscles and blood, so one should not be attracted by the illusory energy of raised breasts with nipples. They are agents of māyā meant to victimize the opposite sex. Because the breasts are equally attractive, they are described as sama-vṛttau. The sex impulse remains in an old man's heart also, even up to the point of death. To be rid of such agitation, one must be very much advanced in spiritual consciousness, like Yāmunācārya, who said:

yadavadhi mama cetaḥ kṛṣṇa-pādāravinde nava-nava-rasa-dhāmany udyataṁ rantum āsīt tadavadhi bata nārī-saṅgame smaryamāṇe bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste."

When one is spiritually advanced he can no longer be attracted by the lumps of flesh and blood which are the breasts of young women. The word nirantarau is significant because although the breasts are situated in different locations, the action is the same. We should not make any distinction between attachment and envy. As described in Bhagavad-gītā, they are both products of rajo-guṇa:

śrī-bhagavān uvāca

kāma eṣa krodha eṣa

rajo-guṇa-samudbhavaḥ

mahāśano mahā-pāpmā

viddhy enam iha vairiṇam

"The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world." (Bg. 3.37)

The word nigūhantīm (trying to cover) indicates that even if one is tainted by kāma, lobha, krodha, etc., they can be transfigured by Kṛṣṇa consciousness. In other words, one can

utilize kāma (lust) for serving Kṛṣṇa. Being impelled by lust, an ordinary worker will work hard day and night; similarly a devotee can work hard day and night to satisfy Kṛṣṇa. Just as karmīs are working hard to satisfy kāma-krodha, a devotee should work in the same way to satisfy Kṛṣṇa. Similarly, krodha (anger) can also be used in the service of Kṛṣṇa when it is applied to the nondevotee demons. Hanumānjī applied his anger in this way. He was a great devotee of Lord Rāmacandra, and he utilized his anger to set fire to the kingdom of Rāvaṇa, a nondevotee demon. Thus kāma (lust) can be utilized to satisfy Kṛṣṇa, and krodha (anger) can be utilized to punish the demons. When both are used for Kṛṣṇa's service, they lose their material significance and become spiritually important.

4.25.25

tām āha lalitaṁ vīraḥ
savrīḍa-smita-śobhanām
snigdhenāpāṅga-puṅkhena
spṛṣṭaḥ premodbhramad-bhruvā

SYNONYMS

tām—unto her; *āha*—addressed; *lalitam*—very gently; *vīraḥ*—the hero; *sa-vrīḍa*—with shyness; *smita*—smiling; *śobhanām*—very beautiful; *snigdhena*—by sex desire; *apāṅga-puṅkhena*—by the arrow of glancing; *spṛṣṭaḥ*—thus pierced; *prema-udbhramat*—exciting love; *bhruvā*—by the eyebrows.

TRANSLATION

Purañjana, the hero, became attracted by the eyebrows and smiling face of the very beautiful girl and was immediately pierced by the arrows of her lusty desires. When she smiled shyly, she looked very beautiful to Purañjana, who, although a hero, could not refrain from addressing her.

PURPORT

Every living entity is a hero in two ways. When he is a victim of the illusory energy, he works as a great hero in the material world, as a great leader, politician, businessman, industrialist, etc., and his heroic activities contribute to the material advancement of civilization. One can also become a hero by being master of the senses, a gosvāmī. Material activities are false heroic activities, whereas restraining the senses from material engagement is great heroism. However great a hero one may be in the material world, he can be immediately conquered by the lumps of flesh and blood known as the breasts of women. In the history of material activities there are many examples, like the Roman hero Antony, who became captivated by the beauty of Cleopatra. Similarly, a great hero in India named Bajirao became a victim of a woman during the time of Maharashtrian politics, and he was defeated. From his story we understand that formerly politicians used to employ beautiful girls who were trained as viṣa-kanyā. These girls had poison injected into their bodies from the beginning of their lives so that in due course of time they

would become so immune to the poison and so poisonous themselves that simply by kissing a person they could kill him. These poisonous girls were engaged to see an enemy and kill him with a kiss. Thus there are many instances in human history of heroes who have been curbed simply by women. Being part and parcel of Kṛṣṇa, the living entity is certainly a great hero, but due to his own weakness he becomes attracted to the material features.

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare nikaṭa-stha māyā tāre jāpaṭiyā dhare

It is said in the Prema-vivarta that when a living entity wants to enjoy material nature, he is immediately victimized by the material energy. A living entity is not forced to come into the material world. He makes his own choice, being attracted by beautiful women. Every living entity has the freedom to be attracted by material nature or to stand as a hero and resist that attraction. It is simply a question of the living entity's being attracted or not being attracted. There is no question of his being forced to come into contact with material energy. One who can keep himself steady and resist the attraction of material nature is certainly a hero and deserves to be called a gosvāmī. Unless one is master of the senses, he cannot become a gosvāmī. The living entity can take one of two positions in this world. He may become a servant of his senses, or he may become master of them. By becoming a servant of the senses, one becomes a great

material hero, and by becoming master of the senses, he becomes a gosvāmī, or spiritual hero.

4.25.26

kā tvaṁ kañja-palāśākṣi
kasyāsīha kutaḥ sati
imām upa purīṁ bhīru
kiṁ cikīrṣasi śaṁsa me

SYNONYMS

kā—who; *tvam*—you; *kañja-palāśa*—like the petals of the lotus; *akṣi*—eyes; *kasya*—whose; *asi*—you are; *iha*—here; *kutaḥ*—wherefrom; *sati*—O chaste one; *imām*—this; *upa*—near; *purīm*—city; *bhīru*—O timid one; *kim*—what; *cikīrṣasi*—you are trying to do; *śaṁsa*—kindly explain; *me*—unto me.

TRANSLATION

My dear lotus-eyed, kindly explain to me where you are coming from, who you are, and whose daughter you are. You appear very chaste. What is the purpose of your coming here? What are you trying to do? Please explain all these things to me.

PURPORT

The first aphorism in the Vedānta-sūtra is athāto brahma jijñāsā. In the human form of life one should put many questions to

himself and to his intelligence. In the various forms of life lower than human life the intelligence does not go beyond the range of life's primary necessities—namely eating, sleeping, mating and defending. Dogs, cats and tigers are always busy trying to find something to eat or a place to sleep, trying to defend and have sexual intercourse successfully. In the human form of life, however, one should be intelligent enough to ask what he is, why he has come into the world, what his duty is, who is the supreme controller, what is the difference between dull matter and the living entity, etc. There are so many questions, and the person who is actually intelligent should simply inquire about the supreme source of everything: athāto brahma jijñāsā. A living entity is always connected with a certain amount of intelligence, but in the human form of life the living entity must inquire about his spiritual identity. This is real human intelligence. It is said that one who is simply conscious of the body is no better than an animal, even though he be in the human form. In Bhagavad-gītā Śrī Kṛṣṇa says:

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am

I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

In the animal form the living entity is completely forgetful of his relationship with God. This is called apohanam, or forgetfulness. In the human form of life, however, consciousness is more greatly developed, and consequently the human being has a chance to understand his relationship with God. In the human form one should utilize his intelligence by asking all these questions, just as Purañjana, the living entity, is asking the unknown girl where she has come from, what her business is, why she is present, etc. These are inquiries about ātma-tattva—self-realization. The conclusion is that unless a living entity is inquisitive about self-realization he is nothing but an animal.

4.25.27

> *ka ete 'nupathā ye ta*
> *ekādaśa mahā-bhaṭāḥ*
> *etā vā lalanāḥ subhru*
> *ko 'yaṁ te 'hiḥ puraḥ-saraḥ*

SYNONYMS

ke—who; *ete*—all these; *anupathāḥ*—followers; *ye*—they who; *te*—your; *ekādaśa*—eleven; *mahā-bhaṭāḥ*—very powerful bodyguards; *etāḥ*—all of these; *vā*—also; *lalanāḥ*—women; *su-bhru*—O

beautiful-eyed one; *kaḥ*—who; *ayam*—this; *te*—your; *ahiḥ*—the snake; *puraḥ*—in front; *saraḥ*—going.

TRANSLATION

My dear lotus-eyed, who are those eleven strong bodyguards with you, and who are those ten specific servants? Who are those women following the ten servants, and who is the snake that is preceding you?

PURPORT

The ten strong servants of the mind are the five working senses and the five knowledge-gathering senses. All these ten senses work under the aegis of the mind. The mind and the ten senses combine to become eleven strong bodyguards. The hundreds of women under the jurisdiction of the senses are addressed here as lalanāḥ. The mind works under the intelligence, and under the mind are the ten senses, and under the ten senses are innumerable desires to be fulfilled. All these, however, depend on the vital life-force, which is here represented by the snake. As long as the vital life force is there, the mind works, and under the mind the senses work, and the senses give rise to so many material desires. Actually the living entity, known as purañjana, is embarrassed by so much paraphernalia. All this paraphernalia simply constitutes different sources of anxiety, but one who is surrendered unto the Supreme Personality of Godhead, who leaves all business to Him, is freed from such anxieties. Therefore Prahlāda Mahārāja advises a person who has taken to

the materialistic way of life, which is never permanent but always temporary, to take shelter of the Supreme Personality of Godhead and leave aside all his so-called responsibilities in order to get free from all anxieties.

4.25.28

> *tvaṁ hrīr bhavāny asy atha vāg ramā patiṁ*
> *vicinvatī kiṁ munivad raho vane*
> *tvad-aṅghri-kāmāpta-samasta-kāmaṁ*
> *kva padma-kośaḥ patitaḥ karāgrāt*

SYNONYMS

tvam—you; *hrīḥ*—shyness; *bhavānī*—the wife of Lord Śiva; *asi*—are; *atha*—rather; *vāk*—Sarasvatī, the goddess of learning; *ramā*—the goddess of fortune; *patim*—husband; *vicinvatī*—searching after, thinking of; *kim*—are you; *muni-vat*—like a sage; *rahaḥ*—in this lonely place; *vane*—in the forest; *tvat-aṅghri*—your feet; *kāma*—desiring; *āpta*—achieved; *samasta*—all; *kāmam*—desirable things; *kva*—where is; *padma-kośaḥ*—the lotus flower; *patitaḥ*—fallen; *kara*—of the hand; *agrāt*—from the front portion, or palm.

TRANSLATION

My dear beautiful girl, you are exactly like the goddess of fortune, or the wife of Lord Śiva, or the goddess of learning, the wife of Lord Brahmā. Although you must be one of them, I see that you are loitering in this forest.

Indeed, you are as silent as the great sages. Is it that you are searching after your own husband? Whoever your husband may be, simply by understanding that you are so faithful to him, he will come to possess all opulences. I think you must be the goddess of fortune, but I do not see the lotus flower in your hand. Therefore I am asking you where you have thrown that lotus.

PURPORT

Everyone thinks that his intelligence is perfect. Sometimes one employs his intelligence in the worship of Umā, the wife of Lord Śiva, in order to obtain a beautiful wife. Sometimes, when one wants to become as learned as Lord Brahmā, he employs his intelligence in the worship of the goddess of learning, Sarasvatī. Sometimes, when one wishes to become as opulent as Lord Viṣṇu, he worships the goddess of fortune, Lakṣmī. In this verse all these inquiries are made by King Purañjana, the living entity who is bewildered and does not know how to employ his intelligence. Intelligence should be employed in the service of the Supreme Personality of Godhead. As soon as one uses his intelligence in this way, the goddess of fortune automatically becomes favorable to him. The goddess of fortune, Lakṣmī, never remains without her husband, Lord Viṣṇu. Consequently, when one worships Lord Viṣṇu he automatically obtains the favor of the goddess of fortune. One should not, like Rāvaṇa, worship the goddess of fortune alone, for she cannot remain long without her husband. Thus her other name is Cañcalā, or restless. In this verse it is clear that Purañjana is representing our intelligence

while he is talking with the girl. He not only appreciated the shyness of the girl, but he actually became more and more attracted by that shyness. He was actually thinking of becoming her husband and consequently was asking her whether she was thinking of her prospective husband or whether she was married. This is an example of bhoga-icchā—the desire for enjoyment. One who is attracted by such desires becomes conditioned in this material world, and one who is not so attracted attains liberation. King Purañjana was appreciating the beauty of the girl as if she were the goddess of fortune, but at the same time he was careful to understand that the goddess of fortune cannot be enjoyed by anyone except Lord Viṣṇu. Since he doubted whether the girl was the goddess of fortune, he inquired about the lotus flower she was not holding. The material world is also the goddess of fortune because the material energy works under the direction of Lord Viṣṇu. As stated in Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ

sūyate sa-carācaram

hetunānena kaunteya

jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

The material world cannot be enjoyed by any living entity. If one so desires to enjoy it, he immediately becomes a demon like Rāvaṇa, Hiraṇyakaśipu or Kaṁsa. Because Rāvaṇa wanted to enjoy the goddess of fortune, Sītādevī, he was vanquished with all his family, wealth and opulence. One can, however, enjoy that māyā bestowed upon the living entity by Lord Viṣṇu. The satisfaction of one's senses and desires means enjoying māyā, not the goddess of fortune.

4.25.29

> *nāsāṁ varoru anyatamā bhuvi-spṛk*
> *purīm imāṁ vīra-vareṇa sākam*
> *arhasy alaṅkartum adabhra-karmaṇā*
> *lokaṁ paraṁ śrīr iva yajña-puṁsā*

SYNONYMS

na—not; *āsām*—of these; *varoru*—O most fortunate one; *anya-tamā*—anyone; *bhuvi-spṛk*—touching the ground; *purīm*—city; *imām*—this; *vīra-vareṇa*—the great hero; *sākam*—along with; *arhasi*—you deserve; *alaṅkartum*—to decorate; *adabhra*—glorious; *karmaṇā*—whose activities; *lokam*—world; *param*—transcendental; *śrīḥ*—the goddess of fortune; *iva*—like; *yajña-puṁsā*—with the enjoyer of all *yajñas*.

TRANSLATION

O greatly fortunate one, it appears that you are none of the women I have mentioned because I see that your feet are touching the ground. But if you are some woman of this planet, you can, like the goddess of fortune who, accompanied by Lord Viṣṇu, increases the beauty of the Vaikuṇṭha planets, also increase the beauty of this city by associating with me. You should understand that I am a great hero and a very powerful king on this planet.

PURPORT

There is a difference between demoniac mentality and devotional mentality. Devotees know perfectly well that the goddess of fortune, who is the constant companion of Viṣṇu, or Nārāyaṇa, cannot be enjoyed by a living entity. This higher sense of understanding is called Kṛṣṇa consciousness. Nonetheless, everyone wants to become happy by imitating the prosperity of Nārāyaṇa. In this verse Purañjana states that the girl appears to be an ordinary woman. However, since he is attracted by her, he requests that she become as happy as the goddess of fortune by associating with him. Thus he introduces himself as a great king with great influence so that she might accept him as her husband and be as happy as the goddess of fortune. To desire to enjoy this material world as a subordinate of the Supreme Personality of Godhead is godly. The demons, however, want to enjoy this

material world without considering the Supreme Personality of Godhead. This is the difference between a demon and a demigod.

The word bhuvi-spṛk mentioned in this verse is very significant. When the demigods sometimes come to this planet, they do not touch the ground. Purañjana could understand that this girl did not belong to the transcendental world or the higher planetary system because her feet were touching the ground. Since every woman in this world wants her husband to be very influential, rich and powerful, Purañjana, to seduce the girl, introduced himself as such a personality. In the material world, whether one be a man or a woman, one wants to enjoy. A man wants to enjoy a beautiful woman, and a woman wants to enjoy a powerful, opulent man. Every living entity who possesses such material desires is called puruṣa, an enjoyer. Superficially it appears that the woman is the enjoyed and the man is the enjoyer, but internally everyone is an enjoyer. Consequently everything in this material world is called māyā.

4.25.30

> *yad eṣa māpāṅga-vikhaṇḍitendriyaṁ*
> *savrīḍa-bhāva-smita-vibhramad-bhruvā*
> *tvayopasṛṣṭo bhagavān mano-bhavaḥ*
> *prabādhate 'thānugṛhāṇa śobhane*

SYNONYMS

yat—because; *eṣaḥ*—this; *mā*—me; *apāṅga*—by your glances; *vikhaṇḍita*—agitated; *indriyam*—whose senses or mind; *sa-vrīḍa*—with shyness; *bhāva*—affection; *smita*—smiling; *vibhramat*—bewildering; *bhruvā*—with eyebrows; *tvayā*—by you; *upasṛṣṭaḥ*—being influenced; *bhagavān*—the most powerful; *manaḥ-bhavaḥ*—cupid; *prabādhate*—is harassing; *atha*—therefore; *anugṛhāṇa*—be merciful; *śobhane*—O very beautiful one.

TRANSLATION

Certainly your glancing upon me today has very much agitated my mind. Your smile, which is full of shyness but at the same time lusty, is agitating the most powerful cupid within me. Therefore, O most beautiful, I ask you to be merciful upon me.

PURPORT

Everyone has lusty desires within, and as soon as one is agitated by the movement of a beautiful woman's eyebrows, the cupid within immediately throws his arrow at the heart. Thus one is quickly conquered by the eyebrows of a beautiful woman. When one is agitated by lusty desires, his senses are attracted by all kinds of viṣaya (enjoyable things like sound, touch, form, smell and taste). These attractive sense objects oblige one to come under the control of a woman. In this way the conditional life of a living entity begins. Conditional life means being under the control of a woman, and certainly the living entity is always at

the mercy of a woman or a man. Thus living entities live in bondage to one another, and thus they continue this conditional material life illusioned by māyā.

4.25.31

tvad-ānanaṁ subhru sutāra-locanaṁ
vyālambi-nīlālaka-vṛnda-saṁvṛtam
unnīya me darśaya valgu-vācakaṁ
yad vrīḍayā nābhimukhaṁ śuci-smite

SYNONYMS

tvat—your; *ānanam*—face; *su-bhru*—having nice eyebrows; *su-tāra*—with nice pupils; *locanam*—eyes; *vyālambi*—scattered; *nīla*—bluish; *alaka-vṛnda*—by locks of hair; *saṁvṛtam*—surrounded; *unnīya*—having raised; *me*—unto me; *darśaya*—show; *valgu-vācakam*—having words very sweet to hear; *yat*—which face; *vrīḍayā*—by shyness; *na*—not; *abhimukham*—face to face; *śuci-smite*—O woman with lovely smiles.

TRANSLATION

My dear girl, your face is so beautiful with your nice eyebrows and eyes and with your bluish hair scattered about. In addition, very sweet sounds are coming from your mouth. Nonetheless you are so covered with shyness that you do not see me face to face. I therefore

request you, my dear girl, to smile and kindly raise your head to see me.

PURPORT

Such a speech is typical of a living entity attracted by the opposite sex. This is called bewilderment occasioned by becoming conditioned by material nature. When thus attracted by the beauty of the material energy, one becomes very eager to enjoy. This is elaborately described in this instance of Purañjana's becoming attracted by the beautiful woman. In conditional life the living entity is attracted by a face, eyebrows, or eyes, a voice or anything. In short, everything becomes attractive. When a man or a woman is attracted by the opposite sex, it does not matter whether the opposite sex is beautiful or not. The lover sees everything beautiful in the face of the beloved and thus becomes attracted. This attraction causes the living entity to fall down in this material world. This is described in Bhagavad-gītā:

icchā-dveṣa-samutthena dvandva-mohena bhārata sarva-bhūtāni sammohaṁ sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27)

This condition of life is called avidyā. Opposed to this avidyā is real knowledge. Śrī Īśopaniṣad distinguishes between vidyā and avidyā, knowledge and ignorance. By avidyā (ignorance) one

becomes conditioned, and by vidyā (knowledge) one becomes liberated. Purañjana admits herein that he is attracted by avidyā. Now he wishes to see the complete feature of avidyā and so requests the girl to raise her head so that he can see her face to face. He thus wishes to see the various features that make avidyā attractive.

4.25.32

nārada uvāca
itthaṁ purañjanaṁ nārī
yācamānam adhīravat
abhyanandata taṁ vīraṁ
hasantī vīra mohitā

SYNONYMS

nāradaḥ uvāca—the great sage Nārada continued to speak; *ittham*—upon this; *purañjanam*—unto Purañjana; *nārī*—the woman; *yācamānam*—begging; *adhīra-vat*—being too impatient; *abhyanandata*—she addressed; *tam*—him; *vīram*—the hero; *hasantī*—smiling; *vīra*—O hero; *mohitā*—being attracted by him.

TRANSLATION

Nārada continued: My dear King, when Purañjana became so attracted and impatient to touch the girl and enjoy her, the girl also became attracted by his words

and accepted his request by smiling. By this time she was certainly attracted by the King.

PURPORT

By this incident we can understand that when a man is aggressive and begins to woo a woman, the woman becomes attracted to the man. This process is described in the Bhāgavatam as puṁsaḥ striyā mithunī-bhāvam etam (Bhāg. 5.5.8). This attraction is enacted on the platform of sexual life. Thus the sex impulse is the platform of material engagement. This conditional life, the platform of material sense enjoyment, is the cause of forgetfulness of spiritual life. In this way a living entity's original Kṛṣṇa consciousness becomes covered or converted into material consciousness. Thus one engages in the business of sense gratification.

4.25.33

> *na vidāma vayaṁ samyak*
> *kartāraṁ puruṣarṣabha*
> *ātmanaś ca parasyāpi*
> *gotraṁ nāma ca yat-kṛtam*

SYNONYMS

na—do not; *vidāma*—know; *vayam*—I; *samyak*—perfectly; *kartāram*—maker; *puruṣa-ṛṣabha*—O best of human beings; *ātmanaḥ*—of myself; *ca*—and; *parasya*—of others; *api*—also;

gotram—family history; *nāma*—name; *ca*—and; *yat-kṛtam*—which has been made by whom.

TRANSLATION

The girl said: O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the origin of the associates with me.

PURPORT

The living entity is ignorant of his origin. He does not know why this material world was created, why others are working in this material world, and what the ultimate source of this manifestation is. No one knows the answers to these questions, and this is called ignorance. By researching into the origin of life, important scientists are finding some chemical compositions or cellular combinations, but actually no one knows the original source of life within this material world. The phrase brahma jijñāsā is used to indicate an inquisitiveness to know the original source of our existence in this material world. No philosopher, scientist or politician actually knows wherefrom we have come, why we are here struggling so hard for existence and where we will go. Generally people are of the opinion that we are all here accidentally and that as soon as these bodies are finished all our dramatic activities will be finished and we will become zero. Such scientists and philosophers are impersonalists and voidists. In this verse the girl is expressing the actual position of the living

entity. She cannot tell Purañjana her father's name because she does not know from where she has come. Nor does she know why she is present in that place. She frankly says that she did not know anything about all this. This is the position of the living entity in the material world. There are so many scientists, philosophers and big leaders, but they do not know wherefrom they have come, nor do they know why they are busy within this material world to obtain a position of so-called happiness. In this material world we have many nice facilities for living, but we are so foolish that we do not ask who has made this world habitable for us and has arranged it so nicely. Everything is functioning in order, but people foolishly think that they are produced by chance in this material world and that after death they will become zero. They think that this beautiful place of habitation will automatically remain.

4.25.34

ihādya santam ātmānaṁ
vidāma na tataḥ param
yeneyaṁ nirmitā vīra
purī śaraṇam ātmanaḥ

SYNONYMS

iha—here; *adya*—today; *santam*—existing; *ātmānam*—living entities; *vidāma*—that much we know; *na*—not; *tataḥ param*—beyond that; *yena*—by whom; *iyam*—this; *nirmitā*—created; *vīra*—

O great hero; *purī*—city; *śaraṇam*—resting place; *ātmanaḥ*—of all living entities.

TRANSLATION

O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.

PURPORT

This lack of Kṛṣṇa consciousness is called ignorance. In Śrīmad-Bhāgavatam it is called parābhavas tāvad abodha jātaḥ (Bhāg 5.5.5). Everyone is born ignorant. The Bhāgavatam therefore says that we are all born ignorant within this material world. In our ignorance we may create nationalism, philanthropy, internationalism, science, philosophy and so many other things. The basic principle behind all these is ignorance. What then is the value of all this advancement of knowledge if the basic principle is ignorance? Unless a person comes to Kṛṣṇa consciousness, all of his activities are defeated. This human form of life is especially meant to dissipate ignorance, but without understanding how to dissipate ignorance people are planning and building many things. After death, however, all of this is finished.

4.25.35

ete sakhāyaḥ sakhyo me
narā nāryaś ca mānada
suptāyāṁ mayi jāgarti
nāgo 'yaṁ pālayan purīm

SYNONYMS

ete—all these; *sakhāyaḥ*—male friends; *sakhyaḥ*—female associates; *me*—my; *narāḥ*—men; *nāryaḥ*—women; *ca*—and; *māna-da*—O very respectful one; *suptāyām*—while sleeping; *mayi*—I am; *jāgarti*—keeps awake; *nāgaḥ*—snake; *ayam*—this; *pālayan*—protecting; *purīm*—this city.

TRANSLATION

My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects this city even during my sleeping hours. So much I know. I do not know anything beyond this.

PURPORT

Purañjana inquired from the woman about those eleven men and their wives as well as the snake. The woman gave a brief description of them. She was obviously without full knowledge of her surrounding men and women and the snake. As stated

before, the snake is the vital force of the living being. This vital force always remains awake even when the body and the senses become fatigued and do no work. Even in the state of unconsciousness, when we sleep, the snake, or the life-force remains intact and awake. Consequently we dream when we sleep. When the living entity gives up this material body, the vital force still remains intact and is carried to another material body. That is called transmigration, or change of the body, and we have come to know this process as death. Actually, there is no death. The vital force always exists with the soul, and when the soul is awakened from so-called sleep, he can see his eleven friends, or the active senses and the mind with their various desires (wives). The vital life-force remains. Even during our sleeping hours we can understand by virtue of our breathing process that the snake lives by eating the air that passes within this body. Air is exhibited in the form of breathing, and as long as breath is there, one can understand that a sleeping man is alive. Thus even when the gross body is asleep the vital force remains active and alive to protect the body. Thus the snake is described as living and eating air to keep the body fit for life.

4.25.36

> *diṣṭyāgato 'si bhadraṁ te*
> *grāmyān kāmān abhīpsase*
> *udvahiṣyāmi tāṁs te 'haṁ*
> *sva-bandhubhir arindama*

SYNONYMS

diṣṭyā—fortunately for me; *āgataḥ asi*—you have come here; *bhadram*—all auspiciousness; *te*—unto you; *grāmyān*—sensual; *kāmān*—desired enjoyable objects; *abhīpsase*—you want to enjoy; *udvahiṣyāmi*—I shall supply; *tān*—all of them; *te*—unto you; *aham*—I; *sva-bandhubhiḥ*—with all my friends; *arim-dama*—O killer of the enemy.

TRANSLATION

O killer of the enemy, you have somehow or other come here. This is certainly great fortune for me. I wish all auspicious things for you. You have a great desire to satisfy your senses, and all my friends and I shall try our best in all respects to fulfill your desires.

PURPORT

The living entity comes down into this material world for sense gratification, and his intelligence, represented by the woman, gives him the proper direction by which he can satisfy his senses to their best capacity. In actuality, however, intelligence comes from the Supersoul, or the Supreme Personality of Godhead, and He gives full facility to the living entity who has come down to this material world. As stated in Bhagavad-gītā:

vyavasāyātmikā buddhir ekeha kuru-nandana bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām

"Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched." (Bg. 2.41)

When a devotee is advancing toward spiritual realization, his only aim is the service of the Supreme Personality of Godhead. He does not care for any other material or spiritual activity. King Purañjana represents the ordinary living entity, and the woman represents the ordinary living entity's intelligence. Combined, the living entity enjoys his material senses, and the intelligence supplies all paraphernalia for his enjoyment. As soon as he enters the human form, the living entity is entrapped by a family tradition, nationality, customs, etc. These are all supplied by the māyā of the Supreme Personality of Godhead. Thus the living entity, under the bodily conception of life, utilizes his intelligence to his best capacity in order to satisfy his senses.

4.25.37

> *imāṁ tvam adhitiṣṭhasva*
> *purīṁ nava-mukhīṁ vibho*
> *mayopanītān gṛhṇānaḥ*
> *kāma-bhogān śataṁ samāḥ*

SYNONYMS

imām—this; *tvam*—your good self; *adhitiṣṭhasva*—just remain; *purīm*—in the city; *nava-mukhīm*—with nine gates; *vibho*—O my

lord; *mayā*—by me; *upanītān*—arranged; *gṛhṇānaḥ*—taking; *kāma-bhogān*—the materials for sense gratification; *śatam*—a hundred; *samāḥ*—years.

TRANSLATION

My dear lord, I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied.

PURPORT

Dharmārtha-kāma-mokṣānāṁ dārāḥ samprāpti-hetavaḥ. The wife is the cause of all kinds of success in religion, economic development, sense gratification, and ultimately salvation. When one accepts a wife, it is to be understood that he is being helped in his progressive march toward liberation. In the beginning of life a person is trained as a brahmacārī and is then allowed to marry a suitable girl and become a householder. If one is thoroughly trained in household life, he finds all facilities for human life-eating, sleeping, mating and defending. Everything is there if it is executed according to regulative principles.

4.25.38

kaṁ nu tvad-anyaṁ ramaye
hy arati-jñam akovidam

asamparāyābhimukham
aśvastana-vidaṁ paśum

SYNONYMS

kaṁ—unto whom; *nu*—then; *tvat*—than you; *anyaṁ*—other; *ramaye*—I shall allow to enjoy; *hi*—certainly; *arati-jñam*—without knowledge of sex enjoyment; *akovidam*—therefore almost foolish; *asamparāya*—without knowledge of the next life; *abhimukham*—looking forward; *aśvastana-vidam*—one who does not know what is happening next; *paśum*—like animals.

TRANSLATION

How can I expect to unite with others who are neither conversant about sex nor capable of knowing how to enjoy life while living or after death? Such foolish persons are like animals because they do not know the process of sense enjoyment in this life and after death.

PURPORT

Since there are 8,400,000 species of life, there are also many different living conditions. In the lower grades of life (in plant and tree life) there is no system for sexual intercourse. In the upper grades (in the life of birds and bees) there is sex, but the insects and animals do not know how to actually enjoy sex life. In the human form of life, however, there is full knowledge of how to enjoy sex. Indeed, there are many so-called philosophers who give directions on how to enjoy sex life. There is even a science

called kāma-śāstra, which is the science of sex. In human life there are also such divisions as brahmacarya, gṛhastha, vānaprastha and sannyāsa. There is no sex life except in the gṛhastha or householder, āśrama. The brahmacārī is not allowed any sex, a vānaprastha voluntarily refrains from sex, and the sannyāsī is completely renounced. The karmīs do not practice brahmacarya, vānaprastha or sannyāsa life, for they are very much interested in gṛhastha life. In other words, a human being is very much materially inclined. Indeed, all living entities are materially inclined. They prefer gṛhastha life because there is a concession for sex. The karmīs think the other statuses of life are worse than animal life, for animals also have sex, whereas the brahmacārī, vānaprastha and sannyāsī completely give up sex. The karmīs, therefore, abhor these orders of spiritual life.

4.25.39

dharmo hy atrārtha-kāmau ca
prajānando 'mṛtaṁ yaśaḥ
lokā viśokā virajā
yān na kevalino viduḥ

SYNONYMS

dharmaḥ—religious ritual; *hi*—certainly; *atra*—here (in this *gṛhastha-āśrama,* or householder life); *artha*—economic development; *kāmau*—sense gratification; *ca*—and; *prajā-ānandaḥ*—the pleasure of generations; *amṛtam*—the results of sacrifice;

yaśaḥ—reputation; *lokāḥ*—planetary systems; *viśokāḥ*—without lamentation; *virajāḥ*—without disease; *yān*—which; *na*—never; *kevalinaḥ*—the transcendentalists; *viduḥ*—know.

TRANSLATION

The woman continued: In this material world, a householder's life brings all kinds of happiness in religion, economic development, sense gratification and the begetting of children, sons and grandsons. After that, one may desire liberation as well as material reputation. The householder can appreciate the results of sacrifices, which enable him to gain promotion to superior planetary systems. All this material happiness is practically unknown to the transcendentalists. They cannot even imagine such happiness.

PURPORT

According to Vedic instructions, there are two paths for human activities. One is called pravṛtti-mārga, and the other is called nivṛtti-mārga. The basic principle for either of these paths is religious life. In animal life there is only pravṛtti-mārga. Pravṛtti-mārga means sense enjoyment, and nivṛtti-mārga means spiritual advancement. In the life of animals and demons, there is no conception of nivṛtti-mārga, nor is there any actual conception of pravṛtti-mārga. Pravṛtti-mārga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic

injunctions. For example, everyone has the propensity for sex life, but in demoniac civilization sex is enjoyed without restriction. According to Vedic culture, sex is enjoyed under Vedic instructions. Thus the Vedas give direction to civilized human beings to enable them to satisfy their propensities for sense gratification.

In the nivṛtti-mārga, however, on the path of transcendental realization, sex is completely forbidden. The social orders are divided into four parts—brahmacarya, gṛhastha, vānaprastha and sannyāsa—and only in the householder life can the pravṛtti-mārga be encouraged or accepted according to Vedic instructions. In the orders of brahmacarya, vānaprastha and sannyāsa, there are no facilities for sex.

In this verse the woman is advocating pravṛtti-mārga only and is discouraging the path of nivṛtti-mārga. She clearly says that the yatis, the transcendentalists who are concerned only with spiritual life (kaivalya), cannot imagine the happiness of pravṛtti-mārga. In other words, the man who follows the Vedic principles enjoys the materialistic way of life not only by becoming happy in this life, but also in the next life by being promoted to the heavenly planets. In this life such a person gets all kinds of material opulences, such as sons and grandsons, because he is always engaged in various religious functions. The material distresses are birth, old age, disease and death, but those who are interested in pravṛtti-mārga hold various religious functions at the time of birth, old age, disease and death.

Without caring for the distresses of birth, old age, disease and death, they are addicted to performing the special functions according to the Vedic ritualistic ceremonies.

Factually, however, pravṛtti-mārga is based on sex life. As stated in Śrīmad-Bhāgavatam, yan maithunādi—gṛhamedhi-sukhaṁ hi tuccham (Bhāg. 7.9.45). A householder who is too much addicted to pravṛtti-mārga is actually called a gṛhamedhī, not a gṛhastha. Although the gṛhastha desires sense gratification, he acts according to Vedic instructions. The gṛhamedhī, however, who is interested only in sense gratification, does not follow any Vedic instruction. The gṛhamedhī engages himself as an advocate of sex life and also allows his sons and daughters to engage in sex and to be deprived of any glorious end in life. A gṛhastha enjoys sex life in this life as well as in the next, but a gṛhamedhī does not know what the next life is about because he is simply interested in sex in this life. On the whole, when one is too much inclined toward sex, he does not care for the transcendental spiritual life. In this age of Kali especially, no one is interested in spiritual advancement. Even though it is sometimes found that one may be interested in spiritual advancement, he is most likely to accept a bogus method of spiritual life, being misguided by so many pretenders.

4.25.40

> *pitṛ-devarṣi-martyānāṁ*
> *bhūtānām ātmanaś ca ha*

kṣemyaṁ vadanti śaraṇaṁ
bhave 'smin yad gṛhāśramaḥ

SYNONYMS

pitṛ—forefathers; *deva*—demigods; *ṛṣi*—sages; *martyānām*—of humanity in general; *bhūtānām*—of the infinite living entities; *ātmanaḥ*—of oneself; *ca*—also; *ha*—certainly; *kṣemyam*—beneficial; *vadanti*—they say; *śaraṇam*—shelter; *bhave*—in the material world; *asmin*—this; *yat*—that which; *gṛha-āśramaḥ*—householder life.

TRANSLATION

The woman continued: According to authorities, the householder life is pleasing not only to oneself but to all the forefathers, demigods, great sages, saintly persons and everyone else. A householder life is thus beneficial.

PURPORT

According to the Vedic system, when one is born in this material world he has many obligations. He has obligations to the demigods—the demigods of the sun and moon, King Indra, Varuṇa, etc.—because they are supplying the necessities of life. We receive heat, light, water and all other natural amenities through the mercy of the demigods. We are also indebted to our forefathers, who have given us these bodies, paternal property, intelligence, society, friendship and love. Similarly, we are indebted to the general public for politics and sociology, and we are also indebted to lower animals such as horses, cows, asses,

dogs and cats. In this way, as soon as one is born in this material world as a human being, he has so many obligations and is bound to repay all these obligations. If he does not repay them, he is further entangled in the process of birth and death. The gṛhamedhī, however, who is overly addicted to material things, does not know that if he simply takes shelter at the lotus feet of Mukunda, he is immediately freed from all obligations to others. Unfortunately a gṛhamedhī does not have any interest in Kṛṣṇa consciousness. Prahlāda Mahārāja says: matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām (Bhāg. 7.5.30). A gṛhavrata is the same as a gṛhamedhī. One who takes sex life to be supreme finds action in Kṛṣṇa consciousness confusing. Either due to his own personal consideration, or due to his having taken instructions from others or conferring with them, he becomes addicted to sexual indulgence and cannot act in Kṛṣṇa consciousness.

4.25.41

kā nāma vīra vikhyātaṁ
vadānyaṁ priya-darśanam
na vṛṇīta priyaṁ prāptaṁ
mādṛśī tvādṛśaṁ patim

SYNONYMS

kā—who; *nāma*—indeed; *vīra*—my dear hero; *vikhyātam*—famous; *vadānyam*—magnanimous; *priya-darśanam*—beautiful; *na*—not;

vṛṇīta—would accept; *priyam*—easily; *prāptam*—gotten; *mādṛśī*—like me; *tvādṛśam*—like you; *patim*—husband.

TRANSLATION

O my dear hero, who in this world will not accept a husband like you? You are so famous, so magnanimous, so beautiful and so easily gotten.

PURPORT

Every husband is certainly a great hero to his wife. In other words, if a woman loves a man, that man appears very beautiful and magnanimous. Unless one becomes beautiful in the eyes of another, one cannot dedicate his whole life to another. The husband is considered very magnanimous because he gives as many children to the wife as she likes. Every woman is fond of children; therefore any husband who can please his wife by sex and give her children is considered very magnanimous. Not only does the husband become magnanimous by begetting children, but by giving his wife ornaments, nice food and dresses, he keeps her completely under submission. Such a satisfied wife will never give up the company of her husband. Manu-saṁhitā recommends that to keep a wife satisfied a husband should give her some ornaments because women are generally fond of home, ornaments, dresses, children, etc. In this way the woman is the center of all material enjoyment.

In this regard, the word vikhyātam is very significant. A man is always famous for his aggression toward a beautiful woman,

and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape.

4.25.42

> *kasyā manas te bhuvi bhogi-bhogayoḥ*
> *striyā na sajjed bhujayor mahā-bhuja*
> *yo 'nātha-vargādhim alaṁ ghṛṇoddhata-*
> *smitāvalokena caraty apohitum*

SYNONYMS

kasyāḥ—whose; *manaḥ*—mind; *te*—your; *bhuvi*—in this world; *bhogi-bhogayoḥ*—like the body of a serpent; *striyāḥ*—of a woman; *na*—not; *sajjet*—becomes attracted; *bhujayoḥ*—by the arms; *mahā-bhuja*—O mighty-armed; *yaḥ*—one who; *anātha-vargā*—of poor women like me; *adhim*—distresses of the mind; *alam*—able; *ghṛṇā-uddhata*—by aggressive mercy; *smita-avalokena*—by attractive smiling; *carati*—travels; *apohitum*—to dissipate.

TRANSLATION

O mighty-armed, who in this world will not be attracted by your arms, which are just like the bodies of serpents? Actually you relieve the distress of husbandless women like us by your attractive smile and your aggressive mercy. We think that you are traveling on the surface of the earth just to benefit us only.

PURPORT

When a husbandless woman is attacked by an aggressive man, she takes his action to be mercy. A woman is generally very much attracted by a man's long arms. A serpent's body is round, and it becomes narrower and thinner at the end. The beautiful arms of a man appear to a woman just like serpents, and they very much desire to be embraced by such arms.

The word anātha-vargā is very significant in this verse. Nātha means husband, and a means without. A young woman who has no husband is called anātha, meaning one who is not protected. As soon as a woman attains the age of puberty, she immediately becomes very much agitated by sexual desire. It is therefore the duty of the father to get his daughter married before she attains puberty. Otherwise she will be very much mortified by not having a husband. Anyone who satisfies her desire for sex at that age becomes a great object of satisfaction. It is a psychological fact that when a woman at the age of puberty meets a man and the man satisfies her sexually, she will love that man for the rest of her life, regardless who he is. Thus so-called love within this material world is nothing but sexual satisfaction.

4.25.43

nārada uvāca
iti tau dam-patī tatra
samudya samayaṁ mithaḥ

tāṁ praviśya purīṁ rājan
mumudāte śataṁ samāḥ

SYNONYMS

nāradaḥ uvāca—the great sage Nārada spoke; *iti*—thus; *tau*—they; *dam-patī*—husband and wife; *tatra*—there; *samudya*—being equally enthusiastic; *samayam*—accepting one another; *mithaḥ*—mutually; *tām*—in that place; *praviśya*—entering; *purīm*—in that city; *rājan*—O King; *mumudāte*—they enjoyed life; *śatam*—one hundred; *samāḥ*—years.

TRANSLATION

The great sage Nārada continued: My dear King, those two—the man and the woman—supporting one another through mutual understanding, entered that city and enjoyed life for one hundred years.

PURPORT

One hundred years is significant in this connection because every human being is given the concession to live up to a hundred years. The span of life is different on different planets, according to the planet's distance from the sun. In other words, one hundred years on this planet is different from one hundred years on another planet. Lord Brahmā lives for one hundred years according to time on the Brahmaloka planet, but one day of Brahmā is equal to millions of years on this planet. Similarly, the days on the heavenly planets are equal to six months on this

planet. On every planet, however, the span of life for a human being is roughly one hundred years. According to the life-spans on different planets, the standards of living also differ.

4.25.44

upagīyamāno lalitaṁ
tatra tatra ca gāyakaiḥ
krīḍan parivṛtaḥ strībhir
hradinīm āviśac chucau

SYNONYMS

upagīyamānaḥ—being sung about; *lalitam*—very nicely; *tatra tatra*—here and there; *ca*—also; *gāyakaiḥ*—by the singers; *krīḍan*—playing; *parivṛtaḥ*—surrounded; *strībhiḥ*—by women; *hradinīm*—in the water of the river; *āviśat*—entered; *śucau*—when it was too hot.

TRANSLATION

Many professional singers used to sing about the glories of King Purañjana and his glorious activities. When it was too hot in the summer, he used to enter a reservoir of water. He would surround himself with many women and enjoy their company.

PURPORT

A living being has different activities in different stages of life. One stage is called jāgrat, or the life of awakening, and another is called svapna, or the life of dream. Another stage is called susupti, or life in an unconscious state, and still another stage occurs after death. In the previous verse the life of awakening was described; that is, the man and the woman were married and enjoyed life for one hundred years. In this verse life in the dream state is described, for the activities Purañjana accomplished during the day were also reflected at night in the dream state. Purañjana used to live with his wife for sense enjoyment, and at night this very sense enjoyment was appreciated in different ways. A man sleeps very soundly when he is greatly fatigued, and when a rich man is greatly fatigued he goes to his garden house with many female friends and there enters the water and enjoys their company. Such is the tendency of the living entity within this material world. A living entity is never satisfied with a woman unless he is trained in the system of brahmacarya. Generally a man's tendency is to enjoy many women, and even at the very end of life the sex impulse is so strong that even though one is very old he still wants to enjoy the company of young girls. Thus because of the strong sex impulse the living entity becomes more and more involved in this material world.

4.25.45

saptopari kṛtā dvāraḥ
puras tasyās tu dve adhaḥ
pṛthag-viṣaya-gaty-artham
tasyāṁ yaḥ kaścaneśvaraḥ

SYNONYMS

sapta—seven; *upari*—up; *kṛtāḥ*—made; *dvāraḥ*—gates; *puraḥ*—of the city; *tasyāḥ*—that; *tu*—then; *dve*—two; *adhaḥ*—down; *pṛthak*—different; *viṣaya*—to places; *gati-artham*—for going; *tasyām*—in that city; *yaḥ*—one who; *kaścana*—whoever; *īśvaraḥ*—governor.

TRANSLATION

Of the nine gates in that city, seven were on the surface, and two were subterranean. A total of nine doors were constructed, and these led to different places. All the gates were used by the city's governor.

PURPORT

The seven gates of the body that are situated upward are the two eyes, two nostrils, two ears and one mouth. The two subterranean gates are the rectum and the genitals. The king, or the ruler of the body, who is the living entity, uses all these doors to enjoy different types of material pleasures. The system of opening different gates to different places is still evident in old

Indian cities. Formerly a capital was surrounded by walls, and one passed through various gates to go to various cities or toward specific directions. In Old Delhi there are still remnants of surrounding walls and various gates known as the Kaśmiri Gate, the Lahori Gate, etc. Similarly, in Ahmadabad there is a Delhi Gate. The point of this simile is that the living entity wants to enjoy different types of material opulences, and to this end nature has given him various holes in his body that he can utilize for sense enjoyment.

4.25.46

pañca dvāras tu paurastyā
dakṣiṇaikā tathottarā
paścime dve amūṣāṁ te
nāmāni nṛpa varṇaye

SYNONYMS

pañca—five; *dvāraḥ*—doors; *tu*—then; *paurastyāḥ*—facing the eastern side; *dakṣiṇā*—southern; *ekā*—one; *tathā*—also; *uttarā*—one toward the north; *paścime*—similarly, on the western side; *dve*—two; *amūṣām*—of them; *te*—unto you; *nāmāni*—names; *nṛpa*—O King; *varṇaye*—I shall describe.

TRANSLATION

My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led

toward the southern side, and two led toward the western side. I shall try to give the names of these different doors.

PURPORT

Of the seven doors on the surface—namely the two eyes, two ears, two nostrils and one mouth—five look forward, and these are described as the doors facing the eastern side. Since looking forward means seeing the sun, these are described as the eastern gates, for the sun rises in the east. The gate on the northern side and the gate on the southern side represent the two ears, and the two gates facing the western side represent the rectum and the genitals. All the doors and gates are described below.

4.25.47

khadyotāvirmukhī ca prāg
dvārāv ekatra nirmite
vibhrājitaṁ janapadaṁ
yāti tābhyāṁ dyumat-sakhaḥ

SYNONYMS

khadyotā—of the name Khadyotā; *āvirmukhī*—of the name Āvirmukhī; *ca*—also; *prāk*—toward the eastern side; *dvārau*—two gates; *ekatra*—in one place; *nirmite*—were constructed; *vibhrājitam*—of the name Vibhrājita; *jana-padam*—city; *yāti*—used to go;

tābhyām—by them; *dyumat*—of the name Dyumān; *sakhaḥ*—with his friend.

TRANSLATION

The two gates named Khadyotā and Āvirmukhī were situated facing the eastern side, but they were constructed in one place. Through those two gates the King used to go to the city of Vibhrājita accompanied by a friend whose name was Dyumān.

PURPORT

The two names Khadyotā and Āvirmukhī mean "glowworm" and "torchlight." This indicates that of the two eyes, the left eye is less powerful in its ability to see. Although both eyes are constructed in one place, one is stronger than the other in the power to see. The king, or the living entity, uses these two gates to see things properly, but he cannot see unless accompanied by a friend whose name is Dyumān. This friend is the sun. Although the two eyes are situated in one place, they have no power to see without the sunlight. Vibhrājitaṁ janapadam. If one wants to see something very clearly (vibhrājitam), he must see it with two eyes and the assistance of his friend the sunlight. Within this body everyone is a king because he uses his different gates according to his own will. Although he is very much proud of his power to see or hear, he is nonetheless dependent on the assistance of nature.

4.25.48

nalinī nālinī ca prāg
dvārāv ekatra nirmite
avadhūta-sakhas tābhyāṁ
viṣayaṁ yāti saurabham

SYNONYMS

nalinī—of the name Nalinī; *nālinī*—of the name Nālinī; *ca*—also; *prāk*—eastern; *dvārau*—two gates; *ekatra*—in one place; *nirmite*—constructed; *avadhūta*—of the name Avadhūta; *sakhaḥ*—with his friend; *tābhyām*—by those two gates; *viṣayam*—place; *yāti*—used to go; *saurabham*—of the name Saurabha.

TRANSLATION

Similarly in the east there were two sets of gates named Nalinī and Nālinī, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhūta, used to go to the city of Saurabha.

PURPORT

The two gates named Nalinī and Nālinī are the two nostrils. The living entity enjoys these two gates with the help of different avadhūtas, or airs, which constitute the breathing process. Through these gates the living entity goes to the town of

Saurabha, or aroma. In other words, the nostrils, with the help of their friend the air, enjoy various aromas in the material world. Nalinī and Nālinī are the pipes of the nostrils, through which one inhales and exhales, enjoying the aroma of sense pleasure.

4.25.49

mukhyā nāma purastād dvās
tayāpaṇa-bahūdanau
viṣayau yāti pura-rāḍ
rasajña-vipaṇānvitaḥ

SYNONYMS

mukhyā—the chief; *nāma*—called; *purastāt*—on the eastern side; *dvāḥ*—gate; *tayā*—by that; *āpaṇa*—of the name Āpaṇa; *bahūdanau*—of the name Bahūdana; *viṣayau*—two places; *yāti*—used to go; *pura-rāṭ*—the King of the city (Purañjana); *rasa-jña*—of the name Rasajña; *vipaṇa*—of the name Vipaṇa; *anvitaḥ*—along with.

TRANSLATION

The fifth gate situated on the eastern side was named Mukhyā, or the chief. Through this gate, accompanied by his friends named Rasajña and Vipaṇa, he used to visit two places named Bahūdana and Āpaṇa.

PURPORT

The mouth is here described as the chief or the most important gate. The mouth is a very important entrance because one has two functions to conduct with the mouth. One function is eating, and the other is speaking. Our eating is done with the friend Rasajña, the tongue, which can taste so many different types of foods. The tongue is also used for speaking, and it can speak of either material sense enjoyment or Vedic knowledge. Of course, here material sense enjoyment is stressed. Therefore the word Rasajña is used.

4.25.50

> *pitṛhūr nṛpa puryā dvār*
> *dakṣiṇena purañjanaḥ*
> *rāṣṭraṁ dakṣiṇa-pañcālaṁ*
> *yāti śrutadharānvitaḥ*

SYNONYMS

pitṛhūḥ—of the name Pitṛhū; *nṛpa*—O King; *puryāḥ*—of the city; *dvāḥ*—gate; *dakṣiṇena*—on the southern side; *purañjanaḥ*—King Purañjana; *rāṣṭram*—country; *dakṣiṇa*—southern; *pañcālam*—of the name Pañcāla; *yāti*—used to go; *śruta-dhara-anvitaḥ*—along with his friend Śrutadhara.

TRANSLATION

The southern gate of the city was known as Pitṛhū, and through that gate King Purañjana used to visit the city named Dakṣiṇa-pañcāla accompanied by his friend Śrutadhara.

PURPORT

The right ear is used for karma-kāṇḍīya, or fruitive activities. As long as one is attached to the enjoyment of material resources, he hears from the right ear and uses the five senses to elevate himself to the higher planetary systems like Pitṛloka. Consequently the right ear is here described as the Pitṛhū gate.

4.25.51

devahūr nāma puryā dvā
uttareṇa purañjanaḥ
rāṣṭram uttara-pañcālaṁ
yāti śrutadharānvitaḥ

SYNONYMS

devahūḥ—of the name Devahū; *nāma*—as it was called; *puryāḥ*—of the city; *dvāḥ*—gate; *uttareṇa*—on the northern side; *purañjanaḥ*—King Purañjana; *rāṣṭram*—country; *uttara*—northern; *pañcālam*—of the name Pañcāla; *yāti*—used to go; *śruta-dhara-anvitaḥ*—with his friend Śrutadhara.

TRANSLATION

On the northern side was the gate named Devahū. Through that gate, King Purañjana used to go with his friend Śrutadhara to the place known as Uttara-pañcāla.

PURPORT

The two ears are situated on the northern side and the southern side. The ear on the southern side is very strong and is always anxious to hear about sense enjoyment. The ear on the northern side, however, is used for taking initiation from the spiritual master and for gaining promotion to the spiritual sky. The right ear, or the ear on the southern side, is called Pitṛhū, which indicates that it is used for attaining the higher planetary systems known as Pitṛloka, but the left ear, which is known as Devahū, is utilized for hearing about even higher planetary systems such as Maharloka, Tapoloka and Brahmaloka—or yet even higher planets situated in the spiritual universe, where one becomes more inclined to be permanently situated. This is explained in Bhagavad-gītā:

yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the

ancestors; and those who worship Me will live with Me." (Bg. 9.25)

One who is interested in being happy on this planet as well as after death generally wants to be elevated to the Pitṛlokas. Such a person can use the right ear for hearing Vedic instructions. However, one who is interested in going to Tapoloka, Brahmaloka, the Vaikuṇṭha planets or Kṛṣṇaloka may take initiation from the spiritual master in order to be elevated to such lokas.

4.25.52

> *āsurī nāma paścād dvās*
> *tayā yāti purañjanaḥ*
> *grāmakaṁ nāma viṣayaṁ*
> *durmadena samanvitaḥ*

SYNONYMS

āsurī—of the name Āsurī; *nāma*—called; *paścāt*—on the western side; *dvāḥ*—gate; *tayā*—by which; *yāti*—used to go; *purañjanaḥ*—King Purañjana; *grāmakam*—of the name Grāmaka; *nāma*—called; *viṣayam*—the city of sense enjoyment; *durmadena*—by Durmada; *samanvitaḥ*—accompanied.

TRANSLATION

On the western side was a gate named Āsurī. Through that gate King Purañjana used to go to the city of Grāmaka, accompanied by his friend Durmada.

PURPORT

The gate on the western side of the city was known as Āsurī because it was especially meant for the asuras. The word asura refers to those who are interested in sense gratification, specifically in sex life, to which they are overly attracted. Thus Purañjana, the living entity, enjoys himself to his greatest satisfaction by means of the genitals. Consequently he used to go to the place known as Grāmaka. Material sense gratification is also called grāmya, and the place where sex life is indulged in to a great extent is called Grāmaka. When going to Grāmaka, Purañjana used to be accompanied by his friend Durmada. The word viṣaya refers to the four bodily necessities of life—eating, sleeping, mating and defending. The word durmadena may be analyzed in this way: dur means duṣṭa, or sinful, and mada means madness. Every living entity who is in contact with material nature is called mada, or mad. It is said: piśācī pāile yena mati-cchanna haya/ māyā-grasta jīvera haya se bhāva udaya. When a person is haunted, he becomes practically insane. When one is in an insane condition, he speaks all kinds of nonsense. Thus to become engaged in sense gratification, one has to accept a friend who is durmada, or badly affected by the material disease.

The words āsurī nāma paścād dvāḥ are significant in another sense. The sunrise is first visible from the eastern side—the Bay of Bengal—and gradually it progresses toward the west. It is practically experienced that people in the West are more addicted to sense gratification. Śrī Caitanya Mahāprabhu Himself has certified: paścimera loka saba mūḍha anācāra (Cc. Ādi 10.89). The more one goes to the western side, the more he will find people disinterested in spiritual life. He will find them behaving against the Vedic standards. Because of this, people living in the West are more addicted to sense gratification. In this Bhāgavatam it is confirmed: āsurī nāma paścād dvāḥ. In other words, the population on the western side is interested in an asuric civilization, that is, a materialistic way of life. Lord Caitanya consequently wanted this Kṛṣṇa consciousness movement to be preached on the western side of the world so that people addicted to sense gratification might be benefited by His teachings.

4.25.53

nirṛtir nāma paścād dvās
tayā yāti purañjanaḥ
vaiśasaṁ nāma viṣayaṁ
lubdhakena samanvitaḥ

SYNONYMS

nirṛtiḥ—of the name Nirṛti; *nāma*—called; *paścāt*—western; *dvāḥ*—gate; *tayā*—by which; *yāti*—used to go; *purañjanaḥ*—King Purañjana; *vaiśasam*—of the name Vaiśasa; *nāma*—called; *viṣayam*—to the place; *lubdhakena*—by the friend named Lubdhaka; *samanvitaḥ*—accompanied.

TRANSLATION

Another gate on the western side was known as Nirṛti. Purañjana used to go through this gate to the place known as Vaiśasa, accompanied by his friend Lubdhaka.

PURPORT

This is a reference to the rectum. The rectum is supposed to be situated on the western side of the eyes, nose and ears. This gate is especially meant for death. When an ordinary living entity abandons his present body, he passes through the rectum. It is therefore painful. When one is called by nature to evacuate, one also experiences pain. The friend of the living entity who accompanies him through this gate is named Lubdhaka, which means greed. Due to our greed, we eat unnecessarily, and such gluttony causes pain at the time of evacuation. The conclusion is that the living entity feels well if he evacuates properly. This gate is known as Nirṛti, or the painful gate.

4.25.54

andhāv amīṣāṁ paurāṇāṁ
nirvāk-peśaskṛtāv ubhau
akṣaṇvatām adhipatis
tābhyāṁ yāti karoti ca

SYNONYMS

andhau—blind; *amīṣām*—among those; *paurāṇām*—of the inhabitants; *nirvāk*—of the name Nirvāk; *peśaskṛtau*—of the name Peśaskṛt; *ubhau*—both of them; *akṣaṇ-vatām*—of the people who possessed eyes; *adhipatiḥ*—ruler; *tābhyām*—with both of them; *yāti*—used to go; *karoti*—used to act; *ca*—and.

TRANSLATION

Of the many inhabitants of this city, there are two persons named Nirvāk and Peśaskṛt. Although King Purañjana was the ruler of citizens who possessed eyes, he unfortunately used to associate with these blind men. Accompanied by them, he used to go here and there and perform various activities.

PURPORT

This is a reference to the arms and legs of the living entity. The two legs do not speak, and they are blind. If a person simply trusts his legs to take him walking, he is likely to fall into a hole

or bump into something. Thus led by the blind legs, one's life may be placed in jeopardy.

Of the senses that are working, the hands and legs are very important, but they have no eyes to see. This means that in the hands and legs there are no holes. In the head there are many holes—two eyes, two nostrils, two ears and one mouth—but lower down, in the arms and legs, there are no holes. Consequently the arms and legs have been described as andha, blind. Although the living entity has many holes in his body, he nonetheless has to work with his hands and arms. Although the living entity is the master of many other senses, when he has to go somewhere, do something or touch something, he has to use his blind legs and hands.

4.25.55

sa yarhy antaḥpura-gato
viṣūcīna-samanvitaḥ
mohaṁ prasādaṁ harṣaṁ vā
yāti jāyātmajodbhavam

SYNONYMS

saḥ—he; *yarhi*—when; *antaḥ-pura*—to his private home; *gataḥ*—used to go; *viṣūcīna*—by the mind; *samanvitaḥ*—accompanied; *moham*—illusion; *prasādam*—satisfaction; *harṣam*—happiness; *vā*

—or; *yāti*—used to enjoy; *jāyā*—wife; *ātma-ja*—children; *udbhavam*—produced by them.

TRANSLATION

Sometimes he used to go to his private home with one of his chief servants, the mind, who was named Viṣūcīna. At that time, illusion, satisfaction and happiness used to be produced from his wife and children.

PURPORT

According to the Vedic conclusion, one's self is situated within the heart. As stated in Vedic language, hṛdy ayam ātmā pratiṣṭhitaḥ: the self is situated within the heart. In the material condition, however, the spirit soul is covered by the material qualities—namely goodness, passion and darkness—and within the heart these three qualities react. For instance, when one is in goodness, he feels happiness; when one is in passion, he feels satisfaction through material enjoyment; and when one is in darkness, he feels bewilderment. All these activities are of the mind, and they function on the platform of thinking, feeling and willing.

When the living entity is encircled by wife, children and home, he acts on the mental plane. Sometimes he is very happy, sometimes he is very much satisfied, sometimes he is not satisfied, and sometimes he is bewildered. Bewilderment is called moha, illusion. Illusioned by society, friendship and love, the

living entity thinks that his so-called society, friendship and love, nationality, community, etc. will give him protection. He does not know that after death he will be thrown into the hands of a very strong material nature that will force him to accept a certain type of body according to his present work. This body may not even be a human body. Thus the living entity's feeling of security in this life in the midst of society, wife and friendship is nothing but illusion. All living entities encaged in various material bodies are illusioned by the present activities of material enjoyment. They forget their real business, which is to go back home, back to Godhead.

Everyone who is not in Kṛṣṇa consciousness must be considered to be in illusion. One's so-called feelings of happiness and satisfaction resulting from material things are also illusions. Factually neither society, friendship, love nor anything else can save one from the onslaught of the external energy, which is symptomized by birth, death, old age and disease. To get even one living entity out of the illusory condition is very difficult; therefore Lord Kṛṣṇa says in Bhagavad-gītā :

daivī hy eṣā guṇamayī mama māyā duratyayā mām eva ye prapadyante māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

Therefore, unless one surrenders completely at the lotus feet of Kṛṣṇa, he cannot get out of the entanglement of the three modes of material nature.

4.25.56

evaṁ karmasu saṁsaktaḥ
kāmātmā vañcito 'budhaḥ
mahiṣī yad yad īheta
tat tad evānvavartata

SYNONYMS

evam—thus; *karmasu*—in fruitive activities; *saṁsaktaḥ*—being too much attached; *kāma-ātmā*—lusty; *vañcitaḥ*—cheated; *abudhaḥ*—less intelligent; *mahiṣī*—the Queen; *yat yat*—whatsoever; *īheta*—she would desire; *tat tat*—all of that; *eva*—certainly; *anvavartata*—he followed.

TRANSLATION

Being thus entangled in different types of mental concoction and engaged in fruitive activities, King Purañjana came completely under the control of material intelligence and was thus cheated. Indeed, he used to fulfill all the desires of his wife, the Queen.

PURPORT

When a living entity is in such bewilderment that he is under the control of his wife, or material intelligence, he has to satisfy the intelligence of his so-called wife and act exactly according to her dictates. Various śāstras advise that for material convenience one should keep his wife always satisfied by giving her ornaments and by following her instructions. In this way there will be no trouble in family life. Therefore for one's own social benefit, one is advised to keep his wife satisfied. In this way, when one becomes the servant of his wife, he must act according to the desires of his wife. Thus one becomes more and more entangled. In Bengal it is said that if one becomes an obedient servant of his wife, he loses all reputation. However, the difficulty is that unless one becomes a most obedient servant of his wife, family life becomes disturbed. In the Western countries this disturbance gives rise to the divorce law, and in Eastern countries like India there is separation. Now this disturbance is confirmed by the new introduction of the divorce law in India. Within the heart, the mind is acting, thinking, feeling and willing, and falling under the control of one's wife is the same as falling under the control of material intelligence. Thus one begets children by his wife and becomes entangled in so many activities under the control of mental concoctions.

4.25.57-61

kvacit pibantyāṁ pibati
madirāṁ mada-vihvalaḥ
aśnantyāṁ kvacid aśnāti
jakṣatyāṁ saha jakṣiti

kvacid gāyati gāyantyāṁ
rudatyāṁ rudati kvacit
kvacid dhasantyāṁ hasati
jalpantyām anu jalpati

kvacid dhāvati dhāvantyāṁ
tiṣṭhantyām anu tiṣṭhati
anu śete śayānāyām
anvāste kvacid āsatīm

kvacic chṛṇoti śṛṇvantyāṁ
paśyantyām anu paśyati
kvacij jighrati jighrantyāṁ
spṛśantyāṁ spṛśati kvacit

kvacic ca śocatīṁ jāyām
anu śocati dīnavat
anu hṛṣyati hṛṣyantyāṁ
muditām anu modate

SYNONYMS

kvacit—sometimes; *pibantyām*—while drinking; *pibati*—he drank; *madirām*—liquor; *mada-vihvalaḥ*—being intoxicated; *aśnantyām*—while she was eating; *kvacit*—sometimes; *aśnāti*—he ate; *jakṣatyām*—while she was chewing; *saha*—with her; *jakṣiti*—he chewed; *kvacit*—sometimes; *gāyati*—he used to sing; *gāyantyām*—while his wife was singing; *rudatyām*—when the wife was crying; *rudati*—he also cried; *kvacit*—sometimes; *kvacit*—sometimes; *hasantyām*—while she was laughing; *hasati*—he also laughed; *jalpantyām*—while she was talking loosely; *anu*—following her; *jalpati*—he also talked loosely; *kvacit*—sometimes; *dhāvati*—he also used to walk; *dhāvantyām*—when she was walking; *tiṣṭhantyām*—while she was standing silently; *anu*—following her; *tiṣṭhati*—he used to stand; *anu*—following her; *śete*—he used to lie down; *śayānāyām*—while she was lying on the bed; *anu*—following her; *āste*—he also used to sit; *kvacit*—sometimes; *āsatīm*—while she was sitting; *kvacit*—sometimes; *śṛṇoti*—he used to hear; *śṛṇvantyām*—while she was engaged in hearing; *paśyantyām*—while she was seeing something; *anu*—following her; *paśyati*—he also used to see; *kvacit*—sometimes; *jighrati*—he used to smell; *jighrantyām*—while his wife was smelling; *spṛśantyām*—while the wife was touching; *spṛśati*—he was also touching; *kvacit*—at that time; *kvacit ca*—sometimes also; *śocatīm*—when she was lamenting; *jāyām*—his wife; *anu*—following her; *śocati*—he was also lamenting; *dīna-vat*—like a poor man; *anu*—following her; *hṛṣyati*—he used to enjoy; *hṛṣyantyām*—while she was feeling enjoyment; *muditām*—when she was satisfied; *anu*—following her; *modate*—he felt satisfaction.

TRANSLATION

When the Queen drank liquor, King Purañjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Purañjana used to chew along with her. When the Queen sang, he also sang. Similarly, when the Queen cried, he also cried, and when the Queen laughed, he also laughed. When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing. When the Queen saw something, the King would also look at it, and when the Queen smelled something, the King would follow her to smell the same thing. When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction.

PURPORT

The mind is the place where the self is situated, and the mind is conducted by the intelligence. The living entity, situated within

the heart, follows the intelligence. The intelligence is herein depicted as the Queen, and the soul, under mental control, follows the material intelligence just as the King follows his wife. The conclusion is that material intelligence is the cause of bondage for the living entity. The point is that one has to take to spiritual intelligence to come out of this entanglement.

In the life of Mahārāja Ambarīṣa, we find that the great Mahārāja first engaged his mind on the lotus feet of Kṛṣṇa. In this way his intelligence became purified. Mahārāja Ambarīṣa also used his other senses in the service of the Lord. He engaged his eyes in seeing the Deity in the temple nicely decorated with flowers. He engaged his sense of smell by smelling the flowers, and he engaged his legs by walking to the temple. His hands were engaged in cleansing the temple, and his ears were engaged in hearing about Kṛṣṇa. His tongue was engaged in two ways: in speaking about Kṛṣṇa and in tasting prasāda offered to the Deity. Materialistic persons, who are under the full control of material intelligence, cannot perform all these activities. Thus, consciously or unconsciously, they become entangled by the dictations of material intelligence. This fact is summarized in the following verse.

4.25.62

> *vipralabdho mahiṣyaivaṁ*
> *sarva-prakṛti-vañcitaḥ*

necchann anukaroty ajñaḥ
klaibyāt krīḍā-mṛgo yathā

SYNONYMS

vipralabdhaḥ—captivated; *mahiṣyā*—by the Queen; *evam*—thus; *sarva*—all; *prakṛti*—existence; *vañcitaḥ*—being cheated; *na icchan*—without desiring; *anukaroti*—used to follow and imitate; *ajñaḥ*—the foolish King; *klaibyāt*—by force; *krīḍā-mṛgaḥ*—a pet animal; *yathā*—just like.

TRANSLATION

In this way, King Purañjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish King's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.

PURPORT

The word vipralabdhaḥ is very significant in this verse. Vi means "specifically," and pralabdha means "obtained." Just to satisfy his desires, the King got the Queen, and thus he became cheated by material existence. Although he was not willing to do so, he remained as a pet animal under the control of material intelligence. Just as a pet monkey dances according to the desires of its master, the King danced according to the desires of the Queen. In Śrīmad-Bhāgavatam it is said: mahat-sevāṁ dvāram

āhur vimukteḥ (Bhāg. 5.5.2). if one associates with a saintly person, a devotee, his path of liberation becomes clear. But if one associates with a woman, or with a person who is too much addicted to a woman, his path of bondage becomes completely clear.

On the whole, for spiritual advancement, one must give up the company of women. This is what is meant by the order of sannyāsa, the renounced order. Before taking sannyāsa, or completely renouncing the material world, one has to practice avoiding illicit sex. Sex life, licit or illicit, is practically the same, but through illicit sex one becomes more and more captivated. By regulating one's sex life there is a chance that one may eventually be able to renounce sex or renounce the association of women. If this can be done, advancement in spiritual life comes very easily.

How one becomes captivated by the association of one's dear wife is explained in this chapter by Nārada Muni. Attraction for one's wife means attraction for the material qualities. One who is attracted by the material quality of darkness is in the lowest stage of life, whereas one who is attracted by the material quality of goodness is in a better position. Sometimes we see that when a person is on the platform of material goodness, he is attracted more or less by the cultivation of knowledge. This is, of course, a better position, for knowledge gives one the preference to accept devotional service. Unless one comes to the platform of

knowledge, the brahma-bhūta stage, one cannot advance in devotional service. As Kṛṣṇa says in Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

The platform of knowledge is advantageous because it is a means by which one may come to the stage of devotional service. However, if one takes to devotional service directly, knowledge is revealed without separate endeavor. This is confirmed in Śrīmad-Bhāgavatam: vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ/ janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam (1.2.7). Devotional service automatically reveals actual knowledge of our material existence. One who is sufficiently intelligent immediately attains the stage of renunciation of so-called society, family and love as well as other things. As long as we are attached to society, family and love of the material world, there is no question of knowledge. Nor is there a question of devotional service. By directly taking to devotional service, however, one becomes filled with knowledge and renunciation. In this way one's life becomes successful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Descriptions of the Characteristics of King Purañjana."

SB 4.26: King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry

26. King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry

Chapter 26

4.26.1-3

nārada uvāca
sa ekadā maheṣvāso
rathaṁ pañcāśvam āśu-gam
dvīṣaṁ dvi-cakram ekākṣaṁ
tri-veṇuṁ pañca-bandhuram

eka-raśmy eka-damanam
eka-nīḍaṁ dvi-kūbaram
pañca-praharaṇaṁ sapta-
varūthaṁ pañca-vikramam

haimopaskaram āruhya
svarṇa-varmākṣayeṣudhiḥ
ekādaśa-camū-nāthaḥ
pañca-prastham agād vanam

SYNONYMS

nāradaḥ uvāca—Nārada said; *saḥ*—King Purañjana; *ekadā*—once upon a time; *mahā-iṣvāsaḥ*—carrying his strong bow and arrows; *ratham*—chariot; *pañca-aśvam*—five horses; *āśu-gam*—going very

swiftly; *dvi-īṣam*—two arrows; *dvi-cakram*—two wheels; *eka*—one; *akṣam*—axle; *tri*—three; *veṇum*—flags; *pañca*—five; *bandhuram*—obstacles; *eka*—one; *raśmi*—rope, rein; *eka*—one; *damanam*—chariot driver; *eka*—one; *nīḍam*—sitting place; *dvi*—two; *kūbaram*—posts to which the harnesses are fixed; *pañca*—five; *praharaṇam*—weapons; *sapta*—seven; *varūtham*—coverings or ingredients of the body; *pañca*—five; *vikramam*—processes; *haima*—golden; *upaskaram*—ornaments; *āruhya*—riding on; *svarṇa*—golden; *varmā*—armor; *akṣaya*—inexhaustible; *iṣu-dhiḥ*—quiver; *ekādaśa*—eleven; *camū-nāthaḥ*—commanders; *pañca*—five; *prastham*—destinations, objectives; *agāt*—went; *vanam*—to the forest.

TRANSLATION

The great sage Nārada continued: My dear King, once upon a time King Purañjana took up his great bow, and, equipped with golden armor and a quiver of unlimited arrows and accompanied by eleven commanders, he sat on his chariot driven by five swift horses and went to the forest named Pañca-prastha. He took with him in that chariot two explosive arrows. The chariot itself was situated on two wheels and one revolving axle. On the chariot were three flags, one rein, one chariot driver, one sitting place, two poles to which the harness was fixed, five weapons and seven coverings. The chariot moved in five different styles, and five obstacles lay before it. All the decorations of the chariot were made of gold.

PURPORT

These three verses explain how the material body of the living entity is under the control of the three qualities of the external energy. The body itself is the chariot, and the living entity is the owner of the body, as explained in Bhagavad-gītā: dehino 'smin yathā dehe (Bg. 2.13). The owner of the body is called the dehī, and he is situated within this body, specifically within the heart. The living entity is driven by one chariot driver. The chariot itself is made of three guṇas, three qualities of material nature, as confirmed in Bhagavad-gītā: yantrārūḍhāni māyayā (Bg. 18.61). The word yantra means carriage. The body is given by material nature, and the driver of that body is Paramātmā, the Supersoul. The living entity is seated within the chariot. This is the actual position.

The living entity is always being influenced by the three qualities-sattva (goodness), rajas (passion) and tamas (ignorance). This is also confirmed in Bhagavad-gītā:

tribhir guṇa-mayair bhāvair

ebhiḥ sarvam idaṁ jagat

mohitaṁ nābhijānāti

mām ebhyaḥ param avyayam

"Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible." (Bg. 7.13)

The living entity is bewildered by the three qualities of material nature. These three qualities are described in this verse as three flags. By a flag, one can come to know who the owner of the chariot is; similarly, by the influence of the three qualities of material nature, one can easily know the direction in which the chariot is moving. In other words, one who has eyes to see can understand how the body is being driven, influenced by the particular type of quality of material nature. In these three verses the activity of the living entity is described to prove how the body becomes influenced by the quality of ignorance, even when a person wants to be religious. Nārada Muni wanted to prove to King Prācīnabarhiṣat that the King was being influenced by the tamo-guṇa, the quality of ignorance, even though the King was supposed to be very religious.

According to karma-kāṇḍīya, the process of fruitive activities, a person performs various sacrifices directed by the Vedas, and in all those sacrifices animal-killing, or experimenting on the life of animals to test the power of Vedic mantras, is enjoined. Animal-killing is certainly conducted under the influence of the mode of ignorance. Even though one may be religiously inclined, animal sacrifice is nonetheless recommended in the śāstras, not only in the Vedas but even in the modern scriptures of other sects. These animal sacrifices are recommended in the name of

religion, but actually animal sacrifice is meant for persons in the mode of ignorance. When such people kill animals, they can at least do so in the name of religion. However, when the religious system is transcendental, like the Vaiṣṇava religion, there is no place for animal sacrifice. Such a transcendental religious system is recommended by Kṛṣṇa in Bhagavad-gītā:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Because King Prācīnabarhiṣat was engaged in performing various sacrifices in which animals were killed, Nārada Muni pointed out that such sacrifices are influenced by the mode of ignorance. From the very beginning of Śrīmad-Bhāgavatam it is said: dharmaḥ projjhita-kaitavo 'tra (1.1.2). All kinds of religious systems that are involved in cheating are completely kicked out of Śrīmad-Bhāgavatam. In the bhagavad-dharma, the religion dealing with one's relationship with the Supreme Personality of Godhead, animal sacrifice is not recommended. In the performance of saṅkīrtana-yajña—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—there is no recommendation for animal sacrifices.

In these three verses, King Purañjana's going to the forest to kill animals is symbolic of the living entity's being driven by the

mode of ignorance and thus engaging in different activities for sense gratification. The material body itself indicates that the living entity is already influenced by the three modes of material nature and that he is driven to enjoy material resources. When the body is influenced by the mode of ignorance, its infection becomes very acute. When it is influenced by the mode of passion, the infection is at the symptomatic stage. However, when the body is influenced by the mode of goodness, the materialistic infection becomes purified. The ritualistic ceremonies recommended in religious systems are certainly on the platform of goodness, but because within this material world even the mode of goodness is sometimes polluted by the other qualities (namely passion and ignorance), a man in goodness is sometimes driven by the influence of ignorance.

It is herein described that King Purañjana once went to the forest to kill animals. This means that he, the living entity, came under the influence of the mode of ignorance. The forest in which King Purañjana engaged in hunting was named Pañca-prastha. The word pañca means five, and this indicates the objects of the five senses. The body has five working senses, namely, the hands, the legs, the tongue, the rectum and the genitals. By taking full advantage of these working senses, the body enjoys material life. The chariot is driven by five horses, which represent the five sense organs—namely the eyes, ears, nose, skin and tongue. These sense organs are very easily attracted by the sense objects. Consequently the horses are described as moving swiftly. On the chariot King Purañjana kept two explosive weapons, which may

be compared to ahaṅkāra, or false ego. This false ego is typified by two attitudes: "I am this body" (ahantā), and "Everything in my bodily relationships belongs to me" (mamatā).

The two wheels of the chariot may be compared to the two moving facilities—namely sinful life and religious life. The chariot is decorated with three flags, which represent the three modes of material nature. The five kinds of obstacles, or uneven roads, represent the five kinds of air passing within the body. These are prāṇa, apāna, udāna, samāna and vyāna. The body itself is covered by seven coverings, namely, skin, muscle, fat, blood, marrow, bone and semen. The living entity is covered by three subtle material elements and five gross material elements. These are actually obstacles placed before the living entity on the path of liberation from material bondage.

The word raśmi (rope) in this verse indicates the mind. The word nīḍa is also significant, for nīḍa indicates the nest where a bird takes rest. In this case nīḍa is the heart where the living entity is situated. The living entity sits in one place only. The causes of his bondage are two: namely lamentation and illusion. In material existence the living entity simply hankers to get something he can never get. Therefore he is in illusion. As a result of being in this illusory situation, the living entity is always lamenting. Thus lamentation and illusion are described herein as dvi-kūbara, the two posts of bondage.

The living entity carries out various desires through five different processes, which indicate the working of the five

working senses. The golden ornaments and dress indicate that the living entity is influenced by the quality of rajo-guṇa, passion. One who has a good deal of money or riches is especially driven by the mode of passion. Being influenced by the mode of passion, one desires so many things for enjoyment in this material world. The eleven commanders represent the ten senses and the mind. The mind is always making plans with the ten commanders to enjoy the material world. The forest named Pañca-prastha, where the King went to hunt, is the forest of the five sense objects: form, taste, sound, smell and touch. Thus in these three verses Nārada Muni describes the position of the material body and the encagement of the living entity within it.

4.26.4

cacāra mṛgayāṁ tatra
dṛpta ātteṣu-kārmukaḥ
vihāya jāyām atad-arhāṁ
mṛga-vyasana-lālasaḥ

SYNONYMS

cacāra—executed; *mṛgayām*—hunting; *tatra*—there; *dṛptaḥ*—being proud; *ātta*—having taken; *iṣu*—arrows; *kārmukaḥ*—bow; *vihāya*—giving up; *jāyām*—his wife; *a-tat-arhām*—although impossible; *mṛga*—hunting; *vyasana*—evil activities; *lālasaḥ*—being inspired by.

TRANSLATION

It was almost impossible for King Purañjana to give up the company of his Queen even for a moment. Nonetheless, on that day, being very much inspired by the desire to hunt, he took up his bow and arrow with great pride and went to the forest, not caring for his wife.

PURPORT

One form of hunting is known as woman-hunting. A conditioned soul is never satisfied with one wife. Those whose senses are very much uncontrolled especially try to hunt for many women. King Purañjana's abandoning the company of his religiously married wife is representative of the conditioned soul's attempt to hunt for many women for sense gratification. Wherever a king goes, he is supposed to be accompanied by his queen, but when the king, or conditioned soul, becomes greatly overpowered by the desire for sense gratification, he does not care for religious principles. Instead, with great pride, he accepts the bow and arrow of attachment and hatred. Our consciousness is always working in two ways—the right way and the wrong way. When one becomes too proud of his position, influenced by the mode of passion, he gives up the right path and accepts the wrong one. Kṣatriya kings are sometimes advised to go to the forest to hunt ferocious animals just to learn how to kill, but such forays are never meant for sense gratification. Killing animals to eat their flesh is forbidden for human beings.

4.26.5

āsurīṁ vṛttim āśritya
ghorātmā niranugrahaḥ
nyahanan niśitair bāṇair
vaneṣu vana-gocarān

SYNONYMS

āsurīm—demoniac; *vṛttim*—occupation; *āśritya*—taken shelter of; *ghora*—horrible; *ātmā*—consciousness, heart; *niranugrahaḥ*—without mercy; *nyahanat*—killed; *niśitaiḥ*—by sharp; *bāṇaiḥ*—arrows; *vaneṣu*—in the forests; *vana-gocarān*—the forest animals.

TRANSLATION

At that time King Purañjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, taking no consideration.

PURPORT

When a man becomes too proud of his material position, he tries to enjoy his senses in an unrestricted way, being influenced by the modes of passion and ignorance. He is thus described as asuric, or demoniac. When people are demoniac in spirit, they are not merciful toward the poor animals. Consequently they

maintain various animal slaughterhouses. This is technically called sūnā or hiṁsā, which means the killing of living beings. In Kali-yuga, due to the increase of the modes of passion and ignorance, almost all men are asuric or demoniac; therefore they are very much fond of eating flesh, and for this end they maintain various kinds of animal slaughterhouses.

In this age of Kali the propensity for mercy is almost nil. Consequently there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they also must be slaughtered like animals in big wars. This is very much evident in the Western countries. In the West, slaughterhouses are maintained without restriction, and therefore every fifth or tenth year there is a big war in which countless people are slaughtered even more cruelly than the animals. Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal killing in the slaughterhouse and by hunters in the forest. Proud, demoniac persons do not know the laws of nature, nor do they know the laws of God. Consequently they unrestrictedly kill poor animals, not caring for them at all. In the Kṛṣṇa consciousness movement animal killing is completely prohibited. One is not accepted as a bona fide student in this movement unless he promises to follow the four regulative principles: no animal-killing, no intoxication, no illicit sex, and no gambling. This Kṛṣṇa consciousness movement is the only means by which the sinful activities of men in this Kali-yuga can be counteracted.

4.26.6

tīrtheṣu pratidṛṣṭeṣu
rājā medhyān paśūn vane
yāvad-artham alaṁ lubdho
hanyād iti niyamyate

SYNONYMS

tīrtheṣu—in holy places; *pratidṛṣṭeṣu*—according to the direction of the *Vedas*; *rājā*—a king; *medhyān*—fit for sacrifice; *paśūn*—animals; *vane*—in the forest; *yāvat*—so much as; *artham*—required; *alam*—not more than that; *lubdhaḥ*—being greedy; *hanyāt*—one may kill; *iti*—thus; *niyamyate*—it is regulated.

TRANSLATION

If a king is too attracted to eating flesh, he may, according to the directions of the revealed scriptures on sacrificial performances, go to the forest and kill some animals that are recommended for killing. One is not allowed to kill animals unnecessarily or without restrictions. The Vedas regulate animal killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance.

PURPORT

The question may be raised why a living being should be restricted in sense gratification. If a king, to learn how to kill, may go to the forest and kill animals, why should a living entity, who has been given senses, not be allowed unrestricted sense gratification? At the present moment this argument is put forward even by so-called svāmīs and yogīs who publicly say that because we have senses we must satisfy them by sense gratification. These foolish svāmīs and yogīs, however, do not know the injunctions of the śāstras. Indeed, sometimes these rascals come out to defy the śāstras. They even publicly announce that there should be no more śāstras, no more books. "Just come to me," they say, "and I shall touch you, and you will become immediately spiritually advanced."

Because demoniac people want to be cheated, so many cheaters are present to cheat them. At the present moment in this age of Kali-yuga, the entire human society has become an assembly of cheaters and cheated. For this reason the Vedic scriptures have given us the proper directions for sense gratification. Everyone is inclined in this age to eat meat and fish, drink liquor and indulge in sex life, but according to the Vedic injunctions, sex is allowed only in marriage, meat-eating is allowed only when the animal is killed and offered before the goddess Kālī, and intoxication is allowed only in a restricted way. In this verse the word niyamyate indicates that all these things—namely animal-killing, intoxication and sex—should be regulated.

Regulations are meant for human beings, not for animals. The traffic regulations on the street, telling people to keep to the right or the left, are meant for human beings, not for animals. If an animal violates such a law, he is never punished, but a human being is punished. The Vedas are not meant for the animals but for the understanding of human society. A person who indiscriminately violates the rules and regulations given by the Vedas is liable to be punished. One should therefore not enjoy his senses according to his lusty desires but should restrict himself according to the regulative principles given in the Vedas. If a king is allowed to hunt in a forest, it is not for his sense gratification. We cannot simply experiment in the art of killing. If a king, being afraid to meet rogues and thieves, kills poor animals and eats their flesh comfortably at home, he may lose his position.

Because in this age kings have such demoniac propensities, monarchy is abolished by the laws of nature in every country. People have become so degraded in this age that on the one hand they restrict polygamy and on the other hand they hunt for women in so many ways. Many business concerns publicly advertise that topless girls are available in this club or in that shop. Thus women have become instruments of sense enjoyment in modern society. The Vedas enjoin, however, that if a man has the propensity to enjoy more than one wife—as is sometimes the propensity for men in the higher social order, such as the brāhmaṇas, kṣatriyas and vaiśyas, and even sometimes the śūdras—he is allowed to marry more than one wife. Marriage means taking complete charge of a woman and living peacefully

without debauchery. At the present moment, however, debauchery is unrestricted. Nonetheless, society makes a law that one should not marry more than one wife. This is typical of a demoniac society.

4.26.7

ya evaṁ karma niyataṁ
vidvān kurvīta mānavaḥ
karmaṇā tena rājendra
jñānena na sa lipyate

SYNONYMS

yaḥ—anyone who; *evam*—thus; *karma*—activities; *niyatam*—regulated; *vidvān*—learned; *kurvīta*—should perform; *mānavaḥ*—a human being; *karmaṇā*—by such activities; *tena*—by this; *rāja-indra*—O King; *jñānena*—by advancement of knowledge; *na*—never; *saḥ*—he; *lipyate*—becomes involved.

TRANSLATION

Nārada Muni continued to speak to King Prācīnabarhiṣat: My dear King, any person who works according to the directions of the Vedic scriptures does not become involved in fruitive activities.

PURPORT

Just as a government may issue trade licenses in order for its citizens to act in a certain way, the Vedas contain injunctions that restrain and regulate all of our fruitive activities. All living entities have come into this material world to enjoy themselves. Consequently, the Vedas are given to regulate sense enjoyment. One who enjoys his senses under the Vedic regulative principles does not become entangled in the actions and reactions of his activities. As stated in Bhagavad-gītā:

yajñārthāt karmaṇo 'nyatra

loko 'yaṁ karma-bandhanaḥ

tad-arthaṁ karma kaunteya

mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." (Bg. 3.9)

A human being is especially meant to attain liberation from the bondage of birth, death, old age and disease. He is therefore directed by the Vedic regulative principles to work in such a way that he may fulfill his desires for sense gratification and at the same time gradually become freed from material bondage.

Action according to such principles is called knowledge. Indeed, the word veda means knowledge. The words jñānena na sa lipyate indicate that by following the Vedic principles, one does not become involved in the actions and reactions of his fruitive activities.

Everyone is therefore advised to act in terms of the Vedic injunctions and not irresponsibly. When a person within a state acts according to the laws and licenses of the government, he does not become involved in criminal activities. Man-made laws, however, are always defective because they are made by men who are prone to committing mistakes, being illusioned, cheating and having imperfect senses. The Vedic instructions are different because they do not have these four defects. Vedic instructions are not subject to mistakes. The knowledge of the Vedas is knowledge received directly from God, and there is consequently no question of illusion, cheating, mistakes or imperfect senses. All Vedic knowledge is perfect because it is received directly from God by the paramparā disciplic succession. In Śrīmad-Bhāgavatam it is said: tene brahma hṛdā ya ādi-kavaye (Bhāg. 1.1.1). The original creature of this universe, known as the ādi-kavi, or Lord Brahmā, was instructed by Kṛṣṇa through the heart. After receiving these Vedic instructions from Lord Kṛṣṇa Himself, Brahmā distributed the knowledge by the paramparā system to Nārada, and Nārada in turn distributed the knowledge to Vyāsa. In this way Vedic knowledge is perfect. If we act according to Vedic knowledge, there is no question of being involved in sinful activities.

4.26.8

anyathā karma kurvāṇo
mānārūḍho nibadhyate
guṇa-pravāha-patito
naṣṭa-prajño vrajaty adhaḥ

SYNONYMS

anyathā—otherwise; *karma*—fruitive activities; *kurvāṇaḥ*—while acting; *māna-ārūḍhaḥ*—being influenced by false prestige; *nibadhyate*—one becomes entangled; *guṇa-pravāha*—by the influence of the material qualities; *patitaḥ*—fallen; *naṣṭa-prajñaḥ*—bereft of all intelligence; *vrajati*—thus he goes; *adhaḥ*—down.

TRANSLATION

Otherwise, a person who acts whimsically falls down due to false prestige. Thus he becomes involved in the laws of nature, which are composed of the three qualities [goodness, passion and ignorance]. In this way a living entity becomes devoid of his real intelligence and becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmaloka planet.

PURPORT

There are many important words in this verse. The first is anyathā, "otherwise," which indicates one who does not care for the Vedic rules and regulations. The rules and regulations laid down in the Vedas are called śāstra-vidhi. Bhagavad-gītā clearly states that one who does not accept the śāstra-vidhi, or rules and regulations mentioned in the Vedic scriptures, and acts whimsically or puffed up with false pride, never attains perfection in this life, nor does he attain happiness or liberation from the material condition.

yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." (Bg. 16.23)

Thus one who is deliberately transgressing the rules and regulations of the śāstras is simply involving himself more and more in material existence in the three modes of material nature. Human society should therefore follow the Vedic principles of life, which are summarized in Bhagavad-gītā. Otherwise life in material existence will continue. Foolish persons do not know that the soul is passing through 8,400,000 spieces of life. By the gradual process of evolution, when one comes to the human form of life, he is supposed to follow the rules and regulations laid down in the Vedas. Śrī Caitanya Mahāprabhu says that the living

entity, since time immemorial, is suffering the threefold miseries of material nature due to his demoniac attitude, which is his spirit of revolt against the Supreme Personality of Godhead. Kṛṣṇa also confirms this in Bhagavad-gītā:

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

Every living entity is part and parcel of God. There is no reason for the living entity's being put into the miserable threefold condition of material existence but that he voluntarily accepts material existence on the false pretext of becoming an enjoyer. To save him from this horrible condition, the Lord has given all the Vedic literatures in His incarnation of Vyāsadeva. It is therefore said:

kṛṣṇa bhuli' sei jīva anādi-bahirmukha ataeva māyā tāre deya saṁsāra-duḥkha

"By forgetting Kṛṣṇa, the living entity has become materialistic since time immemorial. Therefore the illusory energy of Kṛṣṇa is giving him different types of miseries in material existence." (Cc. Madya 20.117)

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

"When a living entity is enchanted by the external energy, he cannot revive his original Kṛṣṇa consciousness independently. Due to such circumstances, Kṛṣṇa has kindly given him the Vedic literatures, such as the four Vedas and eighteen Purāṇas." (Cc. Madya 20.122)

Every human being should therefore take advantage of the Vedic instructions; otherwise one will be bound by his whimsical activities and will be without any guide.

The word mānārūḍhaḥ is also very significant in this verse. Under the pretext of becoming great philosophers and scientists, men throughout the whole world are working on the mental platform. Such men are generally nondevotees, due to not caring for the instructions given by the Lord to the first living creature, Lord Brahmā. The Bhāgavatam therefore says:

harāv abhaktasya kuto mahad-guṇā mano-rathenāsati dhāvato bahiḥ (Bhāg. 5.18.12)

A person who is a nondevotee has no good qualifications because he acts on the mental platform. One who acts on the mental platform has to change his standard of knowledge periodically. We consequently see that one philosopher may disagree with another philosopher, and one scientist may put forward a theory contradicting the theory of another scientist. All of this is due to their working on the mental platform without a standard of knowledge. In the Vedic instructions, however, the standard of knowledge is accepted, even though it may

sometimes appear that the statements are contradictory. Because the Vedas are the standard of knowledge, even though they may appear contradictory, they should be accepted. If one does not accept them, he will be bound by the material conditions.

The material conditions are described in this verse as guṇa-pravāha, the flowing of the three modes of material nature. Śrīla Bhaktivinoda Ṭhākura therefore says in a song, (miche) māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi: "Why are you suffering? Why are you sometimes being drowned in the waves of material nature and sometimes coming to the surface?" (Jīva) kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra duḥkha nāi: "Please therefore accept yourself as the servant of Kṛṣṇa. Then you will be freed from all miseries." As soon as one surrenders to Kṛṣṇa and accepts the perfect standard of knowledge, which is Bhagavad-gītā as it is, he then comes out of the material modes of nature and does not fall down and lose his knowledge.

Naṣṭa-prajñaḥ. The word prajña means "perfect knowledge," and naṣṭa-prajña means "one who has no perfect knowledge." One who does not have perfect knowledge has only mental speculation. By such mental speculation one falls down and down into a hellish condition of life. By transgressing the laws laid down in the śāstras, one cannot become pure in heart. When one's heart is not purified, one acts according to the three material modes of nature. These activities are very nicely explained in verses 1-6 of the Seventeenth Chapter of Bhagavad-gītā. Bhagavad-gītā further explains:

traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." (Bg. 2.45)

The entire world and all material knowledge is within the three modes of material nature. One has to transcend these modes, and to attain that platform of transcendence one must follow the instruction of the Supreme Personality of Godhead and thus become perfect in life. Otherwise one will be knocked down by the waves of the material nature's three modes. This is further explained in Śrīmad-Bhāgavatam in the words of Prahlāda Mahārāja:

matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām (Bhāg. 7.5.30)

Materialistic persons who are too much engaged in material enjoyment and who do not know anything beyond their material experiences are carried by the whims of material nature. They live a life characterized by chewing the chewed, and they are controlled by their uncontrolled senses. Thus they go down to the darkest regions of hellish life.

4.26.9

tatra nirbhinna-gātrāṇāṁ
citra-vājaiḥ śilīmukhaiḥ
viplavo 'bhūd duḥkhitānāṁ
duḥsahaḥ karuṇātmanām

SYNONYMS

tatra—there; *nirbhinna*—being pierced; *gātrāṇām*—whose bodies; *citra-vājaiḥ*—with variegated feathers; *śilī-mukhaiḥ*—by the arrows; *viplavaḥ*—destruction; *abhūt*—was done; *duḥkhitānām*—of the most aggrieved; *duḥsahaḥ*—unbearable; *karuṇa-ātmanām*—for persons who are very merciful.

TRANSLATION

When King Purañjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by the sharp arrowheads. Upon seeing these devastating, ghastly activities performed by the King, all the people who were merciful by nature became very unhappy. Such merciful persons could not tolerate seeing all this killing.

PURPORT

When demoniac persons engage in animal-killing, the demigods, or devotees of the Lord, are very much afflicted by this killing.

Demoniac civilizations in this modern age maintain various types of slaughterhouses all over the world. Rascal svāmīs and yogīs encourage foolish persons to go on eating flesh and killing animals and at the same time continue their so-called meditation and mystical practices. All these affairs are ghastly, and a compassionate person, namely a devotee of the Lord, becomes very unhappy to see such a sight. The hunting process is also carried on in a different way, as we have already explained. Hunting women, drinking different types of liquor, becoming intoxicated, killing animals and enjoying sex all serve as the basis of modern civilization. Vaiṣṇavas are unhappy to see such a situation in the world, and therefore they are very busy spreading this Kṛṣṇa consciousness movement.

The devotees are pained to see the hunting and killing of animals in the forest, the wholesale slaughter of animals in the slaughterhouses, and the exploitation of young girls in brothels that function under different names as clubs and societies. Being very much compassionate upon the killing of animals in sacrifice, the great sage Nārada began his instructions to King Prācīnabarhiṣat. In these instructions, Nārada Muni explained that devotees like him are very much afflicted by all the killing that goes on in human society. Not only are saintly persons afflicted by this killing, but even God Himself is afflicted and therefore comes down in the incarnation of Lord Buddha. Jayadeva Gosvāmī therefore sings: sadaya-hṛdaya-darśita-paśu-ghātam. Simply to stop the killing of animals, Lord Buddha compassionately appeared. Some rascals put forward the theory

that an animal has no soul or is something like dead stone. In this way they rationalize that there is no sin in animal killing. Actually animals are not dead stone, but the killers of animals are stone-hearted. Consequently no reason or philosophy appeals to them. They continue keeping slaughterhouses and killing animals in the forest. The conclusion is that one who does not care for the instructions of saintly persons like Nārada and his disciplic succession surely falls into the category of naṣṭa-prajña and thus goes to hell.

4.26.10

śaśān varāhān mahiṣān
gavayān ruru-śalyakān
medhyān anyāṁś ca vividhān
vinighnan śramam adhyagāt

SYNONYMS

śaśān—rabbits; *varāhān*—boars; *mahiṣān*—buffalo; *gavayān*—bison; *ruru*—black deer; *śalyakān*—porcupines; *medhyān*—game animals; *anyān*—others; *ca*—and; *vividhān*—various; *vinighnan*—by killing; *śramam adhyagāt*—became very tired.

TRANSLATION

In this way King Purañjana killed many animals, including rabbits, boars, buffaloes, bison, black deer,

porcupines and other game animals. After killing and killing, the King became very tired.

PURPORT

A person in the mode of ignorance commits many sinful activities. In the Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī explains that a man becomes sinful out of ignorance only. The resultant effect of sinful life is suffering. Those who are not in knowledge, who commit violations of the standard laws, are subject to be punished under criminal laws. Similarly, the laws of nature are very stringent. If a child touches fire without knowing the effect, he must be burned, even though he is only a child. If a child violates the law of nature, there is no compassion. Only through ignorance does a person violate the laws of nature, and when he comes to knowledge he does not commit any more sinful acts.

The King became tired after killing so many animals. When a man comes in contact with a saintly person, he becomes aware of the stringent laws of nature and thus becomes a religious person. Irreligious persons are like animals, but in this Kṛṣṇa consciousness movement such persons can come to a sense of understanding things as they are and abandon the four principles of prohibited activities—namely, illicit sex life, meat-eating, gambling and intoxication. This is the beginning of religious life. Those who are so-called religious and indulge in these four principles of prohibited activities are pseudo-religionists. Religious life and sinful activity cannot parallel one

another. If one is serious in accepting a religious life, or the path of salvation, he must adhere to the four basic rules and regulations. However sinful a man may be, if he receives knowledge from the proper spiritual master and repents his past activities in his sinful life and stops them, he immediately becomes eligible to return home, back to Godhead. This is made possible just by following the rules and regulations given by the śāstra and following the bona fide spiritual master.

At present the whole world is on the verge of retiring from a blind materialistic civilization, which may be likened to hunting animals in the forest. People should take advantage of this Kṛṣṇa consciousness movement and leave their troublesome life of killing. It is said that the killers of animals should neither live nor die. If they live only to kill animals and enjoy women, life is not very prosperous. And as soon as a killer dies, he enters the cycle of birth and death in the lower species of life. That also is not desirable. The conclusion is that killers should retire from the killing business and take to this Kṛṣṇa consciousness movement to make life perfect. A confused, frustrated man cannot get relief by committing suicide because suicide will simply lead him to take birth in the lower species of life or to remain as a ghost, unable to attain a gross material body. Therefore the perfect course is to retire altogether from sinful activities and take up Kṛṣṇa consciousness. In this way one can become completely perfect and go back home, back to Godhead.

4.26.11

tataḥ kṣut-tṛṭ-pariśrānto
nivṛtto gṛham eyivān
kṛta-snānocitāhāraḥ
saṁviveśa gata-klamaḥ

SYNONYMS

tataḥ—thereafter; *kṣut*—by hunger; *tṛṭ*—thirst; *pariśrāntaḥ*—being too fatigued; *nivṛttaḥ*—having ceased; *gṛham eyivān*—came back to his home; *kṛta*—taken; *snāna*—bath; *ucita-āhāraḥ*—exactly required foodstuffs; *saṁviveśa*—took rest; *gata-klamaḥ*—freed from all fatigue.

TRANSLATION

After this, the King, very much fatigued, hungry and thirsty, returned to his royal palace. After returning, he took a bath and had dinner. Then he took rest and thus became freed from all restlessness.

PURPORT

A materialistic person works throughout the whole week very, very hard. He is always asking, "Where is money? Where is money?" Then, at the end of the week, he wants to retire from these activities and go to some secluded place to rest. King Purañjana returned to his home because he was very much

fatigued from hunting animals in the forest. In this way his conscience came to stop him from committing further sinful activities and make him return home. In Bhagavad-gītā materialistic persons are described as duṣkṛtinaḥ, which indicates those who are always engaged in sinful activities. When a person comes to his senses and understands how he is engaging in sinful activities, he returns to his conscience, which is herein figuratively described as the palace. Generally a materialistic person is infected by the material modes of passion and ignorance. The results of passion and ignorance are lust and greed. In the life of a materialist, activity means working in lust and greed. However, when he comes to his senses, he wants to retire. According to Vedic civilization, such retirement is positively recommended, and this portion of life is called vānaprastha. Retirement is absolutely necessary for a materialist who wants to become free from the activities of a sinful life.

King Purañjana's coming home, taking bath and having an appropriate dinner indicate that a materialistic person must retire from sinful activities and become purified by accepting a spiritual master and hearing from him about the values of life. If one would do this, he would feel completely refreshed, just as one feels after taking a bath. After receiving initiation from a bona fide spiritual master, one must abandon all kinds of sinful activities, namely illicit sex, intoxication, gambling and meat-eating.

The word ucitāhāraḥ used in this verse is important. Ucita means appropriate. One must eat appropriately and not take after food as hogs take after stool. For a human being there are eatables described in Bhagavad-gītā (Bg. 17.8) as sāttvika-āhāra, or food in the mode of goodness. One should not indulge in eating food in the modes of passion and ignorance. This is called ucitāhāra, or appropriate eating. One who is always eating meat or drinking liquor, which is eating and drinking in passion and ignorance, must give these things up so that his real consciousness may be awakened. In this way one may become peaceful and refreshed. If one is restless or fatigued, one cannot understand the science of God. As stated in Śrīmad-Bhāgavatam (1.2.20):

evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate

Unless one can become free from the influence of passion and ignorance, he cannot be pacified, and without being pacified, one cannot understand the science of God. King Purañjana's returning home is indicative of man's returning to his original consciousness, known as Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolutely necessary for one who has committed a lot of sinful activities, especially killing animals or hunting in the forest.

4.26.12

ātmānam arhayāṁ cakre
dhūpālepa-srag-ādibhiḥ
sādhv-alaṅkṛta-sarvāṅgo
mahiṣyām ādadhe manaḥ

SYNONYMS

ātmānam—himself; *arhayām*—as it ought to be done; *cakre*—did; *dhūpa*—incense; *ālepa*—smearing the body with sandalwood pulp; *srak*—garlands; *ādibhiḥ*—beginning with; *sādhu*—saintly, beautifully; *alaṅkṛta*—being decorated; *sarva-aṅgaḥ*—all over the body; *mahiṣyām*—unto the Queen; *ādadhe*—he gave; *manaḥ*—mind.

TRANSLATION

After this, King Purañjana decorated his body with suitable ornaments. He also smeared scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. After this, he began to search out his Queen.

PURPORT

When a man comes into good consciousness and accepts a saintly person as a spiritual master, he hears many Vedic instructions in the form of philosophy, stories, narrations about

great devotees and transactions between God and His devotees. In this way a man becomes refreshed in mind, exactly like a person who smears scented sandalwood pulp all over his body and decorates himself with ornaments. These decorations may be compared to knowledge of religion and the self. Through such knowledge one becomes detached from a materialistic way of life and engages himself in always hearing Śrīmad-Bhāgavatam, Bhagavad-gītā and other Vedic literatures. The word sādhv-alaṅkṛta used in this verse indicates that one must be absorbed in knowledge gathered from the instructions of saintly persons. Just as King Purañjana began to search out his better half, the Queen, one who is decorated with knowledge and instructions from saintly persons should try to search out his original consciousness, Kṛṣṇa consciousness. One cannot return to Kṛṣṇa consciousness unless he is favored by the instructions of a saintly person. Therefore Śrīla Narottama dāsa Ṭhākura sings: sādhu-śāstra-guru-vākya, cittete kariyā aikya. If we want to become saintly persons, or if we want to return to our original Kṛṣṇa consciousness, we must associate with sādhu (a saintly person), śāstra (authoritative Vedic literature) and guru (a bona fide spiritual master). This is the process.

4.26.13

tṛpto hṛṣṭaḥ sudṛptaś ca
kandarpākṛṣṭa-mānasaḥ

na vyacaṣṭa varārohāṁ
gṛhiṇīṁ gṛha-medhinīm

SYNONYMS

tṛptaḥ—satisfied; *hṛṣṭaḥ*—joyful; *su-dṛptaḥ*—being very proud; *ca*—also; *kandarpa*—by Cupid; *ākṛṣṭa*—attracted; *mānasaḥ*—his mind; *na*—did not; *vyacaṣṭa*—try; *vara-ārohām*—higher consciousness; *gṛhiṇīm*—wife; *gṛha-medhinīm*—one who keeps her husband in material life.

TRANSLATION

After taking his dinner and having his thirst and hunger satisfied, King Purañjana felt some joy within his heart. Instead of being elevated to a higher consciousness, he became captivated by Cupid, and was moved by a desire to find his wife, who kept him satisfied in his household life.

PURPORT

This verse is very significant for those desiring to elevate themselves to a higher level of Kṛṣṇa consciousness. When a person is initiated by a spiritual master, he changes his habits and does not eat undesirable eatables or engage in the eating of meat, the drinking of liquor, illicit sex or gambling. Sāttvika-āhāra, foodstuffs in the mode of goodness, are described in the śāstras as wheat, rice, vegetables, fruits, milk, sugar, and milk products. Simple food like rice, dhal, chapatis, vegetables, milk

and sugar constitute a balanced diet, but sometimes it is found that an initiated person, in the name of prasāda, eats very luxurious foodstuffs. Due to his past sinful life he becomes attracted by Cupid and eats good food voraciously. It is clearly visible that when a neophyte in Kṛṣṇa consciousness eats too much, he falls down. Instead of being elevated to pure Kṛṣṇa consciousness, he becomes attracted by Cupid. The so-called brahmacārī becomes agitated by women, and the vānaprastha may again become captivated into having sex with his wife. Or he may begin to search out another wife. Due to some sentiment, he may give up his own wife and come into the association of devotees and a spiritual master, but due to his past sinful life he cannot stay. Instead of being elevated to Kṛṣṇa consciousness, he falls down, being attracted by Cupid, and takes to another wife for sex enjoyment. The fall of the neophyte devotee from the path of Kṛṣṇa consciousness down to material life is described in Śrīmad-Bhāgavatam by Nārada Muni.

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi yatra kva vābhadram abhūd amuṣya kiṁ ko vārtha āpto 'bhajatāṁ sva-dharmataḥ (Bhāg. 1.5.17)

This indicates that although a neophyte devotee may fall down from the path of Kṛṣṇa consciousness due to his immaturity, his service to Kṛṣṇa never goes in vain. However, a person who remains steadfast in his family duty or so-called social or family obligation but does not take to Kṛṣṇa consciousness receives no profit. One who comes to Kṛṣṇa

consciousness must be very cautious and refrain from prohibited activities, as defined by Rūpa Gosvāmī in his Upadeśāmṛta:

atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ jana-saṅgaś ca laulyaṁ ca ṣaḍbhir bhaktir vinaśyati

A neophyte devotee should neither eat too much nor collect more money than necessary. Eating too much or collecting too much is called atyāhāra. For such atyāhāra one must endeavor very much. This is called prayāsa. Superficially one may show himself to be very much faithful to the rules and regulations but at the same time not be fixed in the regulative principles. This is called niyamāgraha. By mixing with undesirable persons, or jana-saṅga, one becomes tainted with lust and greed and falls down from the path of devotional service.

4.26.14

antaḥpura-striyo 'pṛcchad
vimanā iva vediṣat
api vaḥ kuśalaṁ rāmāḥ
seśvarīṇāṁ yathā purā

SYNONYMS

antaḥ-pura—household; *striyaḥ*—women; *apṛcchat*—he asked; *vimanāḥ*—being very much anxious; *iva*—like; *vediṣat*—O King Prācīnabarhi; *api*—whether; *vaḥ*—your; *kuśalam*—good fortune;

rāmāḥ—O you beautiful women; *sa-īśvarīṇām*—with your mistress; *yathā*—as; *purā*—before.

TRANSLATION

At that time King Purañjana was a little anxious, and he inquired from the household women: My dear beautiful women, are you and your mistress all very happy like before, or not?

PURPORT

In this verse the word vediṣat indicates King Prācīnabarhi. When a man becomes refreshed by association with devotees and awakes to Kṛṣṇa consciousness, he consults the activities of his mind—namely, thinking, feeling and willing—and decides whether he should again return to his material activities or stay steady in spiritual consciousness. The word kuśalam refers to that which is auspicious. One can make his home perfectly auspicious when he engages in devotional service to Lord Viṣṇu. When one is engaged in activities other than viṣṇu-bhakti, or in other words when one is engaged in material activities, he is always filled with anxieties. A sane man should consult his mind, its thinking, feeling and willing processes, and decide how these processes should be utilized. If one always thinks of Kṛṣṇa, feels how to serve Him and wills to execute the order of Kṛṣṇa, it should be known that he has taken good instruction from his intelligence, which is called the mother. Although the King was refreshed, he nonetheless inquired about his wife. Thus he was

consulting, thinking and willing how he could again return to his steady good consciousness. The mind may suggest that by viṣaya-bhoga, or sense enjoyment, one can become happy, but when one becomes advanced in Kṛṣṇa consciousness, he does not derive happiness from material activities. This is explained in Bhagavad-gītā:

viṣayā vinivartante nirāhārasya dehinaḥ rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate

"The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness." (Bg. 2.59)

One cannot be artificially unattached to the sense objects unless he finds better engagement in devotional service. Paraṁ dṛṣṭvā nivartate. One can cease from material activities only when one actually engages in devotional service.

4.26.15

na tathaitarhi rocante
gṛheṣu gṛha-sampadaḥ
yadi na syād gṛhe mātā
patnī vā pati-devatā
vyaṅge ratha iva prājñaḥ
ko nāmāsīta dīnavat

SYNONYMS

na—not; *tathā*—like before; *etarhi*—at this moment; *rocante*—become pleasing; *gṛheṣu*—at home; *gṛha-sampadaḥ*—all household paraphernalia; *yadi*—if; *na*—not; *syāt*—there is; *gṛhe*—at home; *mātā*—mother; *patnī*—wife; *vā*—or; *pati-devatā*—devoted to the husband; *vyaṅge*—without wheels; *rathe*—in a chariot; *iva*—like; *prājñaḥ*—learned man; *kaḥ*—who is that; *nāma*—indeed; *āsīta*—would sit; *dīna-vat*—like a poverty-stricken creature.

TRANSLATION

King Purañjana said: I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot?

PURPORT

The great politician Cāṇakya Paṇḍita said:

mātā yasya gṛhe nāsti bhāryā ca priya-vādinī araṇyaṁ tena gantavyaṁ yathāraṇyaṁ tathā gṛham

"If a person has neither a mother nor a pleasing wife at home, he should leave home and go to the forest, because for him there is no difference between the forest and home." The real mātā, or mother, is devotional service to the Lord, and the real patnī, or

devoted wife, is a wife who helps her husband execute religious principles in devotional service. These two things are required for a happy home.

Actually, a woman is supposed to be the energy of the man. Historically, in the background of every great man there is either a mother or a wife. One's household life is very successful if he has both a good wife and mother. In such a case, everything about household affairs and all the paraphernalia in the house becomes very pleasing. Lord Caitanya Mahāprabhu had both a good mother and pleasing wife, and He was very happy at home. Nonetheless, for the benefit of the whole human race, He took sannyāsa and left both His mother and wife. In other words, it is essential that one have both a good mother and wife in order to become perfectly happy at home. Otherwise home life has no meaning. Unless one is religiously guided by intelligence and renders devotional service unto the Supreme Personality of Godhead, his home can never become very pleasing to a saintly person. In other words, if a man has a good mother or a good wife, there is no need of his taking sannyāsa—that is, unless it is absolutely necessary, as it was for Lord Caitanya Mahāprabhu.

4.26.16

> *kva vartate sā lalanā*
> *majjantaṁ vyasanārṇave*

yā mām uddharate prajñāṁ
dīpayantī pade pade

SYNONYMS

kva—where; *vartate*—is now staying; *sā*—she; *lalanā*—woman; *majjantam*—while drowning; *vyasana-arṇave*—in the ocean of danger; *yā*—who; *mām*—me; *uddharate*—delivers; *prajñām*—good intelligence; *dīpayantī*—enlightening; *pade pade*—in every step.

TRANSLATION

Kindly let me know the whereabouts of that beautiful woman who always saves me when I am drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.

PURPORT

There is no difference between a good wife and good intelligence. One who possesses good intelligence can deliberate properly and save himself from many dangerous conditions. In material existence there is danger at every step. In Śrīmad-Bhāgavatam it is said: padaṁ padaṁ yad vipadāṁ na teṣām (Bhāg. 10.14.58). This material world is not actually a place of residence for an intelligent person or a devotee because here there is danger at every step. Vaikuṇṭha is the real home for the devotee, for there is no anxiety and no danger. Good intelligence means becoming Kṛṣṇa conscious. In the Caitanya-caritāmṛta it is said: kṛṣṇa ye

bhaje se baḍa catura. Unless one is Kṛṣṇa conscious, he cannot be called an intelligent person.

Herein we see that King Purañjana was searching after his good wife, who always helped him out of the dangerous situations that always occur in material existence. As already explained, a real wife is dharma-patnī. That is, a woman accepted in marriage by ritualistic ceremony is called dharma-patnī, which signifies that she is accepted in terms of religious principles. Children born of dharma-patnī, or a woman married according to religious principles, inherit the property of the father, but children born of a woman who is not properly married do not inherit the father's property. The word dharma-patnī also refers to a chaste wife. A chaste wife is one who never had any connection with men before her marriage. Once a woman is given the freedom to mingle with all kinds of men in her youth, it is very difficult for her to keep chaste. She generally cannot remain chaste. When butter is brought into the proximity of fire, it melts. The woman is like fire, and man is like the butter. But if one gets a chaste wife, accepted through a religious marriage ritual, she can be of great help when one is threatened by the many dangerous situations of life. Actually such a wife can become the source of all good intelligence. With such a good wife, the family's engagement in the devotional service of the Lord actually makes a home a gṛhastha-āśrama, or household dedicated to spiritual cultivation.

4.26.17

rāmā ūcuḥ
nara-nātha na jānīmas
tvat-priyā yad vyavasyati
bhūtale niravastāre
śayānāṁ paśya śatru-han

SYNONYMS

rāmāḥ ūcuḥ—the women thus spoke; *nara-nātha*—O King; *na jānīmaḥ*—we do not know; *tvat-priyā*—your beloved; *yat vyavasyati*—why she has taken to this sort of life; *bhū-tale*—on the ground; *niravastāre*—without bedding; *śayānām*—lying down; *paśya*—look; *śatru-han*—O killer of enemies.

TRANSLATION

All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this sort of existence. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.

PURPORT

When a person is devoid of devotional service, or viṣṇu-bhakti, he takes to many sinful activities. King Purañjana left home, neglected his own wife, and engaged himself in killing animals.

This is the position of all materialistic men. They do not care for a married chaste wife. They take the wife only as an instrument for sense enjoyment, not as a means for devotional service. To have unrestricted sex life, the karmīs work very hard. They have concluded that the best course is to have sex with any woman and simply pay the price for her, as though she were a mercantile commodity. Thus they engage their energy in working very hard for such material acquisitions. Such materialistic people have lost their good intelligence. They must search out their intelligence within the heart. A person who does not have a chaste wife accepted by religious principles always has a bewildered intelligence.

The wife of King Purañjana was lying on the ground because she was neglected by her husband. Actually the woman must always be protected by her husband. We always speak of the goddess of fortune as being placed on the chest of Nārāyaṇa. In other words, the wife must remain embraced by her husband. Thus she becomes beloved and well protected. Just as one saves his money and places it under his own personal protection, one should similarly protect his wife by his own personal supervision. Just as intelligence is always within the heart, so a beloved chaste wife should always have her place on the chest of a good husband. This is the proper relationship between husband and wife. A wife is therefore called ardhāṅganī, or half of the body. One cannot remain with only one leg, one hand or only one side of the body. He must have two sides. Similarly, according to nature's way, husband and wife should live together. In the lower

species of life, among birds and animals, it is seen that by nature's arrangement the husband and wife live together. It is similarly ideal in human life for the husband and wife to live together. The home should be a place for devotional service, and the wife should be chaste and accepted by a ritualistic ceremony. In this way one can become happy at home.

4.26.18

nārada uvāca
purañjanaḥ sva-mahiṣīṁ
nirīkṣyāvadhutāṁ bhuvi
tat-saṅgonmathita-jñāno
vaiklavyaṁ paramaṁ yayau

SYNONYMS

nāradaḥ uvāca—the great sage Nārada spoke; *purañjanaḥ*—King Purañjana; *sva-mahiṣīm*—his own Queen; *nirīkṣya*—after seeing; *avadhutām*—appearing like a mendicant; *bhuvi*—on the ground; *tat*—her; *saṅga*—by association; *unmathita*—encouraged; *jñānaḥ*—whose knowledge; *vaiklavyam*—bewilderment; *paramam*—supreme; *yayau*—obtained.

TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhi, as soon as King Purañjana saw his Queen

lying on the ground, appearing like a mendicant, he immediately became bewildered.

PURPORT

In this verse the word avadhutām is especially significant, for it refers to a mendicant who does not take care of his body. Since the Queen was lying on the ground without bedding and proper dress, King Purañjana became very much aggrieved. In other words, he repented that he had neglected his intelligence and had engaged himself in the forest in killing animals. In other words, when one's good intelligence is separated or neglected, he fully engages in sinful activities. Due to neglecting one's good intelligence, or Kṛṣṇa consciousness, one becomes bewildered and engages in sinful activities. Upon realizing this, a man becomes repentant. Such repentance is described by Narottama dāsa Ṭhākura: hari hari viphale janama goṅāinu/ manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu. Narottama dāsa Ṭhākura herein says that he repents for having spoiled his human life and knowingly drunk poison. By not being Kṛṣṇa conscious, one willingly drinks the poison of material life. The purport is that one certainly becomes addicted to sinful activities when he becomes devoid of his good chaste wife, or when he has lost his good sense and does not take to Kṛṣṇa consciousness.

4.26.19

sāntvayan ślakṣṇayā vācā
hṛdayena vidūyatā
preyasyāḥ sneha-saṁrambha-
liṅgam ātmani nābhyagāt

SYNONYMS

sāntvayan—pacifying; *ślakṣṇayā*—by sweet; *vācā*—words; *hṛdayena*—with a heart; *vidūyatā*—regretting very much; *preyasyāḥ*—of his beloved; *sneha*—from affection; *saṁrambha*—of anger; *liṅgam*—symptom; *ātmani*—in her heart; *na*—did not; *abhyagāt*—arouse.

TRANSLATION

The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife.

PURPORT

The King very much regretted having left his Queen and having gone to the forest to execute sinful activities. When a person regrets his sinful activities, the abandoning of Kṛṣṇa consciousness and good intelligence, his path of deliverance from

the path of material clutches is opened. As stated in Śrīmad-Bhāgavatam: parābhavas tāvad abodha jāto yāvan na jijñāsata ātma-tattvam (Bhāg. 5.5.5). When a person loses his Kṛṣṇa consciousness and loses interest in self-realization, he must engage in sinful activities. All one's activities in a life devoid of Kṛṣṇa consciousness simply lead to defeat and misuse of one's life. Naturally one who comes to Kṛṣṇa consciousness regrets his previous sinful activities in the human form. Only by this process can one be delivered from the clutches of nescience or ignorance in materialistic life.

4.26.20

> *anuninye 'tha śanakair*
> *vīro 'nunaya-kovidaḥ*
> *pasparśa pāda-yugalam*
> *āha cotsaṅga-lālitām*

SYNONYMS

anuninye—began to flatter; *atha*—thus; *śanakaiḥ*—gradually; *vīraḥ*—the hero; *anunaya-kovidaḥ*—one who is very expert in flattery; *pasparśa*—touched; *pāda-yugalam*—both the feet; *āha*—he said; *ca*—also; *utsaṅga*—on his lap; *lālitām*—thus being embraced.

TRANSLATION

Because the King was very expert in flattery, he began to pacify his Queen very slowly. First he touched her

two feet, then embraced her nicely, seating her on his lap, and began to speak as follows.

PURPORT

One has to awaken his Kṛṣṇa consciousness by first regretting his past deeds. Just as King Purañjana began to flatter his Queen, one should, by deliberate consideration, raise himself to the platform of Kṛṣṇa consciousness. To attain such an end, one must touch the lotus feet of the spiritual master. Kṛṣṇa consciousness cannot be achieved by self-endeavor. One must therefore approach a self-realized Kṛṣṇa conscious person and touch his lotus feet. Prahlāda Mahārāja therefore said:

naiṣāṁ matis tāvad urukramāṅghriṁ spṛśaty anarthāpagamo yad-arthaḥ mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat (Bhāg. 7.5.32)

One cannot come to the precincts of Kṛṣṇa consciousness unless he touches the dust of the lotus feet of a person who has become a mahātmā, a great devotee. This is the beginning of the surrendering process. Lord Kṛṣṇa wants everyone to surrender unto Him, and this surrendering process begins when one touches the lotus feet of a bona fide spiritual master. By sincerely rendering service to a bona fide spiritual master, one begins his spiritual life in Kṛṣṇa consciousness. Touching the lotus feet of a spiritual master means giving up one's false prestige and unnecessarily puffed-up position in the material world. Those who remain in the darkness of material existence due to their

falsely prestigious positions—so-called scientists and philosophers—are actually atheists. They do not know the ultimate cause of everything. Although bewildered, they are not ready to surrender themselves to the lotus feet of a person who knows things in their proper perspective. In other words, one cannot arouse Kṛṣṇa consciousness simply by his own mental speculation. One must surrender to a bona fide spiritual master. Only this process will help one.

4.26.21

> *purañjana uvāca*
> *nūnaṁ tv akṛta-puṇyās te*
> *bhṛtyā yeṣv īśvarāḥ śubhe*
> *kṛtāgaḥsv ātmasāt kṛtvā*
> *śikṣā-daṇḍaṁ na yuñjate*

SYNONYMS

purañjanaḥ uvāca—Purañjana said; *nūnam*—certainly; *tu*—then; *akṛta-puṇyāḥ*—those who are not pious; *te*—such; *bhṛtyāḥ*—servants; *yeṣu*—unto whom; *īśvarāḥ*—the masters; *śubhe*—O most auspicious one; *kṛta-āgaḥsu*—having committed an offense; *ātmasāt*—accepting as their own; *kṛtvā*—doing so; *śikṣā*—instructive; *daṇḍam*—punishment; *na yuñjate*—do not give.

TRANSLATION

King Purañjana said: My dear beautiful wife, when a master accepts a servant as his own man but does not punish him for his offenses, the servant must be considered unfortunate.

PURPORT

According to Vedic civilization, domestic animals and servants are treated exactly like one's own children. Animals and children are sometimes punished not out of vengeance but out of love. Similarly, a master sometimes punishes his servant, not out of vengeance but out of love, to correct him and bring him to the right point. Thus King Purañjana took his punishment dealt by his wife, the Queen, as mercy upon him. He considered himself the most obedient servant of the Queen. She was angry at him for his sinful activities—namely, hunting in the forest and leaving her at home. King Purañjana accepted the punishment as actual love and affection from his wife. In the same way, when a person is punished by the laws of nature, by the will of God, he should not be disturbed. A real devotee thinks in this way. When a devotee is put into an awkward position, he takes it as the mercy of the Supreme Lord.

tat te 'nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam hṛd-vāg-vapurbhir vidadhan namas te jīveta yo mukti-pade sa dāya-bhāk (Bhāg. 10.14.8)

This verse states that the devotee accepts a reversal of his position in life as a benediction by the Lord and consequently offers the Lord more obeisances and prayers, thinking that the punishment is due to his past misdeeds and that the Lord is punishing him very mildly. The punishment awarded by the state or by God for one's own faults is actually for one's benefit. In the Manu-saṁhitā it is said that the King should be considered merciful when he condemns a murderer to death because a murderer punished in this life becomes freed from his sinful activity and in the next life takes birth cleared of all sins. If one accepts punishment as a reward dealt by the master, he becomes intelligent enough not to commit the same mistake again.

4.26.22

> *paramo 'nugraho daṇḍo*
> *bhṛtyeṣu prabhuṇārpitaḥ*
> *bālo na veda tat tanvi*
> *bandhu-kṛtyam amarṣaṇaḥ*

SYNONYMS

paramaḥ—supreme; *anugrahaḥ*—mercy; *daṇḍaḥ*—punishment; *bhṛtyeṣu*—upon the servants; *prabhuṇā*—by the master; *arpitaḥ*—awarded; *bālaḥ*—foolish; *na*—does not; *veda*—know; *tat*—that; *tanvi*—O slender maiden; *bandhu-kṛtyam*—the duty of a friend; *amarṣaṇaḥ*—angry.

TRANSLATION

My dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry must be very foolish not to know that such is the duty of his friend.

PURPORT

It is said that when a foolish man is instructed in something very nice, he generally cannot accept it. Indeed, he actually becomes angry. Such anger is compared to the poison of a serpent, for when a serpent is fed milk and bananas, its poison actually increases. Instead of becoming merciful or sober, the serpent increases its poisonous venom when fed nice foodstuffs. Similarly, when a fool is instructed, he does not rectify himself, but actually becomes angry.

4.26.23

> *sā tvaṁ mukhaṁ sudati subhrv anurāga-bhāra-*
> *vrīḍā-vilamba-vilasad-dhasitāvalokam*
> *nīlālakālibhir upaskṛtam unnasaṁ naḥ*
> *svānāṁ pradarśaya manasvini valgu-vākyam*

SYNONYMS

sā—that (you, my wife); *tvam*—you; *mukham*—your face; *su-dati*—with beautiful teeth; *su-bhru*—with beautiful eyebrows; *anurāga*—

attachment; *bhāra*—loaded by; *vrīḍā*—feminine shyness; *vilamba*—hanging down; *vilasat*—shining; *hasita*—smiling; *avalokam*—with glances; *nīla*—bluish; *alaka*—with hair; *alibhiḥ*—beelike; *upaskṛtam*—thus being beautiful; *unnasam*—with a raised nose; *naḥ*—to me; *svānām*—who am yours; *pradarśaya*—please show; *manasvini*—O most thoughtful lady; *valgu-vākyam*—with sweet words.

TRANSLATION

My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and please smile upon me with loving attachment. When I see a smile on your beautiful face, and when I see your hair, which is as beautiful as the color blue, and see your raised nose and hear your sweet talk, you will become more beautiful to me and thus attract me and oblige me. You are my most respected mistress.

PURPORT

An effeminate husband, simply being attracted by the external beauty of his wife, tries to become her most obedient servant. Śrīpāda Śaṅkarācārya has therefore advised that we not become attracted by a lump of flesh and blood. The story is told that at one time a man, very much attracted to a beautiful woman, wooed the woman in such a way that she devised a plan to show him the ingredients of her beauty. The woman made a date to see

him, and before seeing him she took a purgative, and that whole day and night she simply passed stool, and she preserved that stool in a pot. The next night, when the man came to see her, she appeared very ugly and emaciated. When the man inquired from her about the woman with whom he had an engagement, she replied, "I am that very woman." The man refused to believe her, not knowing that she had lost all her beauty due to the violent purgative that caused her to pass stool day and night. When the man began to argue with her, the woman said that she was not looking beautiful because she was separated from the ingredients of her beauty. When the man asked how she could be so separated, the woman said, "Come on, and I will show you." She then showed him the pot filled with liquid stool and vomit. Thus the man became aware that a beautiful woman is simply a lump of matter composed of blood, stool, urine and similar other disgusting ingredients. This is the actual fact, but in a state of illusion, man becomes attracted by illusory beauty and becomes a victim of māyā.

King Purañjana begged his Queen to return to her original beauty. He tried to revive her just as a living entity tries to revive his original consciousness, Kṛṣṇa consciousness, which is very beautiful. All the beautiful features of the Queen could be compared to the beautiful features of Kṛṣṇa consciousness. When one returns to his original Kṛṣṇa consciousness, he actually becomes steady, and his life becomes successful.

4.26.24

> *tasmin dadhe damam ahaṁ tava vīra-patni*
> *yo 'nyatra bhūsura-kulāt kṛta-kilbiṣas tam*
> *paśye na vīta-bhayam unmuditaṁ tri-lokyām*
> *anyatra vai mura-ripor itaratra dāsāt*

SYNONYMS

tasmin—unto him; *dadhe*—shall give; *damam*—punishment; *aham*—I; *tava*—to you; *vīra-patni*—O wife of the hero; *yaḥ*—one who; *anyatra*—besides; *bhū-sura-kulāt*—from the group of demigods on this earth (the *brāhmaṇas*); *kṛta*—done; *kilbiṣaḥ*—offense; *tam*—him; *paśye*—I see; *na*—not; *vīta*—without; *bhayam*—fear; *unmuditam*—without anxiety; *tri-lokyām*—within the three worlds; *anyatra*—elsewhere; *vai*—certainly; *mura-ripoḥ*—of the enemy of Mura (Kṛṣṇa); *itaratra*—on the other hand; *dāsāt*—than the servant.

TRANSLATION

O hero's wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the brāhmaṇa caste. But for the servant of Muraripu [Kṛṣṇa], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him.

PURPORT

According to Vedic civilization, a brāhmaṇa, or one who is properly qualified to understand the Absolute Truth—that is, one belonging to the most intelligent social order—as well as the devotee of Lord Kṛṣṇa, who is known as Muradviṣa, enemy of a demon named Mura, is not subject to the rules and regulations of the state. In other words, upon breaking the laws of the state, everyone can be punished by the government except the brāhmaṇas and Vaiṣṇavas. Brāhmaṇas and Vaiṣṇavas never transgress the laws of the state or the laws of nature because they know perfectly well the resultant reactions caused by such law-breaking. Even though they may sometimes appear to violate the laws, they are not to be punished by the king. This instruction was given to King Prācīnabarhiṣat by Nārada Muni. King Purañjana was a representative of King Prācīnabarhiṣat, and Nārada Muni was reminding King Prācīnabarhiṣat of his forefather, Mahārāja Pṛthu, who never chastised a brāhmaṇa or a Vaiṣṇava.

One's pure intelligence, or pure Kṛṣṇa consciousness, becomes polluted by material activities. Pure consciousness can be revived by the process of sacrifice, charity, pious activities, etc., but when one pollutes his Kṛṣṇa consciousness by offending a brāhmaṇa or a Vaiṣṇava, it is very difficult to revive. Śrī Caitanya Mahāprabhu has described the vaiṣṇavāparādha, or offense to a Vaiṣṇava, as "the mad elephant offense." One should be very careful not to offend a Vaiṣṇava or a brāhmaṇa. Even the great yogī Durvāsā was harassed by the Sudarśana cakra when he

offended the Vaiṣṇava Mahārāja Ambarīṣa, who was neither a brāhmaṇa nor a sannyāsī but an ordinary householder. Mahārāja Ambarīṣa was a Vaiṣṇava, and consequently Durvāsā Muni was chastised.

The conclusion is that if Kṛṣṇa consciousness is covered by material sins, one can eliminate the sins simply by chanting the Hare Kṛṣṇa mantra, but if one pollutes his Kṛṣṇa consciousness by offending a brāhmaṇa or a Vaiṣṇava, one cannot revive it until one properly atones for the sin by pleasing the offended Vaiṣṇava or brāhmaṇa. This was the course that Durvāsā Muni had to follow, for he surrendered unto Mahārāja Ambarīṣa. A vaiṣṇava-aparādha cannot be atoned for by any means other than by begging the pardon of the offended Vaiṣṇava.

4.26.25

> *vaktraṁ na te vitilakaṁ malinaṁ viharṣaṁ*
> *saṁrambha-bhīmam avimṛṣṭam apeta-rāgam*
> *paśye stanāv api śucopahatau sujātau*
> *bimbādharaṁ vigata-kuṅkuma-paṅka-rāgam*

SYNONYMS

vaktram—face; *na*—never; *te*—your; *vitilakam*—without being decorated; *malinam*—unclean; *viharṣam*—morose; *saṁrambha*—with anger; *bhīmam*—dangerous; *avimṛṣṭam*—without luster; *apeta-rāgam*—without affection; *paśye*—I have seen; *stanau*—your

breasts; *api*—also; *śucā-upahatau*—wet because of your tears; *su-jātau*—so nice; *bimba-adharam*—red lips; *vigata*—without; *kuṅkuma-paṅka*—saffron; *rāgam*—color.

TRANSLATION

My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue.

PURPORT

Every woman looks very beautiful when decorated with tilaka and vermillion. A woman generally becomes very attractive when her lips are colored with reddish saffron or vermillion. But when one's consciousness and intelligence are without any brilliant thoughts about Kṛṣṇa, they become morose and lusterless, so much so that one cannot derive any benefit despite sharp intelligence.

4.26.26

> *tan me prasīda suhṛdaḥ kṛta-kilbiṣasya*
> *svairaṁ gatasya mṛgayāṁ vyasanāturasya*

kā devaraṁ vaśa-gataṁ kusumāstra-vega-
visrasta-pauṁsnam uśatī na bhajeta kṛtye

SYNONYMS

tat—therefore; *me*—unto me; *prasīda*—be kind; *su-hṛdaḥ*—intimate friend; *kṛta-kilbiṣasya*—having committed sinful activities; *svairam*—independently; *gatasya*—who went; *mṛgayām*—hunting; *vyasana-āturasya*—being influenced by sinful desire; *kā*—what woman; *devaram*—the husband; *vaśa-gatam*—under her control; *kusuma-astra-vega*—pierced by the arrow of Cupid; *visrasta*—scattered; *pauṁsnam*—his patience; *uśatī*—very beautiful; *na*—never; *bhajeta*—would embrace; *kṛtye*—in proper duty.

TRANSLATION

My dear Queen, due to my sinful desires I went to the forest to hunt without asking you. Therefore I must admit that I have offended you. Nonetheless, thinking of me as your most intimate subordinate, you should still be very much pleased with me. Factually I am very much bereaved, but being pierced by the arrow of Cupid, I am feeling lusty. But where is the beautiful woman who would give up her lusty husband and refuse to unite with him?

PURPORT

Both man and woman desire one another; that is the basic principle of material existence. Women in general always keep

themselves beautiful so that they can be attractive to their lusty husbands. When a lusty husband comes before his wife, the wife takes advantage of his aggressive activities and enjoys life. Generally when a woman is attacked by a man—whether her husband or some other man—she enjoys the attack, being too lusty. In other words, when one's intelligence is properly utilized, both the intellect and the intelligent person enjoy one another with great satisfaction. As stated in Śrīmad-Bhāgavatam: yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham (Bhāg. 7.9.45). The actual happiness of the karmīs is sex life. They work very hard outside the home, and to satiate their hard labor, they come home to enjoy sex life. King Purañjana went to the forest to hunt, and after his hard labor he returned home to enjoy sex life. If a man lives outside the home and spends a week in a city or somewhere else, at the end of the week he becomes very anxious to return home and enjoy sex with his wife. This is confirmed in Śrīmad-Bhāgavatam: yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. Karmīs work very hard simply to enjoy sex. Modern human society has improved the materialistic way of life simply by inducing unrestricted sex life in many different ways. This is most prominently visible in the Western world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry."

SB 4.27: Attack by Caṇḍavega on the City of King Purañjana: the Character of Kālakanyā

27. Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā

Chapter 27

4.27.1

nārada uvāca
itthaṁ purañjanaṁ sadhryag
vaśamānīya vibhramaiḥ
purañjanī mahārāja
reme ramayatī patim

SYNONYMS

nāradaḥ uvāca—Nārada said; *ittham*—thus; *purañjanam*—King Purañjana; *sadhryak*—completely; *vaśamānīya*—bringing under her control; *vibhramaiḥ*—by her charms; *purañjanī*—the wife of King Purañjana; *mahā-rāja*—O King; *reme*—enjoyed; *ramayatī*—giving all satisfaction; *patim*—to her husband.

TRANSLATION

The great sage Nārada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Purañjana gave him all satisfaction and enjoyed sex life with him.

PURPORT

After hunting in the forest, King Purañjana returned home, and after refreshing himself by taking a bath and eating nice food, he searched for his wife. When he saw her lying down on the ground without a bed, as if neglected, and devoid of any proper dress, he became very much aggrieved. He then became attracted to her and began to enjoy her company. A living entity is similarly engaged in the material world in sinful activities. These sinful activities may be compared to King Purañjana's hunting in the forest.

A sinful life can be counteracted by various processes of religion such as yajña, vrata and dāna—that is, the performance of sacrifices, the taking of a vow for some religious ritual, and the giving of charity. In this way one may become free from the reactions of sinful life and at the same time awaken his original Kṛṣṇa consciousness. By coming home, taking his bath, eating nice foodstuffs, getting refreshed and searching out his wife, King Purañjana came to his good consciousness in his family life. In other words, a systematic family life as enjoined in the Vedas is better than an irresponsible sinful life. If a husband and wife combine together in Kṛṣṇa consciousness and live together peacefully, that is very nice. However, if a husband becomes too much attracted by his wife and forgets his duty in life, the implications of materialistic life will again resume. Śrīla Rūpa Gosvāmī has therefore recommended anāsaktasya viṣayān (Bh.r.s. 1.2.255). Without being attached by sex, the husband and wife may live together for the advancement of spiritual life. The

husband should engage in devotional service, and the wife should be faithful and religious according to the Vedic injunctions. Such a combination is very good. However, if the husband becomes too much attracted to the wife due to sex, the position becomes very dangerous. Women in general are very much sexually inclined. Indeed, it is said that a woman's sex desire is nine times stronger than a man's. It is therefore a man's duty to keep a woman under his control by satisfying her, giving her ornaments, nice food and clothes, and engaging her in religious activities. Of course, a woman should have a few children and in this way not be disturbing to the man. Unfortunately, if the man becomes attracted to the woman simply for sex enjoyment, then family life becomes abominable.

The great politician Cāṇakya Paṇḍita has said: bhāryā rūpavatī śatruḥ—a beautiful wife is an enemy. Of course every woman in the eyes of her husband is very beautiful. Others may see her as not very beautiful, but the husband, being very much attracted to her, sees her always as very beautiful. If the husband sees the wife as very beautiful, it is to be assumed that he is too much attracted to her. This attraction is the attraction of sex. The whole world is captivated by the two modes of material nature rajo-guṇa and tamo-guṇa, passion and ignorance. Generally women are very much passionate and are less intelligent; therefore somehow or other a man should not be under the control of their passion and ignorance. However, by performing bhakti-yoga, or devotional service, a man can be raised to the platform of goodness. If a husband situated in the mode of

goodness can control his wife, who is in passion and ignorance, the woman is benefited. Forgetting her natural inclination for passion and ignorance, the woman becomes obedient and faithful to her husband, who is situated in goodness. Such a life becomes very welcome. The intelligence of the man and woman may then work very nicely together, and they can make a progressive march toward spiritual realization. Otherwise, the husband, coming under the control of the wife, sacrifices his quality of goodness and becomes subservient to the qualities of passion and ignorance. In this way the whole situation becomes polluted.

The conclusion is that a household life is better than a sinful life devoid of responsibility, but if in the household life the husband becomes subordinate to the wife, involvement in materialistic life again becomes prominent. In this way a man's material bondage becomes enhanced. Because of this, according to the Vedic system, after a certain age a man is recommended to abandon his family life for the stages of vānaprastha and sannyāsa.

4.27.2

sa rājā mahiṣīṁ rājan
susnātāṁ rucirānanām
kṛta-svastyayanāṁ tṛptām
abhyanandad upāgatām

SYNONYMS

saḥ—he; *rājā*—the King; *mahiṣīm*—the Queen; *rājan*—O King; *su-snātām*—nicely bathed; *rucira-ānanām*—attractive face; *kṛta-svasti-ayanām*—dressed with auspicious garments and ornaments; *tṛptām*—satisfied; *abhyanandat*—he welcomed; *upāgatām*—approached.

TRANSLATION

The Queen took her bath and dressed herself nicely with all auspicious garments and ornaments. After taking food and becoming completely satisfied, she returned to the King. Upon seeing her beautifully decorated attractive face, the King welcomed her with all devotion.

PURPORT

A woman is generally accustomed to dress herself nicely with fine garments and decorative ornaments. She may even sometimes wear flowers in her hair. Women especially dress themselves up in the evening because the husband comes home in the evening after working hard all day. It is the duty of the wife to dress herself up very nicely so that when her husband returns home he becomes attracted by her dress and cleanliness and thus becomes satisfied. In other words, the wife is the inspiration of all good intelligence. Upon seeing one's wife dressed nicely, one can think very soberly about family business. When a person is too anxious about family affairs, he cannot discharge his family

duties nicely. A wife is therefore supposed to be an inspiration and should keep the husband's intelligence in good order so that they can combinedly prosecute the affairs of family life without impediment.

4.27.3

tayopagūḍhaḥ parirabdha-kandharo
raho 'numantrair apakṛṣṭa-cetanaḥ
na kāla-raṁho bubudhe duratyayaṁ
divā niśeti pramadā-parigrahaḥ

SYNONYMS

tayā—by the Queen; *upagūḍhaḥ*—was embraced; *parirabdha*—embraced; *kandharaḥ*—shoulders; *rahaḥ*—in a solitary place; *anumantraiḥ*—by joking words; *apakṛṣṭa-cetanaḥ*—having degraded consciousness; *na*—not; *kāla-raṁhaḥ*—the passing of time; *bubudhe*—was aware of; *duratyayam*—impossible to overcome; *divā*—day; *niśā*—night; *iti*—thus; *pramadā*—by the woman; *parigrahaḥ*—captivated.

TRANSLATION

Queen Purañjanī embraced the King, and the King also responded by embracing her shoulders. In this way, in a solitary place, they enjoyed joking words. Thus King Purañjana became very much captivated by his beautiful wife and deviated from his good sense. He

forgot that the passing of days and nights meant that his span of life was being reduced without profit.

PURPORT

The word pramadā in this verse is very significant. A beautiful wife is certainly enlivening to her husband, but at the same time is the cause of degradation. The word pramadā means enlivening as well as maddening. Generally a householder does not take the passing of days and nights very seriously. A person in ignorance takes it as the usual course that days come, and, after the days, the nights come. This is the law of material nature. But a man in ignorance does not know that when the sun rises early in the morning it begins to take away the balance of his life. Thus day after day the span of one's life is reduced, and, forgetting the duty of human life, the foolish man simply remains in the company of his wife and enjoys her in a secluded place. Such a condition is called apakṛṣṭa-cetana, or degraded consciousness. Human consciousness should be used for elevation to Kṛṣṇa consciousness. But when a person is too much attracted to his wife and family affairs, he does not take Kṛṣṇa consciousness very seriously. He thus becomes degraded, not knowing that he cannot buy back even a second of his life in return for millions of dollars. The greatest loss in life is passing time without understanding Kṛṣṇa. Every moment of our lives should be utilized properly, and the proper use of life is to increase devotional service to the Lord. Without devotional service to the Lord, the activities of life become simply a waste of time. Śrama

eva hi kevalam. Simply by becoming "dutiful" we do not make any profit in life. As confirmed in Śrīmad-Bhāgavatam:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ notpādayed yadi ratiṁ śrama eva hi kevalam

"Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." (Bhāg. 1.2.8)

If after performing one's occupational duty very perfectly, one does not make progress in Kṛṣṇa consciousness, it should be understood that he has simply wasted his time in valueless labor.

4.27.4

śayāna unnaddha-mado mahā-manā
mahārha-talpe mahiṣī-bhujopadhiḥ
tām eva vīro manute paraṁ yatas
tamo-'bhibhūto na nijaṁ paraṁ ca yat

SYNONYMS

śayānaḥ—lying down; *unnaddha-madaḥ*—increasingly illusioned; *mahā-manāḥ*—advanced in consciousness; *mahā-arha-talpe*—on a valuable bedstead; *mahiṣī*—of the Queen; *bhuja*—arms; *upadhiḥ*—pillow; *tām*—her; *eva*—certainly; *vīraḥ*—the hero; *manute*—he considered; *param*—the goal of life; *yataḥ*—from which; *tamaḥ*—by ignorance; *abhibhūtaḥ*—overwhelmed; *na*—not; *nijam*—his actual

self; *param*—the Supreme Personality of Godhead; *ca*—and; *yat*—what.

TRANSLATION

In this way, increasingly overwhelmed by illusion, King Purañjana, although advanced in consciousness, remained always lying down with his head on the pillow of his wife's arms. In this way he considered woman to be his ultimate life and soul. Becoming thus overwhelmed by the mode of ignorance, he could not understand the meaning of self-realization, of his self, or of the Supreme Personality of Godhead.

PURPORT

Human life is meant for self-realization. First of all one has to realize his own self, which is described in this verse as nijam. Then he has to understand or realize the Supersoul or Paramātmā, the Supreme Personality of Godhead. However, when one becomes too much materially attached, he takes a woman to be everything. This is the basic principle of material attachment. In such a condition, one cannot realize his own self or the Supreme Personality of Godhead. In Śrīmad-Bhāgavatam it is therefore said: mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam (Bhāg. 5.5.2). If one associates with mahātmās, or devotees, his path of liberation is opened. But if one becomes too much attached to women or to persons who are also attached to women—that is, attached to women directly

or indirectly—he opens the tamo-dvāram, the door to the darkest region of hellish life.

King Purañjana was a great soul, highly intellectual and possessed of advanced consciousness, but due to his being too much addicted to women, his whole consciousness was covered. In the modern age the consciousness of people is too much covered by wine, women and flesh. Consequently people are completely unable to make any progress in self-realization. The first step of self-realization is to know oneself as spirit soul apart from the body. In the second stage of self-realization one comes to know that every soul, every individual living entity, is part and parcel of the Supreme Soul, Paramātmā, or the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā:

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

All living entities are part and parcel of the Supreme Lord. Unfortunately, in this present civilization both men and women are allowed to be attracted to one another from the very beginning of life, and because of this they are completely unable to come to the platform of self-realization. They do not know that without self-realization they suffer the greatest loss in the human form of life. Thinking of a woman always within one's heart is

tantamount to lying down with a woman on a valuable bedstead. The heart is the bedstead, and it is the most valuable bedstead. When a man thinks of women and money, he lies down and rests on the arms of his beloved woman or wife. In this way he overindulges in sex life and thus becomes unfit for self-realization.

4.27.5

tayaivaṁ ramamāṇasya
kāma-kaśmala-cetasaḥ
kṣaṇārdham iva rājendra
vyatikrāntaṁ navaṁ vayaḥ

SYNONYMS

tayā—with her; *evam*—in this way; *ramamāṇasya*—enjoying; *kāma*—full of lust; *kaśmala*—sinful; *cetasaḥ*—his heart; *kṣaṇa-ardham*—in half a moment; *iva*—like; *rāja-indra*—O King; *vyatikrāntam*—expired; *navam*—new; *vayaḥ*—life.

TRANSLATION

My dear King Prācīnabarhiṣat, in this way King Purañjana, with his heart full of lust and sinful reactions, began to enjoy sex with his wife, and in this way his new life and youth expired in half a moment.

PURPORT

Śrīla Govinda dāsa Ṭhākura has sung:

ei-dhana, yauvana, putra, parijana, ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala, bhaja huṅ hari-pada nīti re

In this verse Śrīla Govinda dāsa actually says that there is no bliss in the enjoyment of youthful life. In youth a person becomes very lusty to enjoy all kinds of sense objects. The sense objects are form, taste, smell, touch and sound. The modern scientific method, or advancement of scientific civilization, encourages the enjoyment of these five senses. The younger generation is very pleased to see a beautiful form, to hear radio messages of material news and sense gratificatory songs, to smell nice scents, nice flowers, and to touch the soft body or breasts of a young woman and gradually touch the sex organs. All of this is also very pleasing to the animals; therefore in human society there are restrictions in the enjoyment of the five sense objects. If one does not follow, he becomes exactly like an animal.

Thus in this verse it is specifically stated, kāma-kaśmala-cetasaḥ: the consciousness of King Purañjana was polluted by lusty desires and sinful activities. In the previous verse it is stated that Purañjana, although advanced in consciousness, lay down on a very soft bed with his wife. This indicates that he indulged too much in sex. The words navaṁ vayaḥ are also significant in this verse. They indicate the period of youth from age sixteen to thirty. These thirteen or fifteen years of life are

years in which one can very strongly enjoy the senses. When one comes to this age he thinks that life will go on and that he will simply continue enjoying his senses, but, "time and tide wait for no man." The span of youth expires very quickly. One who wastes his life simply by committing sinful activities in youth immediately becomes disappointed and disillusioned when the brief period of youth is over. The material enjoyments of youth are especially pleasing to a person who has no spiritual training. If one is trained only according to the bodily conception of life, he simply leads a disappointed life because bodily sense enjoyment finishes within forty years or so. After forty years, one simply leads a disillusioned life because he has no spiritual knowledge. For such a person, the expiration of youth occurs in half a moment. Thus King Purañjana's pleasure, which he took in lying down with his wife, expired very quickly.

Kāma-kaśmala-cetasaḥ also indicates that unrestricted sense enjoyment is not allowed in the human form of life by the laws of nature. If one enjoys his senses unrestrictedly, he leads a sinful life. The animals do not violate the laws of nature. For example, the sex impulse in animals is very strong during certain months of the year. The lion is very powerful. He is a flesh-eater and is very strong, but he enjoys sex only once in a year. Similarly, according to religious injunctions a man is restricted to enjoy sex only once in a month, after the menstrual period of the wife, and if the wife is pregnant, he is not allowed sex life at all. That is the law for human beings. A man is allowed to keep more than one wife because he cannot enjoy sex when the wife is pregnant. If he

wants to enjoy sex at such a time, he may go to another wife who is not pregnant. These are laws mentioned in the Manu-saṁhitā and other scriptures.

These laws and scriptures are meant for human beings. As such, if one violates these laws, he becomes sinful. The conclusion is that unrestricted sense enjoyment means sinful activities. Illicit sex is sex that violates the laws given in the scriptures. When one violates the laws of the scriptures, or the Vedas, he commits sinful activities. One who is engaged in sinful activities cannot change his consciousness. Our real function is to change our consciousness from kaśmala, sinful consciousness, to Kṛṣṇa, the supreme pure, as confirmed in Bhagavad-gītā: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: You are the Supreme Brahman, the ultimate, the supreme abode and purifier." (Bg. 10.12)

Kṛṣṇa is the supreme pure, and if we change our consciousness from material enjoyment to Kṛṣṇa, we become purified. This is the process recommended by Lord Caitanya Mahāprabhu as the process of ceto-darpaṇa-mārjanam, cleansing the mirror of the heart.

4.27.6

> *tasyām ajanayat putrān*
> *purañjanyāṁ purañjanaḥ*

śatāny ekādaśa virāḍ
āyuṣo 'rdham athātyagāt

SYNONYMS

tasyām—within her; *ajanayat*—he begot; *putrān*—sons; *purañjanyām*—in Purañjanī; *purañjanaḥ*—King Purañjana; *śatāni*—hundreds; *ekādaśa*—eleven; *virāṭ*—O King; *āyuṣaḥ*—of life; *ardham*—half; *atha*—in this way; *atyagāt*—he passed.

TRANSLATION

The great sage Nārada then addressed King Prācīnabarhiṣat: O one whose life-span is great [virāṭ], in this way King Purañjana begot 1,100 sons within the womb of his wife, Purañjanī. However, in this business he passed away half of his life-span.

PURPORT

In this verse there are several significant words, the first of which is ekādaśa śatāni. Purañjana had begotten 1,100 sons within the womb of his wife, and thus passed away half of his life. Actually every man follows a similar process. If one lives for one hundred years at the utmost, in his family life he simply begets children up to the age of fifty. Unfortunately at the present moment people do not live even a hundred years; nonetheless they beget children up to the age of sixty. Another point is that formerly people used to beget one hundred to two hundred sons and daughters. As will be evident from the next verse, King

Purañjana not only begot 1,100 sons but also 110 daughters. At the present moment no one can produce such huge quantities of children. Instead, mankind is very busy checking the increase of population by contraceptive methods.

We do not find in Vedic literatures that they ever used contraceptive methods, although they were begetting hundreds of children. Checking population by a contraceptive method is another sinful activity, but in this age of Kali people have become so sinful that they do not care for the resultant reactions of their sinful lives. King Purañjana lay down with his wife Purañjanī and begot a large number of children, and there is no mention in these verses that he used contraceptive methods. According to the Vedic scriptures the contraceptive method should be restraint in sex life. It is not that one should indulge in unrestricted sex life and avoid children by using some method to check pregnancy. If a man is in good consciousness, he consults with his religious wife, and as a result of this consultation, with intelligence, one advances in his ability to estimate the value of life. In other words, if one is fortunate enough to have a good conscientious wife, he can decide by mutual consultation that human life is meant for advancing in Kṛṣṇa consciousness and not for begetting a large number of children. Children are called pariṇāma, or by-products, and when one consults his good intelligence he can see that his by-products should be the expansion of his Kṛṣṇa consciousness.

4.27.7

duhitṝr daśottara-śataṁ
pitṛ-mātṛ-yaśaskarīḥ
śīlaudārya-guṇopetāḥ
paurañjanyaḥ prajā-pate

SYNONYMS

duhitṝḥ—daughters; *daśa-uttara*—ten more than; *śatam*—one hundred; *pitṛ*—like the father; *mātṛ*—and mother; *yaśaskarīḥ*—glorified; *śīla*—good behavior; *audārya*—magnanimity; *guṇa*—good qualities; *upetāḥ*—possessed of; *paurañjanyaḥ*—daughters of Purañjana; *prajā-pate*—O Prajāpati.

TRANSLATION

O Prajāpati, King Prācīnabarhiṣat, in this way King Purañjana also begot 110 daughters. All of these were equally glorified like the father and mother. Their behavior was gentle, and they possessed magnanimity and other good qualities.

PURPORT

Children begotten under the rules and regulations of the scriptures generally become as good as the father and mother, but children born illegitimately mainly become varṇa-saṅkara. The varṇa-saṅkara population is irresponsible to the family,

community and even to themselves. Formerly the varṇa-saṅkara population was checked by the observation of the reformatory method called garbhādhāna-saṁskāra, a child-begetting religious ceremony. In this verse we find that although King Purañjana had begotten so many children, they were not varṇa-saṅkara. All of them were good, well-behaved children, and they had good qualities like their father and mother.

Even though we may produce many good children, our desire for sex that is beyond the prescribed method is to be considered sinful. Too much enjoyment of any of the senses (not only sex) results in sinful activities. Therefore one has to become a svāmī or a gosvāmī at the end of his life. One may beget children up to the age of fifty, but after fifty, one must stop begetting children and should accept the vānaprastha order. In this way he must leave home and then become a sannyāsī. A sannyāsī's title is svāmī or gosvāmī, which means that he completely refrains from sense enjoyment. One should not accept the sannyāsa order whimsically; he must be fully confident that he can restrain his desires for sense gratification. King Purañjana's family life was, of course, very happy. As mentioned in these verses, he begot 1,100 sons and 110 daughters. Everyone desires to have more sons than daughters, and since the number of daughters was less than the number of sons, it appears that King Purañjana's family life was very comfortable and pleasing.

4.27.8

sa pañcāla-patiḥ putrān
pitṛ-vaṁśa-vivardhanān
dāraiḥ saṁyojayām āsa
duhitṝḥ sadṛśair varaiḥ

SYNONYMS

saḥ—he; *pañcāla-patiḥ*—the King of Pañcāla; *putrān*—sons; *pitṛ-vaṁśa*—paternal family; *vivardhanān*—increasing; *dāraiḥ*—with wives; *saṁyojayām āsa*—married; *duhitṝḥ*—daughters; *sadṛśaiḥ*—qualified; *varaiḥ*—with husbands.

TRANSLATION

After this, King Purañjana, King of the Pañcāla country, in order to increase the descendants of his paternal family, married his sons with qualified wives and married his daughters with qualified husbands.

PURPORT

According to the Vedic system, everyone should marry. One has to accept a wife because a wife will produce children, and the children in their turn will offer foodstuffs and funeral ceremonies so that the forefathers, wherever they may live, will be made happy. The offering of oblations in the name of Lord Viṣṇu is

called piṇḍodaka, and it is necessary that the descendants of a family offer piṇḍa to the forefathers.

Not only was Purañjana, the King of Pañcāla, satisfied in his own sex life, but he arranged for the sex life of his 1,100 sons and 110 daughters. In this way one can elevate an aristocratic family to the platform of a dynasty. It is significant in this verse that Purañjana got both sons and daughters married. It is the duty of a father and mother to arrange for the marriage of their sons and daughters. That is the obligation in Vedic society. Sons and daughters should not be allowed freedom to intermingle with the opposite sex unless they are married. This Vedic social organization is very good in that it stops the promulgation of illicit sex life, or varṇa-saṅkara, which appears under different names in this present day. Unfortunately in this age although the father and mother are anxious to get their children married, the children refuse to get married by the arrangement of the parents. Consequently the number of varṇa-saṅkara has increased throughout the world under different names.

4.27.9

putrāṇāṁ cābhavan putrā
ekaikasya śataṁ śatam
yair vai paurañjano vaṁśaḥ
pañcāleṣu samedhitaḥ

SYNONYMS

putrāṇām—of the sons; *ca*—also; *abhavan*—were produced; *putrāḥ*—sons; *eka-ekasya*—of each one; *śatam*—hundred; *śatam*—hundred; *yaiḥ*—by whom; *vai*—certainly; *paurañjanaḥ*—of King Purañjana; *vaṁśaḥ*—family; *pañcāleṣu*—in the land of Pañcāla; *samedhitaḥ*—greatly increased.

TRANSLATION

Of these many sons, each produced hundreds and hundreds of grandsons. In this way the whole city of Pañcāla became overcrowded by these sons and grandsons of King Purañjana.

PURPORT

We must remember that Purañjana is the living entity, and the city Pañcāla is the body. The body is the field of activity for the living entity, as stated in Bhagavad-gītā: kṣetra-kṣetrajña (Bg. 13.27). There are two constituents: one is the living entity (kṣetra jña), and the other is the body of the living entity (kṣetra). Any living entity can know that he is covered by the body if he only contemplates the body a little bit. Just with a little contemplation he can come to understand that the body is his possession. One can understand this by practical experience and by the authority of the śāstras. In Bhagavad-gītā it is said: dehino'smin yathā dehe (Bg. 2.13). The proprietor of the body, the soul, is within the body. The body is taken as the pañcāla-deśa, or the field of activities wherein the living entity can enjoy the senses in their

relationship to the five sense objects—namely, gandha, rasa, rūpa, sparśa and śabda—that is, sense objects made out of earth, water, fire, air and sky. Within this material world covered by the material body of subtle and gross matter, every living entity creates actions and reactions, which are herein known allegorically as sons and grandsons. There are two kinds of actions and reactions—namely, pious and impious. In this way our material existence becomes coated by different actions and reactions. In this regard, Śrīla Narottama dāsa Ṭhākura states:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa, amṛta baliyā yebā khāya nānā yoni sadā phire, kadarya bhakṣaṇa kare, tāra janma adhaḥ-pāte yāya

"Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life, in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment."

Thus the field of action and reactions, by which one's descendants are increased, begins with sex life. Purañjana increased his whole family by begetting sons who in their turn begot grandsons. Thus the living entity, being inclined toward sexual gratification, becomes involved in many hundreds and thousands of actions and reactions. In this way he remains within the material world simply for the purpose of sense gratification and transmigrates from one body to another. His process of reproducing so many sons and grandsons results in

so-called societies, nations, communities and so on. All these communities, societies, dynasties and nations simply expand from sex life. As stated by Prahlāda Mahārāja: yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham (Bhāg. 7.9.45). A gṛhamedhī is one who wants to remain within this material existence. This means that he wants to remain within this body or society and enjoy friendship, love and community. His only enjoyment is in increasing the number of sex enjoyers. He enjoys sex and produces children, who in their turn marry and produce grandchildren. The grandchildren also marry and in their turn produce great-grandchildren. In this way the entire earth becomes overpopulated, and then suddenly there are reactions provoked by material nature in the form of war, famine, pestilence and earthquakes, etc. Thus the entire population is again extinguished simply to be recreated. This process is explained in Bhagavad-gītā:

bhūta-grāmaḥ sa evāyaṁ

bhūtvā bhūtvā pralīyate

rātry-āgame 'vaśaḥ pārtha

prabhavaty ahar-āgame

"Again and again the day comes, and this host of beings is active, and again the night falls, O Pārtha, and they are helplessly dissolved." (Bg. 8.19)

Due to a lack of Kṛṣṇa consciousness, all this creation and annihilation is going on under the name of human civilization. This cycle continues due to man's lack of knowledge of the soul and the Supreme Personality of Godhead.

4.27.10

> *teṣu tad-riktha-hāreṣu*
> *gṛha-kośānujīviṣu*
> *nirūḍhena mamatvena*
> *viṣayeṣv anvabadhyata*

SYNONYMS

teṣu—to them; *tat-riktha-hāreṣu*—the plunderers of his money; *gṛha*—home; *kośa*—treasury; *anujīviṣu*—to the followers; *nirūḍhena*—deep-rooted; *mamatvena*—by attachment; *viṣayeṣu*—to sense objects; *anvabadhyata*—became bound.

TRANSLATION

These sons and grandsons were virtually plunderers of King Purañjana's riches, including his home, treasury, servants, secretaries and all other paraphernalia. Purañjana's attachment for these things was very deep-rooted.

PURPORT

In this verse the word riktha-hāreṣu, meaning plunderers of wealth, is very significant. One's sons, grandsons and other descendants are ultimately plunderers of one's accumulated wealth. There are many celebrated businessmen and industrialists who produce great wealth and are highly praised by the public, but all their money is ultimately plundered by their sons and grandsons. In India we have actually seen one industrialist, who, like King Purañjana, was very much sexually inclined and had a half dozen wives. Each of these wives had a separate establishment that necessitated the expenditure of several thousands of rupees. When I was engaged in talking with him, I saw that he was very busy trying to secure money so that all his sons and daughters would get at least 500,000 rupees each. Thus such industrialists, businessmen or karmīs are called mūḍhas in the śāstras. They work very hard, accumulate money, and are satisfied to see that this money is plundered by their sons and grandsons. Such people do not want to return their wealth to its actual owner. As stated in Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ

jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The real proprietor of all wealth is the Supreme Personality of Godhead. He is the actual enjoyer. So-called earners of money are those who simply know tricks by which they can take away God's money under the guise of business and industry. After accumulating this money, they enjoy seeing it plundered by their sons and grandsons. This is the materialistic way of life. In materialistic life one is encaged within the body and deluded by false egoism. Thus one thinks, "I am this body, I am a human being, I am an American, I am an Indian." This bodily conception is due to false ego. Being deluded by false ego, one identifies himself with a certain family, nation or community. In this way one's attachment for the material world grows deeper and deeper. Thus it becomes very difficult for the living entity to extricate himself from his entanglement. Such people are graphically described in the Sixteenth Chapter of Bhagavad-gītā in this way:

idam adya mayā labdham imaṁ prāpsye manoratham idam astīdam api me bhaviṣyati punar dhanam

asau mayā hataḥ śatrur haniṣye cāparān api īśvaro 'ham ahaṁ bhogī siddho 'haṁ balavān sukhī

āḍhyo 'bhijanavān asmi ko 'nyo 'sti sadṛśo mayā yakṣye dāsyāmi modiṣya ity ajñāna-vimohitāḥ

"The demoniac person thinks: 'So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.' In this way, such persons are deluded by ignorance." (Bg. 16.13-15)

In this way people engage in various laborious activities, and their attachment for body, home, family, nation and community becomes more and more deep-rooted.

4.27.11

īje ca kratubhir ghorair
dīkṣitaḥ paśu-mārakaiḥ
devān pitṝn bhūta-patīn
nānā-kāmo yathā bhavān

SYNONYMS

īje—he worshiped; *ca*—also; *kratubhiḥ*—by sacrifices; *ghoraiḥ*—ghastly; *dīkṣitaḥ*—inspired; *paśu-mārakaiḥ*—wherein poor animals

are killed; *devān*—the demigods; *pitṝn*—forefathers; *bhūta-patīn*—great leaders of human society; *nānā*—various; *kāmaḥ*—having desires; *yathā*—like; *bhavān*—you.

TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhiṣat, like you King Purañjana also became implicated in so many desires. Thus he worshiped demigods, forefathers and social leaders with various sacrifices, which were all very ghastly because they were inspired by the desire to kill animals.

PURPORT

In this verse the great sage Nārada discloses that the character of Purañjana was being described to give lessons to King Prācīnabarhiṣat. Actually the entire description was figuratively describing the activities of King Prācīnabarhiṣat. In this verse Nārada frankly says "like you" (yathā bhavān), which indicates that King Purañjana is none other than King Prācīnabarhiṣat himself. Being a great Vaiṣṇava, Nārada Muni wanted to stop animal killing in sacrifices. He knew that if he tried to stop the King from performing sacrifices, the King would not hear him. Therefore he is describing the life of Purañjana. But in this verse he first discloses the intention, although not fully, by saying "like you." Generally the karmīs, who are attached to increasing descendants, have to perform so many sacrifices and worship so many demigods for future generations, as well as to satisfy so

many leaders, politicians, philosophers and scientists to make things go on properly for future generations. The so-called scientists are very eager to see that future generations will live very comfortably, and as such they are trying to find different means of generating energy to drive locomotives, cars, airplanes and so on. Now they are exhausting the petroleum supply. These activities are described in the Bhagavad-gītā:

vyavasāyātmikā buddhir ekeha kuru-nandana bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām

"Those who are on the spiritual path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched." (Bg. 2.41)

Actually, those who are in knowledge of everything are determined to execute Kṛṣṇa consciousness, but those who are rascals (mūḍhāḥ), sinners (duṣkṛtinaḥ) and the lowest of mankind (narādhamāḥ), who are bereft of all intelligence (māyayāpahṛta-jñānāḥ) and who take shelter of the demoniac way of life (āsuraṁ bhāvam āśritāḥ), are disinterested in Kṛṣṇa consciousness. As such they become implicated and take on so many activities. Most of these activities center around the killing of animals. Modern civilization is centered around animal killing. Karmīs are advertising that without eating meat, their vitamin value or vitality will be reduced; so to keep oneself fit to work hard, one must eat meat, and to digest meat, one must drink liquor, and to keep the balance of drinking wine and eating meat,

one must have sufficient sexual intercourse to keep fit to work very hard like an ass.

There are two ways of animal killing. One way is in the name of religious sacrifices. All the religions of the world—except the Buddhists—have a program for killing animals in places of worship. According to Vedic civilization, the animal-eaters are recommended to sacrifice a goat in the temple of goddess Kālī under certain restrictive rules and regulations and eat the flesh. Similarly, they are recommended to drink wine by worshiping the goddess Caṇḍikā. The purpose is restriction. People have given up all this restriction. Now they are regularly opening wine distilleries and slaughterhouses and indulging in drinking alcohol and eating flesh. A Vaiṣṇava ācārya like Nārada Muni knows very well that persons engaged in such animal killing in the name of religion are certainly becoming involved in the cycle of birth and death, forgetting the real aim of life: to go home, back to Godhead.

Thus the great sage Nārada, while instructing Śrīmad-Bhāgavatam to Vyāsa Muni, condemned the karma-kāṇḍa (fruitive) activities mentioned in the Vedas. Nārada told Vyāsa:

jugupsitaṁ dharma-kṛte 'nuśāsataḥ sva-bhāva-raktasya mahān vyatikramaḥ yad vākyato dharma itītaraḥ sthito na manyate tasya nivāraṇaṁ janaḥ

"The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is

verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions." (Bhāg. 1.5.15)

Śrīla Nārada Muni chastised Vyāsadeva for compiling so many Vedic supplementary scriptures, which are all intended for guiding the people in general. Nārada Muni condemned these scriptures because they do not mention direct devotional service. Under Nārada's instructions, direct worship of the Supreme Personality of Godhead, as described in the Śrīmad-Bhāgavatam, was set forth by Vyāsadeva. The conclusion is that neither the Supreme Personality of Godhead Viṣṇu nor His devotee ever sanctions animal killing in the name of religion. Indeed, Kṛṣṇa incarnated Himself as Lord Buddha to put an end to animal killing in the name of religion. Animal sacrifice under the name of religion is conducted by the influence of tamo-guṇa (the mode of ignorance), as indicated in the Eighteenth Chapter of Bhagavad-gītā:

yayā dharmam adharmaṁ ca kāryaṁ cākāryam eva ca
ayathāvat prajānāti buddhiḥ sā pārtha rājasī

adharmaṁ dharmam iti yā manyate tamasāvṛtā
sarvārthān viparītāṁś ca buddhiḥ sā pārtha tāmasī

"That understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done—that

imperfect understanding, O son of Pṛthā, is in the mode of passion. That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance." (Bg. 18.31-32)

Those who are involved in the mode of ignorance manufacture religious systems for killing animals. Actually dharma is transcendental. As Lord Śrī Kṛṣṇa teaches, we must give up all other systems of religion and simply surrender unto Him (sarva-dharmān parityajya). Thus the Lord and His devotees and representatives teach the transcendental dharma, which does not allow animal killing at all. At the present moment it is the greatest misfortune that in India many so-called missionary workers are spreading irreligion in the name of religion. They claim an ordinary human being to be God and recommend meat-eating for everyone, including so-called sannyāsīs.

4.27.12

> *yukteṣv evaṁ pramattasya*
> *kuṭumbāsakta-cetasaḥ*
> *āsasāda sa vai kālo*
> *yo 'priyaḥ priya-yoṣitām*

SYNONYMS

yukteṣu—to beneficial activities; *evam*—thus; *pramattasya*—being inattentive; *kuṭumba*—to kith and kin; *āsakta*—attached; *cetasaḥ*—consciousness; *āsasāda*—arrived; *saḥ*—that; *vai*—certainly; *kālaḥ*—time; *yaḥ*—which; *apriyaḥ*—not very pleasing; *priya-yoṣitām*—for persons attached to women.

TRANSLATION

Thus King Purañjana, being attached to fruitive activities [karma-kāṇḍīya] as well as kith and kin, and being obsessed with polluted consciousness, eventually arrived at that point not very much liked by those who are overly attached to material things.

PURPORT

In this verse the words priya-yoṣitām and apriyaḥ are very significant. The word yoṣit means woman, and priya means dear or pleasing. Death is not very much welcome for those who are too much attached to material enjoyment, which culminates in sex. There is an instructive story in this connection. Once when a saintly person was passing on his way, he met a prince, the son of a king, and he blessed him, saying, "My dear prince, may you live forever." The sage next met a saintly person, and he said to him, "You may either live or die." Eventually the sage met a brahmacārī devotee, and he blessed him, saying, "My dear devotee, you may die immediately." Finally the sage met a hunter, and he blessed him, saying, "Neither live nor die." The

point is that those who are very sensual and are engaged in sense gratification do not wish to die. Generally a prince has enough money to enjoy his senses; therefore the great sage said that he should live forever, for as long as he lived he could enjoy life, but after his death he would go to hell. Since the brahmacārī devotee was leading a life of severe austerities and penances in order to be promoted back to Godhead, the sage said that he should die immediately so that he need not continue to labor hard and could instead go back home, back to Godhead. A saintly person may either live or die, for during his life he is engaged in serving the Lord, and after his death he also serves the Lord. Thus this life and the next are the same for a saintly devotee, for in both he serves the Lord. Since the hunter lives a very ghastly life due to killing animals, and since he will go to hell when he dies, he is advised to neither live nor die.

King Purañjana finally arrived at the point of old age. In old age the senses lose their strength, and although an old man desires to enjoy his senses and especially sex life, he is very miserable because his instruments of enjoyment no longer function. Such sensualists are never prepared for death. They simply want to live on and on and extend their life by so-called scientific advancement. Some foolish Russian scientists also claim that they are going to make man immortal through scientific advancement. Under the leadership of such crazy fellows, civilization is going on. Cruel death, however, comes and takes all of them away despite their desire to live forever. This

type of mentality was exhibited by Hiraṇyakaśipu, but when the time was ripe, the Lord personally killed him within a second.

4.27.13

> *caṇḍavega iti khyāto*
> *gandharvādhipatir nṛpa*
> *gandharvās tasya balinaḥ*
> *ṣaṣṭy-uttara-śata-trayam*

SYNONYMS

caṇḍavegaḥ—Caṇḍavega; *iti*—thus; *khyātaḥ*—celebrated; *gandharva*—belonging to the Gandharvaloka; *adhipatiḥ*—king; *nṛpa*—O King; *gandharvāḥ*—other Gandharvas; *tasya*—his; *balinaḥ*—very powerful soldiers; *ṣaṣṭi*—sixty; *uttara*—surpassing; *śata*—hundred; *trayam*—three.

TRANSLATION

O King! In Gandharvaloka there is a king named Caṇḍavega. Under him there are 360 very powerful Gandharva soldiers.

PURPORT

Time is figuratively described here as Caṇḍavega. Since time and tide wait for no man, time is herein called Caṇḍavega, which means "very swiftly passing away." As time passes, it is calculated in terms of years. One year contains 360 days, and the

soldiers of Caṇḍavega herein mentioned represent these days. Time passes swiftly; Caṇḍavega's powerful soldiers of Gandharvaloka very swiftly carry away all the days of our life. As the sun rises and sets, it snatches away the balance of our life-span. Thus as each day passes, each one of us loses some of life's duration. It is therefore said that the duration of one's life cannot be saved. But if one is engaged in devotional service, his time cannot be taken away by the sun. As stated in Śrīmad-Bhāgavatam: āyur harati vai puṁsām udyann astaṁ ca yann asau (Bhāg. 2.3.17). The conclusion is that if one wants to make himself immortal, he should give up sense gratification. By engaging oneself in devotional service, one can gradually enter into the eternal kingdom of God.

Mirages and other illusory things are sometimes called Gandharvas. Our losing our life span is taken as advancement of age. This imperceptible passing away of the days of life is figuratively referred to in this verse as Gandharvas. As explained in later verses, such Gandharvas are both male and female. This indicates that both men and women lose their life-span imperceptibly by the force of time, which is herein described as Caṇḍavega.

4.27.14

gandharvyas tādṛśīr asya
maithunyaś ca sitāsitāḥ

parivṛttyā vilumpanti
sarva-kāma-vinirmitām

SYNONYMS

gandharvyaḥ—Gandharvīs; *tādṛśīḥ*—similarly; *asya*—of Caṇḍavega; *maithunyaḥ*—companions for sexual intercourse; *ca*—also; *sita*—white; *asitāḥ*—black; *parivṛttyā*—by surrounding; *vilumpanti*—they plundered; *sarva-kāma*—all kinds of desirable objects; *vinirmitām*—manufactured.

TRANSLATION

Along with Caṇḍavega were as many female Gandharvīs as there were soldiers, and all of them repetitively plundered all the paraphernalia for sense enjoyment.

PURPORT

The days have been compared to the soldiers of Caṇḍavega. Night is generally a time for sex enjoyment. Days are considered to be white, and nights are considered to be black, or, from another point of view, there are two kinds of nights—black nights and white nights. All these days and nights combine to pass away our span of life and everything we manufacture for sense gratification. Material activity means manufacturing things for sense gratification. Scientists are conducting research to find out how we can satisfy our senses more and more elaborately. In this Kali-yuga, the demoniac mentality is employed in manufacturing various machines to facilitate the process of sense gratification.

There are so many machines for ordinary household activities. There are machines for washing dishes, cleansing the floor, shaving, clipping hair—today everything is done by machine. All these facilities for sense gratification are described in this verse as sarva-kāma-vinirmitām. The time factor, however, is so strong that not only is our span of life being expended, but all the machines and facilities for sense gratification are deteriorating. Therefore in this verse the word vilumpanti (plundering) is used. Everything is being plundered from the very beginning of our lives.

This plundering of our possessions and life-span begins with the day of our birth. One day will come when death will finish everything, and the living entity will have to enter another body to begin another chapter of life and again begin the cycle of material sense gratification. Prahlāda Mahārāja describes this process as punaḥ punaś carvita-carvaṇānām (Bhāg. 7.5.30). Materialistic life means chewing the chewed again and again. The central point of material life is sense gratification. In different types of bodies, the living entity enjoys various senses, and through creating various types of facilities, he chews the chewed. Whether we squeeze sugar out of the sugarcane with our teeth or a machine, the result is the same—sugar cane juice. We may discover many ways to squeeze the juice out of the sugarcane, but the result is the same.

4.27.15

te caṇḍavegānucarāḥ
purañjana-puraṁ yadā
hartum ārebhire tatra
pratyaṣedhat prajāgaraḥ

SYNONYMS

te—all of them; *caṇḍavega*—of Caṇḍavega; *anucarāḥ*—followers; *purañjana*—of King Purañjana; *puram*—city; *yadā*—when; *hartum*—to plunder; *ārebhire*—began; *tatra*—there; *pratyaṣedhat*—defended; *prajāgaraḥ*—the big serpent.

TRANSLATION

When King Gandharva-rāja [Caṇḍavega] and his followers began to plunder the city of Purañjana, a snake with five hoods began to defend the city.

PURPORT

When one is sleeping, the life air remains active in different dreams. The five hoods of the snake indicate that the life air is surrounded by five kinds of air known as prāṇa, apāna, vyāna, udāna and samāna. When the body is inactive, the prāṇa, or the life air, is active. Up to the age of fifty one can actively work for sense gratification, but after the fiftieth year one's energy decreases, although one can with great strain work for two or

three more years—perhaps up to the fifty-fifth year. Thus the fifty-fifth year is generally taken by government regulations as the final year for retirement. The energy, which is fatigued after fifty years, is figuratively described herein as a serpent with five hoods.

4.27.16

sa saptabhiḥ śatair eko
viṁśatyā ca śataṁ samāḥ
purañjana-purādhyakṣo
gandharvair yuyudhe balī

SYNONYMS

saḥ—he; *saptabhiḥ*—with seven; *śataiḥ*—hundred; *ekaḥ*—alone; *viṁśatyā*—with twenty; *ca*—also; *śatam*—hundred; *samāḥ*—years; *purañjana*—of King Purañjana; *pura-adhyakṣaḥ*—superintendent of the city; *gandharvaiḥ*—with the Gandharvas; *yuyudhe*—fought; *balī*—very valiant.

TRANSLATION

The five-hooded serpent, the superintendent and protector of the city of King Purañjana, fought with the Gandharvas for one hundred years. He fought alone, with all of them, although they numbered 720.

PURPORT

The 360 days and 360 nights combine to become the 720 soldiers of Caṇḍavega (time). One has to fight these soldiers throughout one's lifespan, beginning with birth and ending with death. This fight is called the struggle for existence. Despite this struggle, however, the living entity does not die. As confirmed in Bhagavad-gītā, the living entity is eternal:

na jāyate mriyate vā kadācin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain." (Bg. 2.20) Actually the living entity does not take birth nor does he die, but he has to fight with the stringent laws of material nature throughout the entire span of his lifetime. He must also face different kinds of miserable conditions. Despite all this, the living entity, due to illusion, thinks that he is well situated in sense gratification.

4.27.17

kṣīyamāṇe sva-sambandhe
ekasmin bahubhir yudhā

cintāṁ parāṁ jagāmārtaḥ
sa-rāṣṭra-pura-bāndhavaḥ

SYNONYMS

kṣīyamāṇe—when he became weak; *sva-sambandhe*—his intimate friend; *ekasmin*—alone; *bahubhiḥ*—with many warriors; *yudhā*—by battle; *cintām*—anxiety; *parām*—very great; *jagāma*—obtained; *ārtaḥ*—being aggrieved; *sa*—along with; *rāṣṭra*—of the kingdom; *pura*—of the city; *bāndhavaḥ*—friends and relatives.

TRANSLATION

Because he had to fight alone with so many soldiers, all of whom were great warriors, the serpent with five hoods became very weak. Seeing that his most intimate friend was weakening, King Purañjana and his friends and citizens living within the city all became very anxious.

PURPORT

The living entity resides within the body and struggles for existence with the limbs of the body, which are referred to here as citizens and friends. One can struggle alone with many soldiers for some time, but not for all time. The living entity within the body can struggle up to the limit of a hundred years with good luck, but after that it is not possible to prolong the struggle. Thus the living entity submits and falls victim. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung: vṛddha kāla āola

saba sukha bhāgala. When one becomes old, it becomes impossible to enjoy material happiness. Generally people think that religion and piety come at the end of life, and at this time one generally becomes meditative and takes to some so-called yogic process to relax in the name of meditation. Meditation, however, is simply a farce for those who have enjoyed life in sense gratification. As described in the Sixth Chapter of Bhagavad-gītā, meditation (dhyāna, dhāraṇā) is a difficult subject matter that one has to learn from his very youth. To meditate, one must restrain himself from all kinds of sense gratification. Unfortunately, meditation has now become a fashion for those who are overly addicted to sensual things. Such meditation is defeated by the struggle for existence. Sometimes such meditative processes pass for transcendental meditation. King Purañjana, the living entity, being thus victimized by the hard struggle for existence, took to transcendental meditation with his friends and relatives.

4.27.18

sa eva puryāṁ madhu-bhuk
pañcāleṣu sva-pārṣadaiḥ
upanītaṁ baliṁ gṛhṇan
strī-jito nāvidad bhayam

SYNONYMS

saḥ—he; *eva*—certainly; *puryām*—within the city; *madhu-bhuk*—enjoying sex life; *pañcāleṣu*—in the kingdom of Pañcāla (five sense objects); *sva-pārṣadaiḥ*—along with his followers; *upanītam*—brought; *balim*—taxes; *gṛhṇan*—accepting; *strī-jitaḥ*—conquered by women; *na*—did not; *avidat*—understand; *bhayam*—fear of death.

TRANSLATION

King Purañjana collected taxes in the city known as Pañcāla and thus was able to engage in sexual indulgence. Being completely under the control of women, he could not understand that his life was passing away and that he was reaching the point of death.

PURPORT

Government men—including kings, presidents, secretaries and ministers—are in a position to utilize taxes collected from the citizens for sense gratification. It is stated in Śrīmad-Bhāgavatam that in this Kali-yuga government men (rājanyas) and those connected with the government, as well as exalted government ministers, secretaries and presidents, will all simply collect taxes for sense gratification. The government is top-heavy, and without increasing taxes the government cannot maintain itself. When taxes are collected, they are utilized for the sense gratification of the government officials. Such irresponsible politicians forget that there is a time when death will come to take away all their

sense gratification. Some of them are convinced that after life everything is finished. This atheistic theory was conceived long ago by a philosopher called Cārvāka. Cārvāka recommended that man should live very opulently by either begging, borrowing or stealing. He also maintained that one should not be afraid of death, the next life, the past life, or an impious life because after the body is burned to ashes, everything is finished. This is the philosophy of those who are too much materially addicted. Such philosophizing will not save one from the danger of death, nor will it save one from an abominable afterlife.

4.27.19

kālasya duhitā kācit
tri-lokīṁ varam icchatī
paryaṭantī na barhiṣman
pratyanandata kaścana

SYNONYMS

kālasya—of formidable Time; *duhitā*—the daughter; *kācit*—someone; *tri-lokīm*—within the three worlds; *varam*—husband; *icchatī*—desiring; *paryaṭantī*—traveling all over the universe; *na*—never; *barhiṣman*—O King Prācīnabarhiṣat; *pratyanandata*—accepted her proposal; *kaścana*—anyone.

TRANSLATION

My dear King Prācīnabarhiṣat, at this time the daughter of formidable Time was seeking her husband throughout the three worlds. Although no one agreed to accept her, she came.

PURPORT

In due course of time, when the body becomes old and practically invalid, it is called jarā, subject to the sufferings of old age. There are four basic kinds of suffering—birth, old age, disease and death. No scientist or philosopher has ever been able to make a solution to these four miserable conditions. The invalidity of old age known as jarā is figuratively explained here as the daughter of Time. No one likes her, but she is very much anxious to accept anyone as her husband. No one likes to become old and invalid, but this is inevitable for everyone.

4.27.20

daurbhāgyenātmano loke
viśrutā durbhageti sā
yā tuṣṭā rājarṣaye tu
vṛtādāt pūrave varam

SYNONYMS

daurbhāgyena—on account of misfortune; *ātmanaḥ*—of herself; *loke*—in the world; *viśrutā*—celebrated; *durbhagā*—most unfortunate; *iti*—thus; *sā*—she; *yā*—who; *tuṣṭā*—being satisfied; *rāja-ṛṣaye*—unto the great king; *tu*—but; *vṛtā*—being accepted; *adāt*—delivered; *pūrave*—unto King Pūru; *varam*—benediction.

TRANSLATION

The daughter of Time [jarā] was very unfortunate. Consequently she was known as durbhagā [ill-fated]. However, she was once pleased with a great king, and because the king accepted her, she granted him a great benediction.

PURPORT

As Bhaktivinoda Ṭhākura sings, saba sukha bhāgala. All kinds of happiness disappear in old age. Consequently no one likes old age, or jarā. Thus jāra, as the daughter of Time, is known as a most unfortunate daughter. She was, however, at one time accepted by a great king, Yayāti. Yayāti was cursed by his father-in-law Śukrācārya to accept her. When Śukrācārya's daughter was married to King Yayāti, one of her friends named Śarmiṣṭhā went with her. Later King Yayāti became very much attached to Śarmiṣṭhā, and Śukrācārya's daughter complained to her father. Consequently Śukrācārya cursed King Yayāti to become prematurely old. King Yayāti had five youthful sons, and he begged all his sons to exchange their youth for his old age. No

one agreed except the youngest son, whose name was Pūru. Upon accepting Yayāti's old age, Pūru was given the kingdom. It is said that two of Yayāti's other sons, being disobedient to their father, were given kingdoms outside of India, most probably Turkey and Greece. The purport is that one can accumulate wealth and all kinds of material opulences, but during old age one cannot enjoy them. Although Pūru attained his father's kingdom, he could not enjoy all the opulence for he had sacrificed his youth. One should not wait for old age in order to become Kṛṣṇa conscious. Due to the invalidity of old age, one cannot make progress in Kṛṣṇa consciousness, however opulent he may be materially.

4.27.21

kadācid aṭamānā sā
brahma-lokān mahīṁ gatam
vavre bṛhad-vrataṁ māṁ tu
jānatī kāma-mohitā

SYNONYMS

kadācit—once upon a time; *aṭamānā*—traveling; *sā*—she; *brahma-lokāt*—from Brahmaloka, the highest planet; *mahīm*—on the earth; *gatam*—having come; *vavre*—she proposed; *bṛhat-vratam*—avowed *brahmacārī*; *mām*—unto me; *tu*—then; *jānatī*—knowing; *kāma-mohitā*—being illusioned by lust.

TRANSLATION

When I once came to this earth from Brahmaloka, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed brahmacārī, she became lusty and proposed that I accept her.

PURPORT

The great sage Nārada Muni was a naiṣṭhika-brahmacārī—that is, he never had sex life. He was consequently an ever-green youth. Old age, jarā, could not attack him. The invalidity of old age can overcome an ordinary man, but Nārada Muni was different. Taking Nārada Muni to be an ordinary man, the daughter of Time confronted him with her lusty desire. It requires great strength to resist a woman's attraction. It is difficult for old men, and what to speak of young. Those who live as brahmacārīs must follow in the footsteps of the great sage Nārada Muni, who never accepted the proposals of jarā. Those who are too much sexually addicted become victims of jarā, and very soon their life span is shortened. Without utilizing the human form of life for Kṛṣṇa consciousness the victims of jarā die very soon in this world.

4.27.22

mayi saṁrabhya vipula-
madāc chāpaṁ suduḥsaham

sthātum arhasi naikatra
mad-yācñā-vimukho mune

SYNONYMS

mayi—unto me; *saṁrabhya*—having become angry; *vipula*—unlimited; *madāt*—out of illusion; *śāpam*—curse; *su-duḥsaham*—unbearable; *sthātum arhasi*—you may remain; *na*—never; *ekatra*—in one place; *mat*—my; *yācñā*—request; *vimukhaḥ*—having refused; *mune*—O great sage.

TRANSLATION

The great sage Nārada continued: When I refused to accept her request, she became very angry at me and cursed me severely. Because I refused her request, she said that I would not be able to stay in one place for a long time.

PURPORT

The great sage Nārada Muni has a spiritual body; therefore old age, disease, birth and death do not affect him. Nārada is the most kind devotee of the Supreme Lord, and his only business is to travel all over the universe and preach God consciousness. In other words, his business is to make everyone a Vaiṣṇava. Under the circumstances, there is ordinarily no need for him to stay in one place for more than the time he requires to preach. Since by his own free will he is already traveling all over the universe, the curse of Kālakanyā is described as fortunate. Like Nārada Muni,

many other devotees of the Lord are engaged in preaching the glories of the Lord in different places and in different universes. Such personalities are beyond the jurisdiction of material laws.

4.27.23

tato vihata-saṅkalpā
kanyakā yavaneśvaram
mayopadiṣṭam āsādya
vavre nāmnā bhayaṁ patim

SYNONYMS

tataḥ—thereafter; *vihata-saṅkalpā*—being disappointed in her determination; *kanyakā*—the daughter of Time; *yavana-īśvaram*—unto the king of the untouchables; *mayā upadiṣṭam*—indicated by me; *āsādya*—having approached; *vavre*—accepted; *nāmnā*—of the name; *bhayam*—Fear; *patim*—as her husband.

TRANSLATION

After she was thus disappointed by me, with my permission she approached the King of the Yavanas, whose name was Bhaya, or Fear, and she accepted him as her husband.

PURPORT

Being the most perfect Vaiṣṇava, Śrī Nārada Muni is always willing to do good to others, even to one who curses him.

Although Kālakanyā, the daughter of Time, was refused by Nārada Muni, she was given a shelter. Of course no one could give her shelter, but a Vaiṣṇava gives shelter somewhere to such an unfortunate girl. When jarā, or old age, attacks, everyone dwindles and deteriorates. In one stroke Nārada Muni gave shelter to Kālakanyā and counterattacked the ordinary karmīs. If one accepts the instructions of Nārada Muni, the ocean of fear (bhaya) can be very quickly removed by the grace of that great Vaiṣṇava.

4.27.24

ṛṣabhaṁ yavanānāṁ tvāṁ
vṛṇe vīrepsitaṁ patim
saṅkalpas tvayi bhūtānāṁ
kṛtaḥ kila na riṣyati

SYNONYMS

ṛṣabham—the best; *yavanānām*—of the untouchables; *tvām*—you; *vṛṇe*—I accept; *vīra*—O great hero; *īpsitam*—desired; *patim*—husband; *saṅkalpaḥ*—the determination; *tvayi*—unto you; *bhūtānām*—of all living entities; *kṛtaḥ*—if done; *kila*—certainly; *na*—never; *riṣyati*—becomes baffled.

TRANSLATION

Approaching the King of the Yavanas, Kālakanyā addressed him as a great hero, saying: My dear sir, you

are the best of the untouchables. I am in love with you, and I want you as my husband. I know that no one is baffled if he makes friends with you.

PURPORT

The words yavanānām ṛṣabham refer to the King of the Yavanas. The Sanskrit words yavana and mleccha apply to those who do not follow the Vedic principles. According to the Vedic principles, one should rise early in the morning, take bath, chant Hare Kṛṣṇa, offer maṅgala-ārati to the Deities, study Vedic literature, take prasāda, and engage in dressing and decorating the Deities. One must also collect money for the temple expenditures, or if one is a householder he must go to work in accordance with the prescribed duties of a brāhmaṇa, kṣatriya, vaiśya or śūdra. In this way one should live a life of spiritual understanding, and this is the Vedic way of civilization. One who does not follow all these rules and regulations is called a yavana or mleccha. One should not mistakenly think that these words refer to certain classes of men in other countries. There is no question of limitation according to nationalism. Whether one lives in India or outside of India, he is called a yavana or mleccha if he does not follow the Vedic principles. One who does not actually follow the hygienic principles prescribed in the Vedic rules and regulations will be subjected to many contagious diseases. Because the students in this Kṛṣṇa consciousness movement are advised to follow the Vedic principles, they naturally become hygienic.

If a person is Kṛṣṇa conscious, he can work like a young man even if he is seventy-five or eighty years old. Thus the daughter of Kāla (time) cannot overcome a Vaiṣṇava. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī engaged in writing Caitanya-caritāmṛta when he was very old, yet he presented the most wonderful literature of the activities of Lord Caitanya. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī began their spiritual lives at a very old age, that is, after they retired from their occupations and family lives. Yet they presented many valuable literatures for the advancement of spiritual life. This is confirmed by Śrīla Śrīnivāsa Ācārya, who praised the Gosvāmīs in this way:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

Thus jarā, the effect of old age, does not harass a devotee. This is because a devotee follows the instructions and the determination of Nārada Muni. All devotees are in the disciplic succession stemming from Nārada Muni because they worship the Deity according to Nārada Muni's direction, namely the Nārada-pañcarātra or the pāñcarātrika-vidhi. A devotee follows the principles of pāñcarātrika-vidhi as well as bhāgavata-vidhi. Bhāgavata-vidhi includes preaching work—śravaṇaṁ kīrtanaṁ viṣṇoḥ—the hearing and chanting of the glories of Lord Viṣṇu, the Supreme Personality of Godhead. The pāñcarātrika-vidhi includes arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam. Because a devotee rigidly follows the instructions of Nārada Muni, he has no fear of old age, disease or death. Apparently a devotee may grow old, but he is not subjected to the symptoms of defeat experienced by a common man in old age. Consequently old age does not make a devotee fearful of death, as a common man is fearful of death. When jarā, or old age, takes shelter of a devotee, Kālakanyā diminishes the devotee's fear. A devotee knows that after death he is going back home, back to Godhead; therefore he has no fear of death. Thus instead of depressing a devotee, advanced age helps him become fearless and thus happy.

4.27.25

> *dvāv imāv anuśocanti*
> *bālāv asad-avagrahau*

yal loka-śāstropanataṁ
na rāti na tad icchati

SYNONYMS

dvau—two kinds; *imau*—these; *anuśocanti*—they lament; *bālau*—ignorant; *asat*—the foolish; *avagrahau*—taking the path of; *yat*—that which; *loka*—by custom; *śāstra*—by scriptures; *upanatam*—presented; *na*—never; *rāti*—follows; *na*—neither; *tat*—that; *icchati*—desires.

TRANSLATION

One who does not give charity according to the customs or injunctions of the scriptures and one who does not accept charity in that way are considered to be in the mode of ignorance. Such persons follow the path of the foolish. Surely they must lament at the end.

PURPORT

It is herein stated that one should strictly follow the scriptures if one actually wants an auspicious life. The same is explained in Bhagavad-gītā:

yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim

"But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." (Bg. 16.23)

One who does not strictly follow the terms of the Vedic injunctions never attains success in life or happiness. And what to speak of going home, back to Godhead.

One śāstric injunction holds that a householder, a kṣatriya or an administrative head should not refuse to accept a woman if she voluntarily requests to become a wife. Since Kālakanyā, the daughter of Time, was deputed by Nārada Muni to offer herself to Yavana-rāja, the King of the Yavanas could not refuse her. All transactions must be performed in light of the śāstric injunctions. The śāstric injunctions are confirmed by great sages like Nārada Muni. As stated by Narottama dāsa Ṭhākura: sādhu-śāstra-guru-vākya, cittete kariyā aikya. One should follow the principles of saintly persons, scriptures and the spiritual master. In this way one is sure to attain success in life. Kālakanyā, the daughter of Time, presented herself before the King of the Yavanas precisely in terms of sādhu, śāstra and guru. Thus there was no reason for not accepting her.

4.27.26

> *atho bhajasva māṁ bhadra*
> *bhajantīṁ me dayāṁ kuru*

etāvān pauruṣo dharmo
yad ārtān anukampate

SYNONYMS

atho—therefore; *bhajasva*—accept; *mām*—me; *bhadra*—O gentle one; *bhajantīm*—willing to serve; *me*—to me; *dayām*—mercy; *kuru*—do; *etāvān*—such a measure; *pauruṣaḥ*—for any gentleman; *dharmaḥ*—religious principle; *yat*—that; *ārtān*—to the distressed; *anukampate*—is compassionate.

TRANSLATION

Kālakanyā continued: O gentle one, I am now present before you to serve you. Please accept me and thus show me mercy. It is a gentleman's greatest duty to be compassionate upon a person who is distressed.

PURPORT

Yavana-rāja, the King of the Yavanas, could also refuse to accept Kālakanyā, daughter of Time, but he considered the request due to the order of Nārada Muni. Thus he accepted Kālakanyā in a different way. In other words, the injunctions of Nārada Muni, or the path of devotional service, can be accepted by anyone within the three worlds, and certainly by the King of the Yavanas. Lord Caitanya Himself requested everyone to preach the cult of bhakti-yoga all over the world, in every village and town. Preachers in the Kṛṣṇa consciousness movement have actually experienced that even the yavanas and mlecchas have taken to

spiritual life on the strength of Nārada Muni's pāñcarātrika-vidhi. When mankind follows the disciplic succession, as recommended by Caitanya Mahāprabhu, everyone throughout the world will benefit.

4.27.27

> *kāla-kanyodita-vaco*
> *niśamya yavaneśvaraḥ*
> *cikīrṣur deva-guhyaṁ sa*
> *sasmitaṁ tām abhāṣata*

SYNONYMS

kāla-kanyā—by the daughter of Time; *udita*—expressed; *vacaḥ*—words; *niśamya*—hearing; *yavana-īśvaraḥ*—the King of the Yavanas; *cikīrṣuḥ*—desiring to execute; *deva*—of providence; *guhyam*—confidential duty; *saḥ*—he; *sa-smitam*—smilingly; *tām*—her; *abhāṣata*—addressed.

TRANSLATION

After hearing the statement of Kālakanyā, daughter of Time, the King of the Yavanas began to smile and devise a means for executing his confidential duty on behalf of providence. He then addressed Kālakanyā as follows.

PURPORT

In Caitanya-caritāmṛta it is said:

ekale īśvara kṛṣṇa, āra saba bhṛtya yāre yaiche nācāya, se taiche kare nṛtya (Cc. Ādi 5.142)

Actually the supreme controller is the Personality of Godhead, Kṛṣṇa, and everyone is His servant. Yavana-rāja, the King of the Yavanas, was also a servant of Kṛṣṇa. Consequently he wanted to execute the purpose of Kṛṣṇa through the agency of Kālakanyā. Although Kālakanyā means invalidity or old age, Yavana-rāja wanted to serve Kṛṣṇa by introducing Kālakanyā everywhere. Thus a sane person, by attaining old age, will become fearful of death. Foolish people engage in material activities as if they will live forever and enjoy material advancement, but actually there is no material advancement. Under illusion people think that material opulence will save them, but although there has been much advancement in material science, the problems of human society—birth, death, old age and disease—are still unsolved. Nonetheless foolish scientists are thinking that they have advanced materially. When Kālakanyā, the invalidity of old age, attacks them, they become fearful of death, if they are sane. Those who are insane simply do not care for death, nor do they know what is going to happen after death. They are under the wrong impression that after death there is no life, and consequently they act very irresponsibly in this life and enjoy unrestricted sense gratification. For an intelligent person, the appearance of old age is an impetus to spiritual life. People naturally fear impending death. The King of the Yavanas tried to utilize Kālakanyā for this purpose.

4.27.28

mayā nirūpitas tubhyaṁ
patir ātma-samādhinā
nābhinandati loko 'yaṁ
tvām abhadrām asammatām

SYNONYMS

mayā—by me; *nirūpitaḥ*—settled; *tubhyam*—for you; *patiḥ*—husband; *ātma*—of the mind; *samādhinā*—by meditation; *na*—never; *abhinandati*—welcome; *lokaḥ*—the people; *ayam*—these; *tvām*—you; *abhadrām*—inauspicious; *asammatām*—unacceptable.

TRANSLATION

The King of the Yavanas replied: After much consideration, I have arrived at a husband for you. Actually, as far as everyone is concerned, you are inauspicious and mischievous. Since no one likes you, how can anyone accept you as his wife?

PURPORT

After much consideration, the King of the Yavanas decided to make the best use of a bad bargain. Kālakanyā was a bad bargain, and no one liked her, but everything can be used for the service of the Lord. Thus the King of the Yavanas tried to utilize her for some purpose. The purpose has already been explained—that is,

Kālakanyā as jarā, the invalidity of old age, can be used to arouse a sense of fear in people so that they will prepare for the next life by engaging in Kṛṣṇa consciousness.

4.27.29

> *tvam avyakta-gatir bhuṅkṣva*
> *lokaṁ karma-vinirmitam*
> *yā hi me pṛtanā-yuktā*
> *prajā-nāśaṁ praṇeṣyasi*

SYNONYMS

tvam—you; *avyakta-gatiḥ*—whose movement is imperceptible; *bhuṅkṣva*—enjoy; *lokam*—this world; *karma-vinirmitam*—manufactured by fruitive activities; *yā*—one who; *hi*—certainly; *me*—my; *pṛtanā*—soldiers; *yuktā*—helped by; *prajā-nāśam*—annihilation of the living entities; *praṇeṣyasi*—you shall carry out without any hindrance.

TRANSLATION

This world is a product of fruitive activities. Therefore you may imperceptibly attack people in general. Helped by my soldiers, you can kill them without opposition.

PURPORT

The word karma-vinirmitam means "manufactured by fruitive activities." This entire material world, especially in these days, is

the result of fruitive activities. Everyone is fully engaged in decorating the world with highways, motor cars, electricity, skyscrapers, industries, businesses, etc. All this appears very nice for those who are simply engaged in sense gratification and who are ignorant of spiritual identity. As described in Śrīmad-Bhāgavatam:

nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ (Bhāg. 5.5.4)

Those without knowledge of the spirit soul are mad after materialistic activities, and they perform all kinds of sinful activities simply for sense gratification. According to Ṛṣabhadeva, such activities are inauspicious because they force one to accept an abominable body in the next life. Everyone can experience that although we try to keep the body in a comfortable position, it is always giving pain and is subjected to the threefold miseries. Otherwise, why are there so many hospitals, welfare boards and insurance establishments? Actually in this world there is no happiness. People are simply engaged trying to counteract unhappiness. Foolish people accept unhappiness as happiness; therefore the King of the Yavanas decided to attack such foolish people imperceptibly by old age, disease, and ultimately death. Of course, after death there must be birth; therefore Yavana-rāja thought it wise to kill all the karmīs through the agency of Kālakanyā and thus try to make them aware that materialistic advancement is not actually

advancement. Every living entity is a spiritual being, and consequently without spiritual advancement the human form of life is ruined.

4.27.30

> *prajvāro 'yaṁ mama bhrātā*
> *tvaṁ ca me bhaginī bhava*
> *carāmy ubhābhyāṁ loke 'sminn*
> *avyakto bhīma-sainikaḥ*

SYNONYMS

prajvāraḥ—named Prajvāra; *ayam*—this; *mama*—my; *bhrātā*—brother; *tvam*—you; *ca*—also; *me*—my; *bhaginī*—sister; *bhava*—become; *carāmi*—I shall go about; *ubhābhyām*—by both of you; *loke*—in the world; *asmin*—this; *avyaktaḥ*—without being manifest; *bhīma*—dangerous; *sainikaḥ*—with soldiers.

TRANSLATION

The King of the Yavanas continued: Here is my brother Prajvāra. I now accept you as my sister. I shall employ both of you, as well as my dangerous soldiers, to act imperceptibly within this world.

PURPORT

Kālakanyā was sent by Nārada Muni to Yavana-rāja so that she might become his wife, but instead of accepting her as his wife,

Yavana-rāja accepted her as his sister. Those who do not follow the Vedic principles are unrestricted as far as sex life is concerned. Consequently they sometimes do not hesitate to have sex with their sisters. In this age of Kali there are many instances of such incest. Although Yavana-rāja accepted the request of Nārada Muni to show respect to him, he was nonetheless thinking of illicit sex. This was due to his being the King of the yavanas and mlecchas.

The word prajvāraḥ is very significant, for it means "the fever sent by Lord Viṣṇu." Such a fever is always set at 107 degrees, the temperature at which a man dies. Thus the King of the mlecchas and yavanas requested the daughter of Time, Kālakanyā, to become his sister. There was no need to ask her to become his wife because the yavanas and mlecchas do not make distinctions as far as sex life is concerned. Thus one may outwardly be a sister, mother or daughter and still have sex. Yavana-rāja's brother was Prajvāra, and Kālakanyā was invalidity itself. Combined and strengthened by the soldiers of Yavana-rāja—namely non-hygienic conditions, illicit sex and ultimately a high degree of temperature to bring on death—they would be able to smash the materialistic way of life. In this connection it is significant that just as Nārada was immune to the attack of jarā, or invalidity, similarly, jarā, or the destructive force, cannot attack any follower of Nārada Muni or a pure Vaiṣṇava.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled

"Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā."

SB 4.28: Purañjana Becomes a Woman in the Next Life

28. Purañjana Becomes a Woman in the Next Life

Chapter 28

4.28.1

nārada uvāca
sainikā bhaya-nāmno ye
barhiṣman diṣṭa-kāriṇaḥ
prajvāra-kāla-kanyābhyāṁ
viceruḥ avanīm imām

SYNONYMS

nāradaḥ uvāca—the great sage Nārada continued to speak; *sainikāḥ*—the soldiers; *bhaya-nāmnaḥ*—of Bhaya (Fear); *ye*—all of them who; *barhiṣman*—O King Prācīnabarhiṣat; *diṣṭa-kāriṇaḥ*—the order carriers of death; *prajvāra*—with Prajvāra; *kāla-kanyābhyām*—and with Kālakanyā; *viceruḥ*—traveled; *avanīm*—on earth; *imām*—this.

TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhiṣat, afterward, the King of the Yavanas, whose name is fear itself, as well as his soldiers, Prajvāra and Kālakanyā, began to travel all over the world.

PURPORT

The period of life just prior to death is certainly very dangerous because usually at this time people are attacked by the weakness of old age as well as many kinds of disease. The diseases that attack the body are compared here to soldiers. These soldiers are not ordinary soldiers, for they are guided by the King of the Yavanas, who acts as their commander-in-chief. The word diṣṭa-kāriṇaḥ indicates that he is their commander. When a man is young, he does not care for old age but enjoys sex to the best of his satisfaction, not knowing that at the end of life his sexual indulgence will bring on various diseases, which so much disturb the body that one will pray for immediate death. The more one enjoys sex during youth, the more he suffers in old age.

4.28.2

ta ekadā tu rabhasā
purañjana-purīṁ nṛpa
rurudhur bhauma-bhogāḍhyāṁ
jarat-pannaga-pālitām

SYNONYMS

te—they; *ekadā*—once upon a time; *tu*—then; *rabhasā*—with great force; *purañjana-purīm*—the city of Purañjana; *nṛpa*—O King; *rurudhuḥ*—encircled; *bhauma-bhoga-āḍhyām*—full of sense

enjoyments; *jarat*—old; *pannaga*—by the serpent; *pālitām*—protected.

TRANSLATION

Once the dangerous soldiers attacked the city of Purañjana with great force. Although the city was full of paraphernalia for sense gratification, it was being protected by the old serpent.

PURPORT

As one's body engages in sense gratification, it becomes weaker and weaker daily. Finally the vital force becomes so weak that it is herein compared to a weak serpent. The life air has already been compared to the serpent. When the vital force within the body becomes weak, the body itself also becomes weak. At such a time the death symptoms—that is, the dangerous soldiers of death's superintendent, Yamarāja—begin to attack very severely. According to the Vedic system, before coming to such a stage one should leave home and take sannyāsa to preach the message of God for the duration of life. However, if one sits at home and is served by his beloved wife and children, he certainly becomes weaker and weaker due to sense gratification. When death finally comes, one leaves the body devoid of spiritual assets. At the present time, even the oldest man in the family does not leave home, being attracted by wife, children, money, opulence, dwelling, etc. Thus at the end of life one worries about how his wife will be protected and how she will manage the great family

responsibilities. In this way a man usually thinks of his wife before death. According to Bhagavad-gītā:

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6)

At the end of life, a person thinks of what he has done throughout his whole life; thus he gets another body (dehāntara) according to his thoughts and desires at the end of life. One overly addicted to life at home naturally thinks of his beloved wife at the end of life. Consequently in the next life he gets the body of a woman, and he also acquires the results of his pious or impious activities. In this chapter the acceptance of a woman's body by King Purañjana will be thoroughly explained.

4.28.3

kāla-kanyāpi bubhuje
purañjana-puraṁ balāt
yayābhibhūtaḥ puruṣaḥ
sadyo niḥsāratām iyāt

SYNONYMS

kāla-kanyā—the daughter of Kāla; *api*—also; *bubhuje*—took possession of; *purañjana-puram*—the city of Purañjana; *balāt*—by

force; *yayā*—by whom; *abhibhūtaḥ*—being overwhelmed; *puruṣaḥ*—a person; *sadyaḥ*—immediately; *niḥsāratām*—uselessness; *iyāt*—gets.

TRANSLATION

Gradually Kālakanyā, with the help of dangerous soldiers, attacked all the inhabitants of Purañjana's city and thus rendered them useless for all purposes.

PURPORT

At the fag end of life, when the invalidity of old age attacks a man, his body becomes useless for all purposes. Therefore Vedic training dictates that when a man is in his boyhood he should be trained in the process of brahmacarya, that is, he should be completely engaged in the service of the Lord and should not in any way associate with women. When the boy becomes a young man, he marries between the ages of twenty and twenty-five. When he is married at the right age, he can immediately beget strong healthy sons. Now female descendants are increasing because young men are very weak sexually. A male child will be born if the husband is sexually stronger than the wife, but if the female is stronger, a female child will be born. Thus it is essential to practice the system of brahmacarya if one wishes to beget a male child when one is married. When one reaches the age of fifty, he should give up family life. At that time one's child should be grown up so that the father can leave the family responsibilities to him. The husband and wife may then go

abroad to live a retired life and travel to different places of pilgrimage. When both the husband and wife lose their attachment for family and home, the wife returns home to live under the care of her grown-up children and to remain aloof from family affairs. The husband then takes sannyāsa to render some service to the Supreme Personality of Godhead.

This is the perfect system of civilization. The human form of life is especially meant for God realization. If one is unable to take to the process of Kṛṣṇa consciousness from the very beginning of life, he must be trained to accept these principles at the fag end of life. Unfortunately, there is no training even in childhood, nor can one give up his family life even at the end. This is the situation with the city of Purañjana, figuratively described in these verses.

4.28.4

tayopabhujyamānāṁ vai
yavanāḥ sarvato-diśam
dvārbhiḥ praviśya subhṛśaṁ
prārdayan sakalāṁ purīm

SYNONYMS

tayā—by Kālakanyā; *upabhujyamānām*—being taken possession of; *vai*—certainly; *yavanāḥ*—the Yavanas; *sarvataḥ-diśam*—from all sides; *dvārbhiḥ*—through the gates; *praviśya*—having entered; *su-*

bhṛśam—greatly; *prārdayan*—giving trouble; *sakalām*—all over; *purīm*—the city.

TRANSLATION

When Kālakanyā, daughter of Time, attacked the body, the dangerous soldiers of the King of the Yavanas entered the city through different gates. They then began to give severe trouble to all the citizens.

PURPORT

The body has nine gates—the two eyes, two nostrils, two ears, mouth, rectum and genitals. When one is harassed by the invalidity of old age, various diseases manifest at the gates of the body. For example, the eyes become so dim that one requires spectacles, and the ears become too weak to hear directly, and therefore one requires hearing aids. The nostrils are blocked by mucus, and one has to always sniff a medicinal bottle containing ammonia. Similarly, the mouth, too weak to chew, requires false teeth. The rectum also gives one trouble, and the evacuation process becomes difficult. Sometimes one has to take enemas and sometimes use a surgical nozzle to accelerate the passing of urine. In this way the city of Purañjana was attacked at various gates by the soldiers. Thus in old age all the gates of the body are blocked by so many diseases, and one has to take help from so many medicines and surgical appliances.

4.28.5

tasyāṁ prapīḍyamānāyām
abhimānī purañjanaḥ
avāporu-vidhāṁs tāpān
kuṭumbī mamatākulaḥ

SYNONYMS

tasyām—when the city; *prapīḍyamānāyām*—was put into different difficulties; *abhimānī*—too much absorbed; *purañjanaḥ*—King Purañjana; *avāpa*—achieved; *uru*—many; *vidhān*—varieties; *tāpān*—pains; *kuṭumbī*—family man; *mamatā-ākulaḥ*—too much affected by attachment to family.

TRANSLATION

When the city was thus endangered by the soldiers and Kālakanyā, King Purañjana, being overly absorbed in affection for his family, was placed in difficulty by the attack of Yavana-rāja and Kālakanyā.

PURPORT

When we refer to the body, we include the external gross body with its various limbs, as well as the mind, intelligence and ego. In old age these all become weak when they are attacked by different diseases. The proprietor of the body, the living soul, becomes very sad at not being able to use the field of activities

properly. In Bhagavad-gītā it is clearly explained that the living entity is the proprietor of this body (kṣetra jña) and that the body is the field of activities (kṣetra). When a field is overgrown with thorns and weeds, it becomes very difficult for the owner to work it. That is the position of the spirit soul when the body itself becomes a burden due to disease. Extra burdens are placed on the body in the form of anxiety and general deterioration of the bodily functions.

4.28.6

> *kanyopagūḍho naṣṭa-śrīḥ*
> *kṛpaṇo viṣayātmakaḥ*
> *naṣṭa-prajño hṛtaiśvaryo*
> *gandharva-yavanair balāt*

SYNONYMS

kanyā—by the daughter of Time; *upagūḍhaḥ*—being embraced; *naṣṭa-śrīḥ*—bereft of all beauty; *kṛpaṇaḥ*—miser; *viṣaya-ātmakaḥ*—addicted to sense gratification; *naṣṭa-prajñaḥ*—bereft of intelligence; *hṛta-aiśvaryaḥ*—bereft of opulence; *gandharva*—by the Gandharvas; *yavanaiḥ*—and by the Yavanas; *balāt*—by force.

TRANSLATION

When King Purañjana was embraced by Kālakanyā, he gradually lost all his beauty. Having been too much addicted to sex, he became very poor in intelligence and

lost all his opulence. Being bereft of all possessions, he was conquered forcibly by the Gandharvas and the Yavanas.

PURPORT

When a person is attacked by the invalidity of old age and is still addicted to sense gratification, he gradually loses all his personal beauty, intelligence and good possessions. He thus cannot resist the forceful attack of the daughter of Time.

4.28.7

> *viśīrṇāṁ sva-purīṁ vīkṣya*
> *pratikūlān anādṛtān*
> *putrān pautrānugāmātyāñ*
> *jāyāṁ ca gata-sauhṛdām*

SYNONYMS

viśīrṇām—scattered; *sva-purīm*—his own town; *vīkṣya*—seeing; *pratikūlān*—opposing elements; *anādṛtān*—being disrespectful; *putrān*—sons; *pautra*—grandsons; *anuga*—servants; *amātyān*—ministers; *jāyām*—wife; *ca*—and; *gata-sauhṛdām*—indifferent.

TRANSLATION

King Purañjana then saw that everything in his town was scattered and that his sons, grandsons, servants

and ministers were all gradually opposing him. He also noted that his wife was becoming cold and indifferent.

PURPORT

When one becomes an invalid, his senses and organs are weakened. In other words, they are no longer under one's control. The senses and sense objects then begin to oppose him. When a person is in a distressed condition, even his family members—his sons, grandsons and wife—become disrespectful. They no longer are under the command of the master of the house. Just as we wish to use our senses for sense gratification, the senses also require strength from the body in reciprocation. A man keeps a family for enjoyment, and similarly family members demand enjoyment from the head of the family. When they do not receive sufficient money from him, they grow disinterested and ignore his commands or desires. This is all due to one's being a kṛpaṇa (miser). This word kṛpaṇa, used in the sixth verse, is in opposition to the word brāhmaṇa. In the human form of life one should become a brāhmaṇa, which means that one should understand the constitutional position of the Absolute Truth, Brahman, and then engage in His service as a Vaiṣṇava. We get this facility in the human form of life, but if we do not properly utilize this opportunity, we become a kṛpaṇa, miser. A miser is one who gets money but does not spend it properly. This human form of life is especially meant for understanding Brahman, for becoming a brāhmaṇa, and if we do not utilize it properly, we remain a kṛpaṇa. We can actually see that when one has money but does not spend it, he remains a miser and is never

happy. Similarly, when one's intelligence is spoiled due to sense gratification, he remains a miser throughout his life.

4.28.8

> *ātmānaṁ kanyayā grastaṁ*
> *pañcālān ari-dūṣitān*
> *duranta-cintām āpanno*
> *na lebhe tat-pratikriyām*

SYNONYMS

ātmānam—himself; *kanyayā*—by Kālakanyā; *grastam*—being embraced; *pañcālān*—Pañcāla; *ari-dūṣitān*—infected by the enemies; *duranta*—insurmountable; *cintām*—anxiety; *āpannaḥ*—having obtained; *na*—not; *lebhe*—achieved; *tat*—of that; *pratikriyām*—counteraction.

TRANSLATION

When King Purañjana saw that all his family members, relatives, followers, servants, secretaries and everyone else had turned against him, he certainly became very anxious. But he could not counteract the situation because he was thoroughly overwhelmed by Kālakanyā.

PURPORT

When a person becomes weak from the attack of old age, the family members, servants and secretaries do not care for him. He

is then unable to counteract this. Thus he becomes more and more anxious and laments his frightful condition.

4.28.9

kāmān abhilaṣan dīno
yāta-yāmāṁś ca kanyayā
vigatātma-gati-snehaḥ
putra-dārāṁś ca lālayan

SYNONYMS

kāmān—objects of enjoyment; *abhilaṣan*—always lusting after; *dīnaḥ*—the poor man; *yāta-yāmān*—stale; *ca*—also; *kanyayā*—by the influence of Kālakanyā; *vigata*—lost; *ātma-gati*—real purpose of life; *snehaḥ*—attachment to; *putra*—sons; *dārān*—wife; *ca*—and; *lālayan*—affectionately maintaining.

TRANSLATION

The objects of enjoyment became stale by the influence of Kālakanyā. Due to the continuance of his lusty desires, King Purañjana became very poor in everything. Thus he did not understand the aim of life. He was still very affectionate toward his wife and children, and he worried about maintaining them.

PURPORT

This is exactly the position of present civilization. Everyone is engaged in maintaining the body, home and family. Consequently everyone becomes confused at the end of life, not knowing what spiritual life and the goal of human life are. In a civilization of sense gratification there cannot be spiritual life because a person only thinks of this life. Although the next life is a fact, no information is given about it.

4.28.10

gandharva-yavanākrāntāṁ
kāla-kanyopamarditām
hātuṁ pracakrame rājā
tāṁ purīm anikāmataḥ

SYNONYMS

gandharva—by the Gandharva soldiers; *yavana*—and by the Yavana soldiers; *ākrāntām*—overcome; *kāla-kanyā*—by Kālakanyā (the daughter of Time); *upamarditām*—being smashed; *hātum*—to give up; *pracakrame*—proceeded; *rājā*—King Purañjana; *tām*—that; *purīm*—the city; *anikāmataḥ*—unwilling.

TRANSLATION

The city of King Purañjana was overcome by the Gandharva and Yavana soldiers, and although the King

had no desire to leave the city, he was circumstantially forced to do so, for it was smashed by Kālakanyā.

PURPORT

The living entity, separated from the association of the Supreme Personality of Godhead, tries to enjoy this material world. He is given a chance to enjoy it in a particular type of body, beginning with the body of a Brahmā down to that of the microbe. From the Vedic history of creation we can understand that the first living creature was Lord Brahmā, who created the seven great sages and other prajāpatis to increase the universal population. Thus every living entity, according to karma, his past desires and activities, gets a particular type of body, from that of Brahmā to that of a microbe or germ in stool. Due to long association with a particular type of material body and also due to the grace of Kālakanyā and her māyā, one becomes overly attached to a material body, although it is the abode of pain. Even if one tries to separate a worm from stool, the worm will be unwilling to leave. It will return to the stool. Similarly, a hog generally lives in a very filthy state, eating stool, but if one tries to separate it from its condition and give it a nice place, the hog will be unwilling. In this way if we study each and every living entity, we will find that he will defy offers of a more comfortable position. Although King Purañjana was attacked from all sides, he was nonetheless unwilling to leave the city. In other words, the living entity—whatever his condition—does not want to give up the body. But he will be forced to give it up because, after all, this material body cannot exist forever.

The living entity wishes to enjoy the material world in different ways, and therefore by nature's law he is allowed to transmigrate from one body to another, exactly as a person transmigrates from the body of an infant to a child, to a boy, to a youth, to a man. This process is constantly going on. At the last stage, when the gross body becomes old and invalid, the living entity is reluctant to give it up, despite the fact that it is no longer usable. Although material existence and the material body are not comfortable, why does the living entity not want to leave? As soon as one gets a material body, he has to work very hard to maintain it. He may engage in different fields of activity, but whatever the case, everyone has to work very hard to maintain the material body. Unfortunately, society has no information of the soul's transmigration. Because the living entity does not hope to enter the spiritual kingdom of eternal life, bliss and knowledge, he wants to stick to his present body, even though it may be useless. Consequently the greatest welfare activity in this material world is the furthering of this Kṛṣṇa consciousness movement.

This movement is giving human society information about the kingdom of God. There is God, there is Kṛṣṇa, and everyone can return to God and live eternally in bliss and knowledge. A Kṛṣṇa conscious person is not afraid of giving up the body because his position is always eternal. A Kṛṣṇa conscious person engages in the transcendental loving service of the Lord eternally; therefore as long as he lives within the body, he is happy to engage in the loving service of the Lord, and when he gives up the body, he is

also permanently situated in the service of the Lord. The saintly devotees are always free and liberated, whereas the karmīs, who have no knowledge of spiritual life or the transcendental loving service of the Lord, are very much afraid of giving up the rotten material body.

4.28.11

bhaya-nāmno 'grajo bhrātā
prajvāraḥ pratyupasthitaḥ
dadāha tāṁ purīṁ kṛtsnāṁ
bhrātuḥ priya-cikīrṣayā

SYNONYMS

bhaya-nāmnaḥ—of Bhaya (Fear); *agra-jaḥ*—elder; *bhrātā*—brother; *prajvāraḥ*—named Prajvāra; *pratyupasthitaḥ*—being present there; *dadāha*—set fire; *tām*—to that; *purīm*—city; *kṛtsnām*—wholesale; *bhrātuḥ*—his brother; *priya-cikīrṣayā*—in order to please.

TRANSLATION

Under the circumstances the elder brother of Yavana-rāja, known as Prajvāra, set fire to the city to please his younger brother, whose other name is fear itself.

PURPORT

According to the Vedic system, a dead body is set on fire, but before death there is another fire or fever, which is called prajvāra, or viṣṇu-jvāra. Medical science verifies that when one's temperature is raised to 107 degrees, a man immediately dies. This prajvāra, or high fever, at the last stage of life places the living entity in the midst of a blazing fire.

4.28.12

> *tasyāṁ sandahyamānāyāṁ*
> *sapauraḥ sapariccchadaḥ*
> *kauṭumbikaḥ kuṭumbinyā*
> *upātapyata sānvayaḥ*

SYNONYMS

tasyām—when that city; *sandahyamānāyām*—was ablaze; *sa-pauraḥ*—along with all the citizens; *sa-paricchadaḥ*—along with all servants and followers; *kauṭumbikaḥ*—the King, having so many relatives; *kuṭumbinyā*—along with his wife; *upātapyata*—began to suffer the heat of the fire; *sa-anvayaḥ*—along with descendants.

TRANSLATION

When the city was set ablaze, all the citizens and servants of the King, as well as all family members,

sons, grandsons, wives and other relatives, were within the fire. King Purañjana thus became very unhappy.

PURPORT

There are many parts of the body—the senses, the limbs, the skin, the muscles, blood, marrow, etc.—and all these are considered here figuratively as sons, grandsons, citizens and dependents. When the body is attacked by the viṣṇu-jvāra, the fiery condition becomes so acute that sometimes one remains in a coma. This means that the body is in such severe pain that one becomes unconscious and cannot feel the miseries taking place within the body. Indeed, the living entity becomes so helpless at the time of death, that, although unwilling, he is forced to give up the body and enter another. In Bhagavad-gītā it is stated that man may, by scientific advancement, improve the temporary living conditions but that he cannot avoid the pangs of birth, old age, disease and death. These are under the control of the Supreme Personality of Godhead through the agency of material nature. A foolish person cannot understand this simple fact. Now people are very busy trying to find petroleum in the midst of the ocean. They are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease and death. Thus not knowing anything about his own future life, a person in ignorance is certainly defeated in all his activities.

4.28.13

yavanoparuddhāyatano
grastāyāṁ kāla-kanyayā
puryāṁ prajvāra-saṁsṛṣṭaḥ
pura-pālo 'nvatapyata

SYNONYMS

yavana—by the Yavanas; *uparuddha*—attacked; *āyatanaḥ*—his abode; *grastāyām*—when seized; *kāla-kanyayā*—by the daughter of Time; *puryām*—the city; *prajvāra-saṁsṛṣṭaḥ*—being approached by Prajvāra; *pura-pālaḥ*—the city superintendent; *anvatapyata*—became also very much aggrieved.

TRANSLATION

The city's superintendent of police, the serpent, saw that the citizens were being attacked by Kālakanyā, and he became very aggrieved to see his own residence set ablaze after being attacked by the Yavanas.

PURPORT

The living entity is covered by two different types of bodies—the gross body and the subtle body. At death we can see that the gross body is finished, but actually the living entity is carried by the subtle body to another gross body. The so-called scientists of the modern age cannot see how the subtle body is working in

carrying the soul from one body to another. This subtle body has been figuratively described as a serpent, or the city's police superintendent. When there is fire everywhere, the police superintendent cannot escape either. When there is security and an absence of fire in the city, the police superintendent can impose his authority upon the citizens, but when there is an all-out attack on the city, he is rendered useless. As the life air was ready to leave the gross body, the subtle body also began to experience pain.

4.28.14

na śeke so 'vituṁ tatra
puru-kṛcchroru-vepathuḥ
gantum aicchat tato vṛkṣa-
koṭarād iva sānalāt

SYNONYMS

na—not; *śeke*—was able; *saḥ*—he; *avitum*—to protect; *tatra*—there; *puru*—very much; *kṛcchra*—difficulty; *uru*—great; *vepathuḥ*—suffering; *gantum*—to go out; *aicchat*—desired; *tataḥ*—from there; *vṛkṣa*—of a tree; *koṭarāt*—from the hollow; *iva*—like; *sa-analāt*—on fire.

TRANSLATION

As a serpent living within the cavity of a tree wishes to leave when there is a forest fire, so the city's police

superintendent, the snake, wished to leave the city due to the fire's severe heat.

PURPORT

It becomes very difficult for snakes to leave a forest when there is a fire. Other animals may flee due to their long legs, but serpents, only being able to crawl, are generally burned in the fire. At the last stage, the limbs of the body are not as much affected as the life air.

4.28.15

> *śithilāvayavo yarhi*
> *gandharvair hṛta-pauruṣaḥ*
> *yavanair aribhī rājann*
> *uparuddho ruroda ha*

SYNONYMS

śithila—slackened; *avayavaḥ*—his limbs; *yarhi*—when; *gandharvaiḥ*—by the Gandharvas; *hṛta*—defeated; *pauruṣaḥ*—his bodily strength; *yavanaiḥ*—by the Yavanas; *aribhiḥ*—by the enemies; *rājan*—O King Prācīnabarhiṣat; *uparuddhaḥ*—being checked; *ruroda*—cried loudly; *ha*—indeed.

TRANSLATION

The limbs of the serpent's body were slackened by the Gandharvas and Yavana soldiers, who had thoroughly

defeated his bodily strength. When he attempted to leave the body, he was checked by his enemies. Being thus baffled in his attempt, he began to cry loudly.

PURPORT

At the last stage of life, the different gates of the body are choked by the effects of disease, which are caused by an imbalance of bile, mucus and air. Thus the living entity cannot clearly express his difficulties, and surrounding relatives hear the sound "ghura ghura" from a dying man. In his Mukunda-mālā-stotra, King Kulaśekhara states:

kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam adyaiva me viśatu mānasa-rāja-haṁsaḥ prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

"My dear Kṛṣṇa, please help me die immediately so that the swan of my mind may be encircled by the stem of Your lotus feet. Otherwise at the time of my final breath, when my throat is choked up, how will it be possible for me to think of You?" The swan takes great pleasure in diving within water and being encircled by the stem of the lotus flower. This entanglement is sporting joy. If, in our healthy condition, we think of the lotus feet of the Lord and die, it is most fortunate. In old age, at the time of death, the throat sometimes becomes choked with mucus or blocked by air. At such a time the sound vibration of Hare Kṛṣṇa, the mahā-mantra, may not come out. Thus one may forget Kṛṣṇa. Of course those who are strong in Kṛṣṇa

consciousness cannot possibly forget Kṛṣṇa at any stage because they are accustomed to chanting the Hare Kṛṣṇa mantra, especially when there is a signal from death.

4.28.16

duhitṝḥ putra-pautrāṁś ca
jāmi-jāmātṛ-pārṣadān
svatvāvaśiṣṭaṁ yat kiñcid
gṛha-kośa-paricchadam

SYNONYMS

duhitṝḥ—daughters; *putra*—sons; *pautrān*—grandsons; *ca*—and; *jāmi*—daughters-in-law; *jāmātṛ*—sons-in-law; *pārṣadān*—associates; *svatva*—property; *avaśiṣṭam*—remaining; *yat kiñcit*—whatever; *gṛha*—home; *kośa*—accumulation of wealth; *paricchadam*—household paraphernalia.

TRANSLATION

King Purañjana then began to think of his daughters, sons, grandsons, daughters-in-law, sons-in-law, servants and other associates as well as his house, his household paraphernalia and his little accumulation of wealth.

PURPORT

It is not infrequent for a person overly attached to the material body to request a physician to prolong his life at least for some time. If the so-called scientific physician is able to prolong one's life for a few minutes through the use of oxygen or other medicines, he thinks that he is very successful in his attempts, although ultimately the patient will die. This is called the struggle for existence. At the time of death both patient and physician still think of prolonging life, although all the constituents of the body are practically dead and gone.

4.28.17

> *ahaṁ mameti svīkṛtya*
> *gṛheṣu kumatir gṛhī*
> *dadhyau pramadayā dīno*
> *viprayoga upasthite*

SYNONYMS

aham—I; *mama*—mine; *iti*—thus; *svī-kṛtya*—accepting; *gṛheṣu*—in the home; *ku-matiḥ*—whose mind is full of obnoxious thoughts; *gṛhī*—the householder; *dadhyau*—turns his attention to; *pramadayā*—with his wife; *dīnaḥ*—very poor; *viprayoge*—when separation; *upasthite*—occurred.

TRANSLATION

King Purañjana was overly attached to his family and conceptions of "I" and "mine." Because he was overly attracted to his wife, he was already quite poverty-stricken. At the time of separation, he became very sorry.

PURPORT

It is clear in this verse that at the time of death thoughts of material enjoyment do not go away. This indicates that the living entity, the soul, is carried by the subtle body—mind, intelligence and ego. Due to false ego, the living entity still wants to enjoy the material world, and for want of material enjoyment he becomes sorry or sad. He still makes intellectual plans to further his existence, and therefore, although he gives up the gross body, he is carried by the subtle body to another gross body. The transmigration of the subtle body is never visible to material eyes; therefore when one gives up the gross body, we think that he is finished. Plans for material enjoyment are made by the subtle body, and the gross body is the instrument for enjoying these plans. Thus the gross body can be compared to the wife, for the wife is the agent for all kinds of sense gratification. Because of long association with the gross body, the living entity becomes very sad to be separated from it. The mental activity of the living entity obliges him to accept another gross body and continue his material existence.

The Sanskrit word strī means "expansion." Through the wife one expands his various objects of attraction—sons, daughters, grandsons, and so on. Attachment to family members becomes very prominent at the time of death. One often sees that just before leaving his body a man may call for his beloved son to give him charge of his wife and other paraphernalia. He may say, "My dear boy, I am being forced to leave. Please take charge of the family affairs." He speaks in this way, not even knowing his destination.

4.28.18

lokāntaraṁ gatavati
mayy anāthā kuṭumbinī
vartiṣyate kathaṁ tv eṣā
bālakān anuśocatī

SYNONYMS

loka-antaram—into a different life; *gatavati mayi*—when I am gone; *anāthā*—bereft of husband; *kuṭumbinī*—surrounded by all family members; *vartiṣyate*—will exist; *katham*—how; *tu*—then; *eṣā*—this woman; *bālakān*—children; *anuśocatī*—lamenting about.

TRANSLATION

King Purañjana was anxiously thinking, "Alas, my wife is encumbered by so many children. When I pass from this body, how will she be able to maintain all these

family members? Alas, she will be greatly harassed by thoughts of family maintenance."

PURPORT

All these thoughts of one's wife indicate that the King was overly engrossed with the thoughts of woman. Generally a chaste woman becomes a very obedient wife. This causes a husband to become attached to his wife, and consequently he thinks of his wife very much at the time of death. This is a very dangerous situation, as is evident from the life of King Purañjana. If one thinks of his wife instead of Kṛṣṇa at the time of death, he will certainly not return home, back to Godhead, but will be forced to accept the body of a woman and thus begin another chapter of material existence.

4.28.19

na mayy anāśite bhuṅkte
nāsnāte snāti mat-parā
mayi ruṣṭe susantrastā
bhartsite yata-vāg bhayāt

SYNONYMS

na—never; *mayi*—when I; *anāśite*—had not eaten; *bhuṅkte*—she would eat; *na*—never; *asnāte*—had not taken bath; *snāti*—she would take her bath; *mat-parā*—always devoted to me; *mayi*—when I; *ruṣṭe*—was angry; *su-santrastā*—very much frightened; *bhartsite*—

when I chastised; *yata-vāk*—fully controlled of words; *bhayāt*—out of fear.

TRANSLATION

King Purañjana then began to think of his past dealings with his wife. He recalled that his wife would not take her dinner until he had finished his, that she would not take her bath until he had finished his, and that she was always very much attached to him, so much so that if he would sometimes become angry and chastise her, she would simply remain silent and tolerate his misbehavior.

PURPORT

A wife is always supposed to be submissive to her husband. Submission, mild behavior and subservience are qualities in a wife which make a husband very thoughtful of her. For family life it is very good for a husband to be attached to his wife, but it is not very good for spiritual advancement. Thus Kṛṣṇa consciousness must be established in every home. If a husband and wife are very much attached to one another in Kṛṣṇa consciousness, they will both benefit because Kṛṣṇa is the center of their existence. Otherwise, if the husband is too much attached to his wife, he becomes a woman in his next life. The woman, being overly attached to her husband, becomes a man in her next life. Of course, it is an advantage for a woman to become a man, but it is not at all advantageous for the man to become a woman.

4.28.20

prabodhayati māvijñaṁ
vyuṣite śoka-karśitā
vartmaitad gṛha-medhīyaṁ
vīra-sūr api neṣyati

SYNONYMS

prabodhayati—gives good counsel; *mā*—unto me; *avijñam*—foolish; *vyuṣite*—at the time of my being away; *śoka*—by aggrievement; *karśitā*—being aggrieved and thus dried up; *vartma*—path; *etat*—this; *gṛha-medhīyam*—of household responsibilities; *vīra-sūḥ*—the mother of great heroes; *api*—although; *neṣyati*—will she be able to execute.

TRANSLATION

King Purañjana continued thinking how, when he was in a state of bewilderment, his wife would give him good counsel and how she would become aggrieved when he was away from home. Although she was the mother of so many sons and heroes, the King still feared that she would not be able to maintain the responsibility of household affairs.

PURPORT

At the time of death King Purañjana was thinking of his wife, and this is called polluted consciousness. As Lord Kṛṣṇa explains in Bhagavad-gītā:

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The living entity is, after all, part and parcel of the Supreme Spirit, Kṛṣṇa. In other words, Kṛṣṇa's constitutional position and the living entity's constitutional position are the same qualitatively. The only difference is that the living entity is eternally an atomic particle of the Supreme Spirit. Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ. In this material world of conditional life, the fragmental portion of the Supreme Lord, the individual soul, is struggling due to his contaminated mind and consciousness. As part and parcel of the Supreme Lord, a living entity is supposed to think of Kṛṣṇa, but here we see that King Purañjana (the living entity) is thinking of a woman. Such mental absorption with some sense object brings about the living entity's struggle for existence in this material world. Since King Purañjana is thinking of his wife, his struggle for existence in the material world will not be ended by death. As revealed in the following verses, King Purañjana had to accept the body of a

woman in his next life due to his being overly absorbed in thoughts of his wife. Thus mental absorption in social, political, pseudo-religious, national and communal consciousness is cause for bondage. During one's lifetime one has to change his activities in order to attain release from bondage. This is confirmed in Bhagavad-gītā.

yajñārthāt karmaṇo 'nyatra

loko 'yaṁ karma-bandhanaḥ

tad-arthaṁ karma kaunteya

mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." (Bg. 3.9) If we do not change our consciousness in this life, whatever we do in the name of social, political, religious or communal and national welfare will be the cause of our bondage. This means we have to continue in material conditional life. As explained in Bhagavad-gītā (Bg. 15.7), manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati. When the mind and senses are engaged in material activities, one has to continue his material existence and struggle to attain happiness. In each and every life, one is engaged in the struggle to become happy. Actually no one in this material world is happy, but the struggle gives a false sense of happiness. A person must work very hard, and when he attains

the result of his hard work, he thinks himself happy. In the material world people do not know what real happiness is. Real happiness is to be attained by transcendental senses.

yatroparamate cittaṁ

niruddhaṁ yoga-sevayā

yatra caivātmanātmānaṁ

paśyann ātmani tuṣyati

sukham ātyantikaṁ yat tad

buddhi-grāhyam atīndriyam

vetti yatra na caivāyaṁ

sthitaś calati tattvataḥ

yaṁ labdhvā cāparaṁ lābhaṁ

manyate nādhikaṁ tataḥ

yasmin sthito na duḥkhena

guruṇāpi vicālyate

taṁ vidyād duḥkha-saṁyogaviyogaṁ yoga-saṁjñitam

"In the stage of perfection called trance, or samādhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability

to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact." (Bg. 6.20-23)

Thus real happiness must be appreciated by one's transcendental senses. Unless one is purified, the transcendental senses are not manifest; therefore to purify the senses one must take to Kṛṣṇa consciousness and engage the senses in the service of the Lord. Then there will be real happiness and liberation.

It is stated in Bhagavad-gītā:

śarīraṁ yad avāpnoti yac cāpy utkrāmatīśvaraḥ gṛhītvaitāni saṁyāti vāyur gandhān ivāśayāt

"The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas." (Bg. 15.8)

If the wind passes over a garden of roses, it will carry the aroma of roses, and if it passes over a filthy place, it will carry the stench of obnoxious things. Similarly, King Purañjana, the living entity, now passes the air of his life over his wife, a woman; therefore he has to accept the body of a woman in his next life.

4.28.21

kathaṁ nu dārakā dīnā
dārakīr vāparāyaṇāḥ
vartiṣyante mayi gate
bhinna-nāva ivodadhau

SYNONYMS

katham—how; *nu*—indeed; *dārakāḥ*—sons; *dīnāḥ*—poor; *dārakīḥ*—daughters; *vā*—or; *aparāyaṇāḥ*—having no one else to depend on; *vartiṣyante*—will live; *mayi*—when 1; *gate*—gone from this world; *bhinna*—broken; *nāvaḥ*—boat; *iva*—like; *udadhau*—in the ocean.

TRANSLATION

King Purañjana continued worrying: "After I pass from this world, how will my sons and daughters, who are now fully dependent on me, live and continue their lives? Their position will be similar to that of passengers aboard a ship wrecked in the midst of the ocean."

PURPORT

At the time of death every living entity worries about what will happen to his wife and children. Similarly, a politician also worries about what will happen to his country or his political party. Unless one is fully Kṛṣṇa conscious, he has to accept a

body in the next life according to his particular state of consciousness. Since Purañjana is thinking of his wife and children and is overly engrossed in thoughts of his wife, he will accept the body of a woman. Similarly, a politician or so-called nationalist who is inordinately attached to the land of his birth will certainly be reborn in the same land after ending his political career. One's next life will also be affected by the acts one performs during this life. Sometimes politicians act most sinfully for their own sense gratification. It is not unusual for a politician to kill the opposing party. Even though a politician may be allowed to take birth in his so-called homeland, he still has to undergo suffering due to his sinful activities in his previous life.

This science of transmigration is completely unknown to modern scientists. So-called scientists do not like to bother with these things because if they would at all consider this subtle subject matter and the problems of life, they would see that their future is very dark. Thus they try to avoid considering the future and continue committing all kinds of sinful activities in the name of social, political and national necessity.

4.28.22

evaṁ kṛpaṇayā buddhyā
śocantam atad-arhaṇam
grahītuṁ kṛta-dhīr enaṁ
bhaya-nāmābhyapadyata

SYNONYMS

evam—thus; *kṛpaṇayā*—by miserly; *buddhyā*—intelligence; *śocantam*—lamenting; *a-tat-arhaṇam*—on which he should not have lamented; *grahītum*—in order to arrest; *kṛta-dhīḥ*—the determined King of the Yavanas; *enam*—him; *bhaya-nāmā*—whose name was fear; *abhyapadyata*—came there immediately.

TRANSLATION

Although King Purañjana should not have lamented over the fate of his wife and children, he nonetheless did so due to his miserly intelligence. In the meantime, Yavana-rāja, whose name was fear itself, immediately drew near to arrest him.

PURPORT

Foolish people do not know that every individual soul is responsible for his own actions and reactions in life. As long as a living entity in the form of a child or boy is innocent, it is the duty of the father and mother to lead him into a proper understanding of the values of life. When a child is grown, it should be left up to him to execute the duties of life properly. The parent, after his death, cannot help his child. A father may leave some estate for his children's immediate help, but he should not be overly absorbed in thoughts of how his family will survive after his death. This is the disease of the conditioned soul. Not only does he commit sinful activities for his own sense gratification, but he accumulates great wealth to leave behind so

that his children may also gorgeously arrange for sense gratification.

In any case, everyone is afraid of death, and therefore death is called bhaya, or fear. Although King Purañjana was engaged in thinking of his wife and children, death did not wait for him. Death does not wait for any man; it will immediately carry out its duty. Since death must take away the living entity without hesitation, it is the ultimate God realization of the atheists, who spoil their lives thinking of country, society and relatives, to the neglect of God consciousness. In this verse the word atad-arhaṇam is very significant, for it means that one should not be overly engaged in welfare activities for one's family members, countrymen, society and community. None of these will help a person to advance spiritually. Unfortunately, in present day society so-called educated men have no idea what spiritual progress is. Although they have the opportunity in the human form of life to make spiritual progress, they remain misers. They use their lives improperly and simply waste them thinking about the material welfare of their relatives, countrymen, society and so on. One's actual duty is to learn how to conquer death. Lord Kṛṣṇa states the process of conquering death in Bhagavad-gītā:

janma karma ca me divyam evaṁ yo vetti tattvataḥ tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth

again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

After giving up this body, one who is fully Kṛṣṇa conscious does not accept another material body but returns home, back to Godhead. Everyone should try to attain this perfection. Unfortunately, instead of doing so, people are absorbed in thoughts of society, friendship, love and relatives. This Kṛṣṇa consciousness movement, however, is educating people throughout the world and informing them how to conquer death. Hariṁ vinā na sṛtiṁ taranti. One cannot conquer death without taking shelter of the Supreme Personality of Godhead.

4.28.23

paśuvad yavanair eṣa
nīyamānaḥ svakaṁ kṣayam
anvadravann anupathāḥ
śocanto bhṛśam āturāḥ

SYNONYMS

paśu-vat—like an animal; *yavanaiḥ*—by the Yavanas; *eṣaḥ*—Purañjana; *nīyamānaḥ*—being arrested and taken away; *svakam*—to their own; *kṣayam*—abode; *anvadravan*—followed; *anupathāḥ*—his attendants; *śocantaḥ*—lamenting; *bhṛśam*—greatly; *āturāḥ*—being distressed.

TRANSLATION

When the Yavanas were taking King Purañjana away to their place, binding him like an animal, the King's followers became greatly aggrieved. While they lamented, they were forced to go along with him.

PURPORT

When Yamarāja and his assistants take a living entity away to the place of judgment, the life, life air and desires, being followers of the living entity, also go with him. This is confirmed in the Vedas. When the living entity is taken away or arrested by Yamarāja (tam utkrāmantam), the life air also goes with him (prāṇo 'nūtkrāmati), and when the life air is gone (prāṇam anūtkrāmantam), all the senses (sarve prāṇāḥ) also go along (anūtkrāmanti). When the living entity and the life air are gone, the lump of matter produced of five elements—earth, water, air, fire and ether—is rejected and left behind. The living entity then goes to the court of judgment, and Yamarāja decides what kind of body he is going to get next. This process is unknown to modern scientists. Every living entity is responsible for his activities in this life, and after death he is taken to the court of Yamarāja, where it is decided what kind of body he will take next. Although the gross material body is left, the living entity and his desires, as well as the resultant reactions of his past activities, go on. It is Yamarāja who decides what kind of body one gets next in accordance with one's past actions.

4.28.24

purīṁ vihāyopagata
uparuddho bhujaṅgamaḥ
yadā tam evānu purī
viśīrṇā prakṛtiṁ gatā

SYNONYMS

purīm—the city; *vihāya*—having given up; *upagataḥ*—gone out; *uparuddhaḥ*—arrested; *bhujaṅgamaḥ*—the serpent; *yadā*—when; *tam*—him; *eva*—certainly; *anu*—after; *purī*—the city; *viśīrṇā*—scattered; *prakṛtim*—matter; *gatā*—turned into.

TRANSLATION

The serpent, who had already been arrested by the soldiers of Yavana-rāja and was out of the city, began to follow his master along with the others. As soon as they all left the city, it was immediately dismantled and smashed to dust.

PURPORT

When the living entity is arrested, all his followers—namely the life air, the senses and sense objects—immediately leave the lump of matter, the body. When the living entity and his companions leave, the body no longer works but turns into basic material elements—earth, water, fire, air and ether. When a city

attacked by enemies is vacated by its inhabitants, the enemy immediately takes advantage of that city and bombards it to smash the whole thing to dust. When we say, "Dust thou art, and unto dust thou shall return," we refer to the body. When a city is attacked and bombarded by enemies, the citizens generally leave, and the city ceases to exist.

It is a foolish person who engages in improving the condition of a city without caring for the citizens or inhabitants. Similarly, a living entity who is not properly enlightened in spiritual knowledge simply takes care of the external body, not knowing that the spirit soul is the principal factor within the body. When one is advanced in spiritual knowledge, the spirit soul is saved from eternal transmigration. The Bhāgavatam considers those who are attached to their bodies to be like cows and asses (sa eva go-kharaḥ). The cow is a very innocent animal, and the ass is a beast of burden. One who labors under the bodily conception simply works like an ass and does not know his self-interest. It is therefore said:

yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu sa eva go-kharaḥ

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to a place of pilgrimage simply to take a bath

rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow." (Bhāg. 10.84.13)

Human civilization devoid of Kṛṣṇa consciousness is simply a civilization of lower animals. Sometimes such a civilization may study the dead body and consider the brain or the heart. However, no part of the body is important unless the spirit soul is present. In a modern civilization of cows and asses, scientists try to search out some value in the brain or heart of a dead man.

4.28.25

vikṛṣyamāṇaḥ prasabhaṁ
yavanena balīyasā
nāvindat tamasāviṣṭaḥ
sakhāyaṁ suhṛdaṁ puraḥ

SYNONYMS

vikṛṣyamāṇaḥ—being dragged; *prasabham*—forcibly; *yavanena*—by the Yavana; *balīyasā*—who was very powerful; *na avindat*—could not remember; *tamasā*—by darkness of ignorance; *āviṣṭaḥ*—being covered; *sakhāyam*—his friend; *suhṛdam*—always a well-wisher; *puraḥ*—from the very beginning.

TRANSLATION

When King Purañjana was being dragged with great force by the powerful Yavana, out of his gross ignorance

he still could not remember his friend and well-wisher, the Supersoul.

PURPORT

In Bhagavad-gītā Lord Kṛṣṇa says:

bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

A person can be in full Kṛṣṇa consciousness and become happy and satisfied if he knows but three things—namely, that the Supreme Lord Kṛṣṇa is the enjoyer of all benefits, that He is the proprietor of everything, and that He is the supreme friend of all living entities. If one does not know this and functions instead under the bodily conception, he is always harassed by the tribulations offered by material nature. In actuality, the Supreme Lord is sitting by the side of everyone.

īśvaraḥ sarva-bhūtānāṁ

hṛd-deśe 'rjuna tiṣṭhati

bhrāmayan sarva-bhūtāni

yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61).

The living entity and the Supersoul are sitting side by side in the same tree, but despite being harassed by the laws of material nature, the foolish living entity does not turn toward the Supreme Personality of Godhead for protection. However, he thinks that he is able to protect himself from the stringent laws of material nature. This, however, is not possible. The living entity must turn toward the Supreme Personality of Godhead and surrender unto Him. Only then will he be saved from the onslaught of the powerful Yavana, or Yamarāja.

The word sakhāyam ("friend") is very significant in this verse because God is eternally present beside the living entity. The Supreme Lord is also described as suḥrdam (ever well-wisher). The Supreme Lord is always a well-wisher, just like a father or mother. Despite all the offenses of a son, the father and mother are always the son's well-wisher. Similarly, despite all our offenses and defiance of the desires of the Supreme Personality of Godhead, the Lord will give us immediate relief from all the hardships offered by material nature if we simply surrender unto Him. Lord Kṛṣṇa also confirmed in Bhagavad-gītā:

daivī hy eṣā guṇa-mayī

mama māyā duratyayā

mām eva ye prapadyante

māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

Unfortunately, due to our bad association and great attachment for sense gratification, we do not remember our best friend, the Supreme Personality of Godhead.

4.28.26

taṁ yajña-paśavo 'nena
saṁjñaptā ye 'dayālunā
kuṭhāraiś cicchiduḥ kruddhāḥ
smaranto 'mīvam asya tat

SYNONYMS

tam—him; *yajña-paśavaḥ*—the sacrificial animals; *anena*—by him; *saṁjñaptāḥ*—killed; *ye*—all of them who; *adayālunā*—by the most unkind; *kuṭhāraiḥ*—by axes; *cicchiduḥ*—pierced to pieces; *kruddhāḥ*—being very angry; *smarantaḥ*—remembering; *amīvam*—sinful activity; *asya*—of him; *tat*—that.

TRANSLATION

That most unkind king, Purañjana, had killed many animals in various sacrifices. Now, taking advantage of this opportunity, all these animals began to pierce him with their horns. It was as though he were being cut to pieces by axes.

PURPORT

Those who are very enthusiastic about killing animals in the name of religion or for food must await similar punishment after death. The word māṁsa (meat) indicates that those animals whom we kill will be given an opportunity to kill us. Although in actuality no living entity is killed, the pains of being pierced by the horns of animals will be experienced after death. Not knowing this, rascals unhesitatingly go on killing poor animals. So-called human civilization has opened many slaughterhouses for animals in the name of religion or food. Those who are a little religious kill animals in temples, mosques or synagogues, and those who are more fallen maintain various slaughterhouses. Just as in civilized human society the law is a life for a life, no living entity can encroach upon another living entity as far as the Supreme Lord is concerned. Everyone should be given freedom to live at the cost of the Supreme Father, and animal killing—either for religion or for food—is always condemned by the Supreme Personality of Godhead. In Bhagavad-gītā Lord Kṛṣṇa says:

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

The animal-killers (dviṣataḥ), envying other living entities and the Supreme Personality of Godhead, are placed in darkness and cannot understand the theme and objective of life. This is further explained in the following verses.

4.28.27

> *ananta-pāre tamasi*
> *magno naṣṭa-smṛtiḥ samāḥ*
> *śāśvatīr anubhūyārtiṁ*
> *pramadā-saṅga-dūṣitaḥ*

SYNONYMS

ananta-pāre—unlimitedly expanded; *tamasi*—in the material existence of darkness; *magnaḥ*—being merged; *naṣṭa-smṛtiḥ*—bereft of all intelligence; *samāḥ*—for many years; *śāśvatīḥ*—practically eternally; *anubhūya*—experiencing; *ārtim*—the threefold miseries; *pramadā*—of women; *saṅga*—by association; *dūṣitaḥ*—being contaminated.

TRANSLATION

Due to his contaminated association with women, a living entity like King Purañjana eternally suffers all the pangs of material existence and remains in the dark region of material life bereft of all remembrance for many, many years.

PURPORT

This is a description of material existence. Material existence is experienced when one becomes attached to a woman and forgets his real identity as the eternal servant of Kṛṣṇa (naṣṭa-smṛtiḥ). In this way, in one body after another, the living entity perpetually suffers the threefold miseries of material existence. To save human civilization from the darkness of ignorance, this movement was started. The main purpose of the Kṛṣṇa consciousness movement is to enlighten the forgetful living entity and remind him of his original Kṛṣṇa consciousness. In this way the living entity can be saved from the catastrophe of ignorance as well as bodily transmigration. As Śrīla Bhaktivinoda Ṭhākura has sung:

anādi karama-phale, paḍi' bhavārṇava-jale, taribāre nā dekhi upāya ei viṣaya-halāhale, divā-niśi hiyā jvale, mana kabhu sukha nāhi pāya

"Because of my past fruitive activities, I have now fallen into an ocean of nescience. I cannot find any means to get out of this great ocean, which is indeed like an ocean of poison. We are

trying to be happy through sense enjoyment, but actually that so-called enjoyment is like food that is too hot and causes burning in the heart. I feel a burning sensation constantly, day and night, and thus my mind cannot find satisfaction."

Material existence is always full of anxiety. People are always trying to find many ways to mitigate anxiety, but because they are not guided by a real leader, they try to forget material anxiety through drink and sex indulgence. Foolish people do not know that by attempting to escape anxiety by drink and sex, they simply increase their duration of material life. It is not possible to escape material anxiety in this way.

The word pramadā-saṅga-dūṣitaḥ indicates that apart from all other contamination, if one simply remains attached to a woman, that single contamination will be sufficient to prolong one's miserable material existence. Consequently, in Vedic civilization one is trained from the beginning to give up attachment for women. The first stage of life is brahmacārī, the second stage gṛhastha, the third stage vānaprastha, and the fourth stage sannyāsa. All these stages are devised to enable one to detach himself from the association of women.

4.28.28

tām eva manasā gṛhṇan
babhūva pramadottamā

anantaraṁ vidarbhasya
rāja-siṁhasya veśmani

SYNONYMS

tām—her; *eva*—certainly; *manasā*—by the mind; *gṛhṇan*—accepting; *babhūva*—became; *pramadā*—woman; *uttamā*—highly situated; *anantaram*—after death; *vidarbhasya*—of Vidarbha; *rāja-siṁhasya*—of the most powerful king; *veśmani*—at the house.

TRANSLATION

King Purañjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King.

PURPORT

Since King Purañjana thought of his wife at the time of death, he attained the body of a woman in his next birth. This verifies the following verse in Bhagavad-gītā:

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6)

When a living entity is accustomed to think of a particular subject matter or become absorbed in a certain type of thought, he will think of that subject at the time of death. At the time of death, one will think of the subject that has occupied his life while he was awake, lightly sleeping or dreaming, or while he was deeply sleeping. After falling from the association of the Supreme Lord, the living entity thus transmigrates from one bodily form to another according to nature's course, until he finally attains the human form. If he is absorbed in material thoughts and ignorant of spiritual life, and if he does not take shelter under the lotus feet of the Supreme Personality of Godhead, Govinda, who solves all questions of birth and death, he will become a woman in the next life, especially if he thinks of his wife. As stated in Śrīmad-Bhāgavatam: karmaṇā daiva-netreṇa. A living entity acts piously and impiously, and sometimes in both ways. All actions are taken into account, and the living entity is offered a new body by his superiors. Although King Purañjana was overly attached to his wife, he nonetheless performed many pious fruitive activities. Consequently, although he took the form of a woman, he was given a chance to be the daughter of a powerful king. As confirmed in Bhagavad-gītā:

prāpya puṇya-kṛtaṁ lokān uṣitvā śāśvatīḥ samāḥ śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate

"The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.41)

If a person falls from the path of bhakti-yoga, God realization, due to attachment to fruitive activity, philosophical speculation or mystic yoga, he is given a chance to take birth in a high and rich family. The higher authorities appointed by the Supreme Personality of Godhead thus render justice to the living entity according to the living entity's desires. Although King Purañjana was overly absorbed in thoughts of his wife and thus became a woman, he nonetheless took birth in the family of a king due to his previous pious activities. The conclusion is that all our activities are taken into consideration before we are awarded another body. Nārada Muni therefore advised Vyāsadeva that one should take to Kṛṣṇa consciousness, devotional service, and abandon all ordinary occupational duties. This advice was also given by Lord Kṛṣṇa Himself. Although a devotee may fall from the path of spiritual consciousness, he will nonetheless attain a human body in the home of a devotee or a rich man. In this way one can resume his devotional service.

4.28.29

upayeme vīrya-paṇāṁ
vaidarbhīṁ malayadhvajaḥ
yudhi nirjitya rājanyān
pāṇḍyaḥ para-purañjayaḥ

SYNONYMS

upayeme—married; *vīrya*—of valor or prowess; *paṇām*—the prize; *vaidarbhīm*—daughter of Vidarbha; *malaya-dhvajaḥ*—Malayadhvaja; *yudhi*—in the fight; *nirjitya*—after conquering; *rājanyān*—other princes; *pāṇḍyaḥ*—best of the learned, or born in the country known as Pāṇḍu; *para*—transcendental; *puram*—city; *jayaḥ*—conqueror.

TRANSLATION

It was fixed that Vaidarbhī, daughter of King Vidarbha, was to be married to a very powerful man, Malayadhvaja, an inhabitant of the Pāṇḍu country. After conquering other princes, he married the daughter of King Vidarbha.

PURPORT

It is customary among kṣatriyas for a princess to be offered under certain conditions. For instance, Draupadī was offered in marriage to one who could pierce a fish with an arrow simply by seeing the reflection of that fish. Kṛṣṇa married one of His queens after conquering seven strong bulls. The Vedic system is for a daughter of a king to be offered under certain conditions. Vaidarbhī, the daughter of Vidarbha, was offered to a great devotee and powerful king. Since King Malayadhvaja was both a powerful king and great devotee, he fulfilled all the requirements. The name Malayadhvaja signifies a great devotee who stands as firm as Malaya Hill, and, through his propaganda,

makes other devotees similarly as firm. Such a mahā-bhāgavata can prevail over the opinions of all others. A strong devotee makes propaganda against all other spiritual conceptions—namely jñāna, karma and yoga. With his devotional flag unfurled, he always stands fast to conquer other conceptions of transcendental realization. Whenever there is an argument between a devotee and a nondevotee, the pure, strong devotee comes out victorious.

The word pāṇḍya comes from the word paṇḍā, meaning knowledge. Unless one is highly learned, he cannot conquer nondevotional conceptions. The word para means transcendental, and pura means city. The para-pura is Vaikuṇṭha, the kingdom of God, and the word jaya refers to one who can conquer. This means that a pure devotee, who is strong in devotional service and who has conquered all nondevotional conceptions, can also conquer the kingdom of God. In other words, one can conquer the kingdom of God, Vaikuṇṭha, only by rendering devotional service. The Supreme Personality of Godhead is called ajita, meaning that no one can conquer Him, but a devotee, by strong devotional service and sincere attachment to the Supreme Personality of Godhead, can easily conquer Him. Lord Kṛṣṇa is fear personified for everyone, but He voluntarily agreed to fear the stick of mother Yaśodā. Kṛṣṇa, God, cannot be conquered by anyone but His devotee. Such a devotee kindly married the daughter of King Vidarbha.

4.28.30

tasyāṁ sa janayāṁ cakra
ātmajām asitekṣaṇām
yavīyasaḥ sapta sutān
sapta draviḍa-bhūbhṛtaḥ

SYNONYMS

tasyām—through her; *saḥ*—the King; *janayām cakre*—begot; *ātmajām*—daughter; *asita*—blue or black; *īkṣaṇām*—whose eyes; *yavīyasaḥ*—younger, very powerful; *sapta*—seven; *sutān*—sons; *sapta*—seven; *draviḍa*—province of Draviḍa, or South India; *bhū*—of the land; *bhṛtaḥ*—kings.

TRANSLATION

King Malayadhvaja fathered one daughter, who had very black eyes. He also had seven sons, who later became rulers of that tract of land known as Draviḍa. Thus there were seven kings in that land.

PURPORT

King Malayadhvaja was a great devotee, and after he married the daughter of King Vidarbha, he gave her one nice daughter, whose eyes were black. Figuratively this means that the daughter of King Malayadhvaja was bestowed also with devotional service, for her eyes were always fixed on Kṛṣṇa. A devotee has no vision

in his life other than Kṛṣṇa. The seven sons are the seven processes of devotional service—hearing, chanting, remembering, offering worship, offering prayers, rendering transcendental loving service and serving the lotus feet of the Lord. Of the nine types of devotional service, only seven were immediately given. The balance—friendship and surrendering everything—were to be developed later. In other words, devotional service is divided into two categories—namely vidhi-mārga and rāga-mārga. The process of becoming friends with the Lord and sacrificing everything for Him belongs to the category of rāga-mārga, the stage of developed devotional service. For the neophyte, the important processes are those of hearing and chanting (śravaṇaṁ kīrtanam), remembering Kṛṣṇa, worshiping the Deity in the temple, offering prayers and always engaging in the service of the Lord, and worshiping the lotus feet of the Lord.

The word yavīyasaḥ indicates that these processes are very powerful. After a devotee engages in the processes of śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam, and is able to secure these processes, he can later become a devotee capable of rendering spontaneous devotional service—namely sakhyam and ātma-nivedanam. Generally the great ācāryas who preach devotional service all over the world belong to the category of sakhyam ātma-nivedanam. A neophyte devotee cannot actually become a preacher. The neophyte is advised to execute devotional service in the seven other fields (śravaṇaṁ kīrtanam, etc.). If one can successfully execute the

preliminary seven items, he can in the future be situated on the platform of sakhyam ātma-nivedanam.

The specific mention of Draviḍa-deśa refers to the five Draviḍa-deśas in south India. All are very strong in rendering the preliminary devotional processes (śravaṇaṁ kīrtanam). Some great ācāryas, like Rāmānujācārya and Madhvācārya, also came from Draviḍa-deśa and became great preachers. They were all situated on the platform of sakhyam ātma-nivedanam.

4.28.31

ekaikasyābhavat teṣāṁ
rājann arbudam arbudam
bhokṣyate yad-vaṁśa-dharair
mahī manvantaraṁ param

SYNONYMS

eka-ekasya—of each one; *abhavat*—there became; *teṣām*—of them; *rājan*—O King; *arbudam*—ten million; *arbudam*—ten million; *bhokṣyate*—is ruled; *yat*—whose; *vaṁśa-dharaiḥ*—by descendants; *mahī*—the whole world; *manu-antaram*—up to the end of one Manu; *param*—and afterward.

TRANSLATION

My dear King Prācīnabarhiṣat, the sons of Malayadhvaja gave birth to many thousands and

thousands of sons, and all of these have been protecting the entire world up to the end of one Manu's life-span and even afterward.

PURPORT

There are fourteen Manus in one day of Brahmā. A manvantara, the life span of one Manu, is given as 71 multiplied by 4,320,000 years. After one such Manu passes on, another Manu begins his life-span. In this way the life cycle of the universe is going on. As one Manu follows another, the cult of Kṛṣṇa consciousness is being imparted, as confirmed in Bhagavad-gītā:

śrī-bhagavān uvāca imaṁ vivasvate yogaṁ proktavān aham avyayam vivasvān manave prāha manur ikṣvākave 'bravīt

"The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." (Bg. 4.1)

Vivasvān, the sun-god, imparted Bhagavad-gītā to one Manu, and this Manu imparted it to his son, who imparted it to yet another Manu. In this way the propagation of Kṛṣṇa consciousness is never stopped. No one should think that this Kṛṣṇa consciousness movement is a new movement. As confirmed by Bhagavad-gītā and Śrīmad-Bhāgavatam, it is a very, very old movement, for it has been passing down from one Manu to another.

Among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences, the cult of Kṛṣṇa consciousness must go on. We can see that under the instructions of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja began preaching the Kṛṣṇa consciousness movement in an organized way within the past hundred years. The disciples of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja are all Godbrothers, and although there are some differences of opinion, and although we are not acting conjointly, still every one of us is spreading this Kṛṣṇa consciousness movement according to his own capacity and producing many disciples to spread it all over the world. As far as we are concerned, we have already started the International Society for Krishna Consciousness, and many thousands of Europeans and Americans have joined this movement. Indeed, it is spreading like wildfire. The cult of Kṛṣṇa consciousness, based on the nine principles of devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam), will never be stopped. It will go on without distinction of caste, creed, color or country. No one can check it.

The word bhokṣyate is very important in this verse. Just as a king gives protection to his citizens, these devotees, following the principles of devotional service, will give protection to all the people of the world. The people of the world are very much harassed by so-called religious-principled svāmīs, yogīs, karmīs and jñānīs, but none of these can show the right way to become

elevated to the spiritual platform. There are primarily four parties spreading devotional service all over the universe. These are the Rāmānuja-sampradāya, the Madhva-sampradāya, the Viṣṇusvāmī-sampradāya and the Nimbārka-sampradāya. The Madhva-Gauḍīya-sampradāya in particular comes from Lord Caitanya Mahāprabhu. All these devotees are spreading this Kṛṣṇa consciousness movement very widely and giving protection to innocent people who are being so much embarrassed by pseudo-avatāras, svāmīs, yogīs and others.

4.28.32

agastyaḥ prāg duhitaram
upayeme dhṛta-vratām
yasyāṁ dṛḍhacyuto jāta
idhmavāhātmajo muniḥ

SYNONYMS

agastyaḥ—the great sage Agastya; *prāk*—first; *duhitaram*—daughter; *upayeme*—married; *dhṛta-vratām*—taken to vows; *yasyām*—through whom; *dṛḍhacyutaḥ*—named Dṛḍhacyuta; *jātaḥ*—was born; *idhmavāha*—named Idhmavāha; *ātma-jaḥ*—son; *muniḥ*—the great sage.

TRANSLATION

The great sage named Agastya married the first-born daughter of Malayadhvaja, the avowed devotee of Lord

Kṛṣṇa. From her one son was born, whose name was Dṛḍhacyuta, and from him another son was born, whose name was Idhmavāha.

PURPORT

The name Agastya Muni is very significant. The word agastya indicates that the senses do not act independently, and the word muni means "mind." The mind is the center of all the senses, and in the case of Agastya Muni, the senses could not work independent of the mind. When the mind takes to the cult of bhakti, it engages in devotional service. The cult of bhakti (bhakti-latā) is the first daughter of Malayadhvaja, and, as previously described, her eyes are always upon Kṛṣṇa (asitekṣaṇām). One cannot render bhakti to any demigod. Bhakti can be rendered only to Viṣṇu (śravaṇaṁ kīrtanaṁ viṣṇoḥ). Thinking the Absolute Truth to be without form, the Māyāvādīs say that the word bhakti can apply to any form of worship. If this were the case, a devotee could imagine any demigod or any godly form and worship it. This, however, is not the real fact. The real fact is that bhakti can be applied only to Lord Viṣṇu and His expansions. Therefore bhakti-latā is dṛḍha-vrata, the great vow, for when the mind is completely engaged in devotional service, the mind does not fall down. If one tries to advance by other means—by karma-yoga or jñāna-yoga—one will fall down, but if one is fixed in bhakti, he never falls down.

Thus from bhakti-latā the son Dṛḍhacyuta is born, and from Dṛḍhacyuta the next son, Idhmavāha, is born. The word idhma-

vāha refers to one who carries wood for burning in a sacrifice when approaching a spiritual master. The point is that bhakti-latā, the cult of devotion, fixes one in his spiritual position. One so fixed never comes down, and he begets children who are strict followers of the śāstric injunctions. As said in the Vedas:

tad-vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

In the line of devotional service, those who are initiated are strict followers of the Vedic scriptural injunctions.

4.28.33

vibhajya tanayebhyaḥ kṣmāṁ
rājarṣir malayadhvajaḥ
ārirādhayiṣuḥ kṛṣṇaṁ
sa jagāma kulācalam

SYNONYMS

vibhajya—having divided; *tanayebhyaḥ*—among his sons; *kṣmām*—the whole world; *rāja-ṛṣiḥ*—the great saintly king; *malayadhvajaḥ*—named Malayadhvaja; *ārirādhayiṣuḥ*—desiring to worship; *kṛṣṇam*—Lord Kṛṣṇa; *saḥ*—he; *jagāma*—went; *kulācalam*—unto Kulācala.

TRANSLATION

After this, the great saintly King Malayadhvaja divided his entire kingdom amongst his sons. Then, in order to worship Lord Kṛṣṇa with full attention, he went to a solitary place known as Kulācala.

PURPORT

Malayadhvaja, the great king, was certainly a mahā-bhāgavata, topmost devotee. By executing devotional service, he begot many sons and disciples for propagating the bhakti cult (śravaṇaṁ kīrtanaṁ viṣṇoḥ). Actually, the entire world should be divided amongst such disciples. Everyone should be engaged in preaching the cult of Kṛṣṇa consciousness. In other words, when disciples are grown up and are able to preach, the spiritual master should retire and sit down in a solitary place to write and execute nirjana-bhajana. This means sitting silently in a solitary place and executing devotional service. This nirjana-bhajana, which is the silent worship of the Supreme Lord, is not possible for a neophyte devotee. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura never advised a neophyte devotee to go to a solitary place to engage in devotional service. Indeed, he has written a song in this connection:

duṣṭa mana! tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava

"My dear mind, what kind of devotee are you? Simply for cheap adoration you sit in a solitary place and pretend to chant

the Hare Kṛṣṇa mahā-mantra, but this is all cheating." Thus Bhaktisiddhānta Sarasvatī Ṭhākura advocated that every devotee, under the guidance of an expert spiritual master, preach the bhakti cult, Kṛṣṇa consciousness, all over the world. Only when one is mature can he sit in a solitary place and retire from preaching all over the world. Following this example, the devotees of the International Society for Krishna Consciousness now render service as preachers in various parts of the world. Now they can allow the spiritual master to retire from active preaching work. In the last stage of the spiritual master's life, the devotees of the spiritual master should take preaching activities into their own hands. In this way the spiritual master can sit down in a solitary place and render nirjana-bhajana.

4.28.34

hitvā gṛhān sutān bhogān
vaidarbhī madirekṣaṇā
anvadhāvata pāṇḍyeśaṁ
jyotsneva rajanī-karam

SYNONYMS

hitvā—giving up; *gṛhān*—home; *sutān*—children; *bhogān*—material happiness; *vaidarbhī*—the daughter of King Vidarbha; *madira-īkṣaṇā*—with enchanting eyes; *anvadhāvata*—followed; *pāṇḍya-īśam*—King Malayadhvaja; *jyotsnā iva*—like the moonshine; *rajanī-karam*—the moon.

TRANSLATION

Just as the moonshine follows the moon at night, immediately after King Malayadhvaja departed for Kulācala, his devoted wife, whose eyes were very enchanting, followed him, giving up all homely happiness, despite family and children.

PURPORT

Just as in the vānaprastha stage the wife follows the husband, similarly when the spiritual master retires for nirjana-bhajana, some of his advanced devotees follow him and engage in his personal service. In other words, those who are very fond of family life should come forward in the service of the spiritual master and abandon so-called happiness afforded by society, friendship and love. A verse by Śrīla Viśvanātha Cakravartī Ṭhākura in his Gurv-aṣṭaka is significant in this regard. Yasya prasādād bhagavat-prasādaḥ. A disciple should always remember that by serving the spiritual master he can easily advance in Kṛṣṇa consciousness. All the scriptures recommend that it is by pleasing the spiritual master and serving him directly that one can attain the highest perfectional stage of devotional service.

The word madirekṣaṇā is also significant in this verse. Śrīla Jīva Gosvāmī has explained in his Sandarbha that the word madira means intoxicating. If one's eyes become intoxicated upon seeing the Deity, he may be called madirekṣaṇa. Queen

Vaidarbhī's eyes were very enchanting, just as one's eyes are madirekṣaṇa when engaged in seeing the temple Deity. Unless one is an advanced devotee, he cannot fix his eyes on the Deity in the temple.

4.28.35-36

tatra candravasā nāma
tāmraparṇī vaṭodakā
tat-puṇya-salilair nityam
ubhayatrātmano mṛjan

kandāṣṭibhir mūla-phalaiḥ
puṣpa-parṇais tṛṇodakaiḥ
vartamānaḥ śanair gātra-
karśanaṁ tapa āsthitaḥ

SYNONYMS

tatra—there; *candravasā*—the Candravasā River; *nāma*—named; *tāmraparṇī*—the Tāmraparṇī River; *vaṭodakā*—the Vaṭodakā River; *tat*—of those rivers; *puṇya*—pious; *salilaiḥ*—with the waters; *nityam*—daily; *ubhayatra*—in both ways; *ātmanaḥ*—of himself; *mṛjan*—washing; *kanda*—bulbs; *aṣṭibhiḥ*—and by seeds; *mūla*—roots; *phalaiḥ*—and by fruits; *puṣpa*—flowers; *parṇaiḥ*—and by leaves; *tṛṇā*—grass; *udakaiḥ*—and by water; *vartamānaḥ*—subsisting; *śanaiḥ*—gradually; *gātra*—his body; *karśanam*—rendering thin; *tapaḥ*—austerity; *āsthitaḥ*—he underwent.

TRANSLATION

In the province of Kulācala, there were rivers named Candravasā, Tāmraparṇī and Vaṭodakā. King Malayadhvaja used to go to those pious rivers regularly and take his bath there. Thus he purified himself externally and internally. He took his bath and ate bulbs, seeds, leaves, flowers, roots, fruits and grasses and drank water. In this way he underwent severe austerities. Eventually he became very skinny.

PURPORT

We can definitely see that to advance in Kṛṣṇa consciousness one must control his bodily weight. If one becomes too fat, it is to be assumed that he is not advancing spiritually. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura severely criticized his fat disciples. The idea is that one who intends to advance in Kṛṣṇa consciousness must not eat very much. Devotees used to go to forests, high hills or mountains on pilgrimages, but such severe austerities are not possible in these days. One should instead eat only prasāda and no more than required. According to the Vaiṣṇava calendar, there are many fasts, such as Ekādaśī and the appearance and disappearance days of God and His devotees. All of these are meant to decrease the fat within the body so that one will not sleep more than desired and will not become inactive and lazy. Overindulgence in food will cause a man to sleep more than required. This human form of life is meant for austerity, and austerity means controlling sex, food intake, etc. In this way

time can be saved for spiritual activity, and one can purify himself both externally and internally. Thus both body and mind can be cleansed.

4.28.37

śītoṣṇa-vāta-varṣāṇi
kṣut-pipāse priyāpriye
sukha-duḥkhe iti dvandvāny
ajayat sama-darśanaḥ

SYNONYMS

śīta—cold; *uṣṇa*—heat; *vāta*—wind; *varṣāṇi*—and rainy seasons; *kṣut*—hunger; *pipāse*—and thirst; *priya*—pleasant; *apriye*—and unpleasant; *sukha*—happiness; *duḥkhe*—and distress; *iti*—thus; *dvandvāni*—dualities; *ajayat*—he conquered; *sama-darśanaḥ*—equipoised.

TRANSLATION

Through austerity, King Malayadhvaja in body and mind gradually became equal to the dualities of cold and heat, happiness and distress, wind and rain, hunger and thirst, the pleasant and the unpleasant. In this way he conquered all relativities.

PURPORT

Liberation means becoming free from the relativities of the world. Unless one is self-realized, he has to undergo the dual struggle of the relative world. In Bhagavad-gītā Lord Kṛṣṇa advises Arjuna to conquer all relativities through tolerance. Lord Kṛṣṇa points out that it is the relativities like winter and summer that give us trouble in the material world. In the winter we do not like taking a bath, but in the summer we wish to take a bath twice, thrice or more a day. Thus Kṛṣṇa advises us not to be disturbed by such relativities and dualities when they come and go.

The common man has to undergo much austerity to become equipoised before dualities. One who becomes agitated by the relativities of life has accepted a relative position and must therefore undergo the austerities prescribed in the śāstras to transcend the material body and put an end to material existence. King Malayadhvaja underwent severe austerities by leaving his home, going to Kulācala, taking his bath in the sacred rivers and eating only vegetables like stems, roots, seeds, flowers and leaves, avoiding any cooked food or grains. These are very, very austere practices. In this age it is very difficult to leave home and go to the forest or the Himalayas to adopt the processes of austerity. Indeed, it is almost impossible. If one is even advised to give up meat-eating, drinking, gambling and illicit sex, one will fail to do so. What, then, would a person do if he went to the Himalayas or Kulācala? Such acts of renunciation are not possible in this age; therefore Lord Kṛṣṇa has advised us to

accept the bhakti-yoga process. Bhakti-yoga will automatically liberate a person from the dualities of life. In bhakti-yoga, Kṛṣṇa is the center, and Kṛṣṇa is always transcendental. Thus in order to transcend dualities, one must always engage in the service of the Lord, as confirmed by Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatītyaitān brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

If one is factually engaged in the service of the Lord, bhakti-yoga, he will automatically control his senses, his tongue and so many other things. Once engaged in the bhakti-yoga process with all sincerity, one will have no chance of falling down. Even if one falls down, there is no loss. One's devotional activities may be stunned or choked for the time being, but as soon as there is another chance, the practitioner begins from the point where he left off.

4.28.38

tapasā vidyayā pakva-
kaṣāyo niyamair yamaiḥ

yuyuje brahmaṇy ātmānaṁ
vijitākṣānilāśayaḥ

SYNONYMS

tapasā—by austerity; *vidyayā*—by education; *pakva*—burned up; *kaṣāyaḥ*—all dirty things; *niyamaiḥ*—by regulative principles; *yamaiḥ*—by self-control; *yuyuje*—he fixed; *brahmaṇi*—in spiritual realization; *ātmānam*—his self; *vijita*—completely controlled; *akṣa*—senses; *anila*—life; *āśayaḥ*—consciousness.

TRANSLATION

By worshiping, executing austerities and following the regulative principles, King Malayadhvaja conquered his senses, his life and his consciousness. Thus he fixed everything on the central point of the Supreme Brahman [Kṛṣṇa].

PURPORT

Whenever the word brahman appears, the impersonalists take this to mean the impersonal effulgence, the brahmajyoti. Actually, however, Parabrahman, the Supreme Brahman, is Kṛṣṇa, Vāsudeva. As stated in Bhagavad-gītā, vāsudevaḥ sarvam iti: Vāsudeva extends everywhere as the impersonal Brahman. One cannot fix one's mind upon an impersonal "something." Bhagavad-gītā therefore says, kleśo 'dhikataras teṣām avyaktāsakta-cetasām: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme,

advancement is very troublesome." (Bg. 12.5) Consequently when it is said herein that King Malayadhvaja fixed his mind on brahman, "brahman" means the Supreme Personality of Godhead, Vāsudeva.

4.28.39

> *āste sthāṇur ivaikatra*
> *divyaṁ varṣa-śataṁ sthiraḥ*
> *vāsudeve bhagavati*
> *nānyad vedodvahan ratim*

SYNONYMS

āste—remains; *sthāṇuḥ*—immovable; *iva*—like; *ekatra*—in one place; *divyam*—of the demigods; *varṣa*—years; *śatam*—one hundred; *sthiraḥ*—steady; *vāsudeve*—unto Lord Kṛṣṇa; *bhagavati*—the Supreme Personality of Godhead; *na*—not; *anyat*—anything else; *veda*—did know; *udvahan*—possessing; *ratim*—attraction.

TRANSLATION

In this way he stayed immovable in one place for one hundred years by the calculations of the demigods. After this time, he developed pure devotional attraction for Kṛṣṇa, the Supreme Personality of Godhead, and remained fixed in that position.

PURPORT

bahūnāṁ janmanām ante jñānavān māṁ prapadyate vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, is everything, and one who knows this is the greatest of all transcendentalists. It is stated in Bhagavad-gītā that one realizes this after many, many births. This is also confirmed in this verse with the words divyaṁ varṣa-śatam (one hundred years according to the calculations of the demigods). According to the calculations of the demigods, one day (twelve hours) is equal to six months on earth. A hundred years of the demigods would equal 36,000 earth years. Thus King Malayadhvaja executed austerities and penances for 36,000 years. After this time, he became fixed in the devotional service of the Lord. To live on earth for so many years, one has to take birth many times. This confirms the conclusion of Kṛṣṇa. To come to the conclusion of Kṛṣṇa consciousness and remain fixed in the realization that Kṛṣṇa is everything, as well as render service unto Kṛṣṇa, are characteristics of the perfectional stage. As said in Caitanya-caritāmṛta: kṛṣṇe bhakti kaile sarva-karma kṛta haya (Cc. Madhya 22.62). When one comes to the conclusion that Kṛṣṇa is everything by worshiping or by rendering devotional service unto Kṛṣṇa, one actually becomes perfect in all respects. Not only

must one come to the conclusion that Kṛṣṇa is everything, but he must remain fixed in this realization. This is the highest perfection of life, and it is this perfection that King Malayadhvaja attained at the end.

4.28.40

sa vyāpakatayātmānaṁ
vyatiriktatayātmani
vidvān svapna ivāmarśa-
sākṣiṇaṁ virarāma ha

SYNONYMS

saḥ—King Malayadhvaja; *vyāpakatayā*—by all-pervasiveness; *ātmānam*—the Supersoul; *vyatiriktatayā*—by differentiation; *ātmani*—in his own self; *vidvān*—perfectly educated; *svapne*—in a dream; *iva*—like; *amarśa*—of deliberation; *sākṣiṇam*—the witness; *virarāma*—became indifferent; *ha*—certainly.

TRANSLATION

King Malayadhvaja attained perfect knowledge by being able to distinguish the Supersoul from the individual soul. The individual soul is localized, whereas the Supersoul is all-pervasive. He became perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body.

PURPORT

The conditioned soul is often frustrated in trying to understand the distinctions between the material body, the Supersoul and the individual soul. There are two types of Māyāvādī philosophers—the followers of the Buddhist philosophy and the followers of the Śaṅkara philosophy. The followers of Buddha do not recognize that there is anything beyond the body; the followers of Śaṅkara conclude that there is no separate existence of the Paramātmā, the Supersoul. The Śaṅkarites believe that the individual soul is identical with the Paramātmā in the ultimate analysis. But the Vaiṣṇava philosopher, who is perfect in knowledge, knows that the body is made of the external energy and that the Supersoul, the Paramātmā, the Supreme Personality of Godhead, is sitting with the individual soul and is distinct from him. As Lord Kṛṣṇa states in Bhagavad-gītā:

kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata kṣetra-kṣetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion." (Bg. 13.3)

The body is taken to be the field, and the individual soul is taken to be the worker in that field. Yet there is another, who is known as the Supersoul, who, along with the individual soul, simply witnesses. The individual soul works and enjoys the fruits of the body, whereas the Supersoul simply witnesses the

activities of the individual soul but does not enjoy the fruits of those activities. The Supersoul is present in every field of activity, whereas the individual soul is present in his one localized body. King Malayadhvaja attained this perfection of knowledge and was able to distinguish between the soul and the Supersoul and the soul and the material body.

4.28.41

sākṣād bhagavatoktena
guruṇā hariṇā nṛpa
viśuddha-jñāna-dīpena
sphuratā viśvato-mukham

SYNONYMS

sākṣāt—directly; *bhagavatā*—by the Supreme Personality of Godhead; *uktena*—instructed; *guruṇā*—the spiritual master; *hariṇā*—by Lord Hari; *nṛpa*—O King; *viśuddha*—pure; *jñāna*—knowledge; *dīpena*—by the light of; *sphuratā*—enlightening; *viśvataḥ-mukham*—all angles of vision.

TRANSLATION

In this way King Malayadhvaja attained perfect knowledge because in his pure state he was directly instructed by the Supreme Personality of Godhead. By means of such enlightening transcendental knowledge,

he could understand everything from all angles of vision.

PURPORT

In this verse the words sākṣād bhagavatoktena guruṇā hariṇā are very significant. The Supreme Personality of Godhead speaks directly to the individual soul when the devotee has completely purified himself by rendering devotional service to the Lord. Lord Kṛṣṇa confirms this also in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

The Lord is the Supersoul seated in everyone's heart, and He acts as the caitya-guru, the spiritual master within. However, He gives direct instructions only to the advanced, pure devotees. In the beginning, when a devotee is serious and sincere, the Lord gives him directions from within to approach a bona fide spiritual master. When one is trained by the spiritual master according to the regulative principles of devotional service and is situated on the platform of spontaneous attachment for the Lord (rāga-bhakti), the Lord also gives instructions from within. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam. This distinct advantage is obtained by a liberated soul. Having attained this

stage, King Malayadhvaja was directly in touch with the Supreme Lord and was receiving instructions from Him directly.

4.28.42

> *pare brahmaṇi cātmānaṁ*
> *paraṁ brahma tathātmani*
> *vīkṣamāṇo vihāyekṣām*
> *asmād upararāma ha*

SYNONYMS

pare—transcendental; *brahmaṇi*—in the Absolute; *ca*—and; *ātmānam*—the self; *param*—the supreme; *brahma*—Absolute; *tathā*—also; *ātmani*—in himself; *vīkṣamāṇaḥ*—thus observing; *vihāya*—giving up; *īkṣām*—reservation; *asmāt*—from this process; *upararāma*—retired; *ha*—certainly.

TRANSLATION

King Malayadhvaja could thus observe that the Supersoul was sitting by his side, and that he, as the individual soul, was sitting by the side of the Supersoul. Since both were together, there was no need for separate interests; thus he ceased from such activities.

PURPORT

In the advanced stage of devotional service, the devotee does not see anything separate between his own interests and those of the

Supreme Personality of Godhead. Both interests become one, for the devotee does not act for a separate interest. Whatever he does, he does in the interest of the Supreme Personality of Godhead. At that time he sees everything in the Supreme Personality of Godhead and the Supreme Personality of Godhead in everything. Having attained this stage of understanding, he sees no distinction between the spiritual and material worlds. In perfect vision, the material world becomes the spiritual world due to its being the external energy of the Supreme Lord. For the perfect devotee, the energy and the energetic are nondifferent. Thus the so-called material world becomes spiritual (sarvaṁ khalv idaṁ brahma). Everything is intended for the service of the Supreme Lord, and the expert devotee can utilize any so-called material thing for the Lord's service. One cannot serve the Lord without being situated on the spiritual platform. Thus if a so-called material thing is dovetailed in the service of the Lord, it is no longer to be considered material. Thus the pure devotee, in his perfect vision, sees from all angles.

4.28.43

> *patiṁ parama-dharma-jñaṁ*
> *vaidarbhī malayadhvajam*
> *premṇā paryacarad dhitvā*
> *bhogān sā pati-devatā*

SYNONYMS

patim—her husband; *parama*—supreme; *dharma-jñam*—knower of religious principles; *vaidarbhī*—the daughter of Vidarbha; *malaya-dhvajam*—named Malayadhvaja; *premṇā*—with love and affection; *paryacarat*—served in devotion; *hitvā*—giving up; *bhogān*—sense enjoyments; *sā*—she; *pati-devatā*—accepting her husband as the Supreme Lord.

TRANSLATION

The daughter of King Vidarbha accepted her husband all in all as the Supreme. She gave up all sensual enjoyment and in complete renunciation followed the principles of her husband, who was so advanced. Thus she remained engaged in his service.

PURPORT

Figuratively, King Malayadhvaja is the spiritual master, and his wife, Vaidarbhī, is the disciple. The disciple accepts the spiritual master as the Supreme Personality of Godhead. As stated by Viśvanātha Cakravartī Ṭhākura in Gurv-aṣṭaka, sākṣād-dharitvena: "One directly accepts the guru, the spiritual master, as the Supreme Personality of Godhead." One should accept the spiritual master not in the sense that the Māyāvādī philosophers do, but in the way recommended here. Since the spiritual master is the most confidential servant of the Lord, he should be treated exactly like the Supreme Personality of Godhead. The spiritual

master should never be neglected or disobeyed, like an ordinary person.

If a woman is fortunate enough to be the wife of a pure devotee, she can serve her husband without any desire for sense gratification. If she remains engaged in the service of her exalted husband, she will automatically attain the spiritual perfections of her husband. If a disciple gets a bona fide spiritual master, simply by satisfying him, he can attain a similar opportunity to serve the Supreme Personality of Godhead.

4.28.44

cīra-vāsā vrata-kṣāmā
veṇī-bhūta-śiroruhā
babhāv upa patiṁ śāntā
śikhā śāntam ivānalam

SYNONYMS

cīra-vāsā—wearing old garments; *vrata-kṣāmā*—lean and thin on account of austerities; *veṇī-bhūta*—entangled; *śiroruhā*—her hair; *babhau*—she shone; *upa patim*—near the husband; *śāntā*—peaceful; *śikhā*—flames; *śāntam*—without being agitated; *iva*—like; *analam*—fire.

TRANSLATION

The daughter of King Vidarbha wore old garments, and she was lean and thin because of her vows of austerity. Since she did not arrange her hair, it became entangled and twisted in locks. Although she remained always near her husband, she was as silent and unagitated as the flame of an undisturbed fire.

PURPORT

When one begins to burn firewood, there is smoke and agitation in the beginning. Although there are so many disturbances in the beginning, once the fire is completely set, the firewood burns steadily. Similarly, when both husband and wife follow the regulative principles of austerity, they remain silent and are not agitated by sex impulses. At such a time both husband and wife are benefited spiritually. One can attain this stage of life by completely giving up a luxurious mode of life.

In this verse the word cīra-vāsā refers to very old torn garments. The wife especially should remain austere, not desiring luxurious dresses and living standards. She should accept only the bare necessities of life and minimize her eating and sleeping. There should be no question of mating. Simply by engaging in the service of her exalted husband, who must be a pure devotee, the wife will never be agitated by sex impulses. The vānaprastha stage is exactly like this. Although the wife remains with the husband, she undergoes severe austerities and penances

so that although both husband and wife live together, there is no question of sex. In this way both husband and wife can live together perpetually. Since the wife is weaker than the husband, this weakness is expressed in this verse with the words upa patim. Upa means "near to," or "almost equal to." Being a man, the husband is generally more advanced than his wife. Nonetheless, the wife is expected to give up all luxurious habits. She should not even dress nicely or comb her hair. Hair combing is one of the main businesses of women. In the vānaprastha stage the wife should not take care of her hair. Thus her hair will become tangled in knots. Consequently the wife herself will no longer be agitated by sex impulses. In this way both husband and wife can advance in spiritual consciousness. This advanced stage is called the paramahaṁsa stage, and once it is obtained, both husband and wife can be actually liberated from bodily consciousness. If the disciple remains steady in the service of the spiritual master, he need no longer fear falling down into the clutches of māyā.

4.28.45

ajānatī priyatamaṁ
yadoparatam aṅganā
susthirāsanam āsādya
yathā-pūrvam upācarat

SYNONYMS

ajānatī—without any knowledge; *priya-tamam*—her dearmost husband; *yadā*—when; *uparatam*—passed away; *aṅganā*—the woman; *susthira*—fixed up; *āsanam*—on the seat; *āsādya*—going up to; *yathā*—as; *pūrvam*—before; *upācarat*—went on serving him.

TRANSLATION

The daughter of King Vidarbha continued as usual to serve her husband, who was seated in a steady posture, until she could ascertain that he had passed away from the body.

PURPORT

It appears that the Queen did not even talk to her husband while serving. She would simply perform her prescribed duties without talk. Thus she did not stop rendering service until she could ascertain that her husband had passed from the body.

4.28.46

yadā nopalabhetāṅghrāv
ūṣmāṇaṁ patyur arcatī
āsīt saṁvigna-hṛdayā
yūtha-bhraṣṭā mṛgī yathā

SYNONYMS

yadā—when; *na*—not; *upalabheta*—could feel; *aṅghrau*—in the feet; *ūṣmāṇam*—heat; *patyuḥ*—of her husband; *arcatī*—while serving; *āsīt*—she became; *saṁvigna*—anxious; *hṛdayā*—at heart; *yūtha-bhraṣṭā*—bereft of her husband; *mṛgī*—the she-deer; *yathā*—as.

TRANSLATION

While she was serving her husband by massaging his legs, she could feel that his feet were no longer warm and could thus understand that he had already passed from the body. She felt great anxiety upon being left alone. Bereft of her husband's company, she felt exactly as the deer feels upon being separated from its mate.

PURPORT

As soon as the circulation of blood and air within the body stops, it is to be understood that the soul within the body has left. The stoppage of the blood's circulation is perceived when the hands and feet lose heat. One tests whether a body is alive or not by feeling the heart's palpitations and the coldness of the feet and hands.

4.28.47

ātmānaṁ śocatī dīnam
abandhuṁ viklavāśrubhiḥ

stanāv āsicya vipine
susvaraṁ praruroda sā

SYNONYMS

ātmānam—about herself; *śocatī*—lamenting; *dīnam*—wretched; *abandhum*—without a friend; *viklava*—brokenhearted; *aśrubhiḥ*—by tears; *stanau*—her breasts; *āsicya*—wetting; *vipine*—in the forest; *susvaram*—loudly; *praruroda*—began to cry; *sā*—she.

TRANSLATION

Being now alone and a widow in that forest, the daughter of Vidarbha began to lament, incessantly shedding tears, which soaked her breasts, and crying very loudly.

PURPORT

Figuratively the Queen is supposed to be the disciple of the King; thus when the mortal body of the spiritual master expires, his disciples should cry exactly as the Queen cries when the King leaves his body. However, the disciple and spiritual master are never separated because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of vāṇī (words). Physical presence is called vapuḥ. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when

the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master.

4.28.48

> *uttiṣṭhottiṣṭha rājarṣe*
> *imām udadhi-mekhalām*
> *dasyubhyaḥ kṣatra-bandhubhyo*
> *bibhyatīṁ pātum arhasi*

SYNONYMS

uttiṣṭha—please get up; *uttiṣṭha*—please get up; *rāja-ṛṣe*—O saintly king; *imām*—this earth; *udadhi*—by the ocean; *mekhalām*—surrounded; *dasyubhyaḥ*—from the rogues; *kṣatra-bandhubhyaḥ*—from the unclean kings; *bibhyatīm*—very much afraid; *pātum*—to protect; *arhasi*—you ought.

TRANSLATION

O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.

PURPORT

Whenever an ācārya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-

gītā. Religion means abiding by the orders of the Supreme Personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. It is the ācārya's duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the ācārya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called svāmīs, yogīs, philanthropists, welfare workers and so on. Actually human life is meant for executing the orders of the Supreme Lord, and this is stated in Bhagavad-gītā:

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru mām evaiṣyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ

"Engage your mind always in thinking of Me and become My devotee. Offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34)

The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. The ācārya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the ācārya try to relieve the situation by sincerely following the instructions of the spiritual master. At the present moment

practically the entire world is afraid of rogues and nondevotees; therefore this Kṛṣṇa consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to bring about actual peace and happiness in the world.

4.28.49

evaṁ vilapantī bālā
vipine 'nugatā patim
patitā pādayor bhartū
rudaty aśrūṇy avartayat

SYNONYMS

evam—thus; *vilapantī*—lamenting; *bālā*—the innocent woman; *vipine*—in the solitary forest; *anugatā*—strictly adherent; *patim*—unto her husband; *patitā*—fallen down; *pādayoḥ*—at the feet; *bhartuḥ*—of her husband; *rudatī*—while crying; *aśrūṇi*—tears; *avartayat*—she shed.

TRANSLATION

That most obedient wife thus fell down at the feet of her dead husband and began to cry pitifully in that solitary forest. Thus the tears rolled down from her eyes.

PURPORT

Just as a devoted wife becomes afflicted at the passing away of her husband, when a spiritual master passes away, the disciple becomes similarly bereaved.

4.28.50

citiṁ dārumayīṁ citvā
tasyāṁ patyuḥ kalevaram
ādīpya cānumaraṇe
vilapantī mano dadhe

SYNONYMS

citim—funeral pyre; *dāru-mayīm*—made with wood; *citvā*—having piled up; *tasyām*—on that; *patyuḥ*—of the husband; *kalevaram*—body; *ādīpya*—after igniting; *ca*—also; *anumaraṇe*—to die along with him; *vilapantī*—lamenting; *manaḥ*—her mind; *dadhe*—fixed.

TRANSLATION

She then prepared a blazing fire with firewood and placed the dead body of her husband upon it. When this was finished, she lamented severely and prepared herself to perish in the fire with her husband.

PURPORT

It is the long-standing tradition of the Vedic system that a faithful wife dies along with her husband. This is called saha-maraṇa. In India this system was prevalent even to the date of British occupation. At that time, however, a wife who did not wish to die with her husband was sometimes forced to do so by her relatives. Formerly that was not the case. The wife used to enter the fire voluntarily. The British government stopped this practice, considering it inhuman. However, from the early history of India we find that when Mahārāja Pāṇḍu died, he was survived by two wives—Mādrī and Kuntī. The question was whether both should die or one should die. After the death of Mahārāja Pāṇḍu, his wives settled that one should remain and the other should go. Mādrī would perish with her husband in the fire, and Kuntī would remain to take charge of the five Pāṇḍava children. Even as late as 1936 we saw a devoted wife voluntarily enter the fire of her husband.

This indicates that a devotee's wife must be prepared to act in such a way. Similarly, a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. As the Supreme Personality of Godhead comes down upon this earth to reestablish the principles of religion, so His representative, the spiritual master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the

will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations.

4.28.51

tatra pūrvataraḥ kaścit
sakhā brāhmaṇa ātmavān
sāntvayan valgunā sāmnā
tām āha rudatīṁ prabho

SYNONYMS

tatra—in that place; *pūrvataraḥ*—previous; *kaścit*—someone; *sakhā*—friend; *brāhmaṇaḥ*—a *brāhmaṇa*; *ātmavān*—very learned scholar; *sāntvayan*—pacifying; *valgunā*—by very nice; *sāmnā*—mitigating words; *tām*—unto her; *āha*—he said; *rudatīm*—while she was crying; *prabho*—my dear King.

TRANSLATION

My dear King, one brāhmaṇa, who was an old friend of King Purañjana, came to that place and began to pacify the Queen with sweet words.

PURPORT

The appearance of an old friend in the form of a brāhmaṇa is very significant. In His Paramātmā feature, Kṛṣṇa is the old friend of everyone. According to Vedic injunction, Kṛṣṇa is sitting with the living entity side by side. According to the śruti-

mantra (dvā suparṇā sayujā sakhāyāḥ), the Lord is sitting within the heart of every living entity as suhṛt, the best friend. The Lord is always eager to have the living entity come home, back to Godhead. Sitting with the living entity as witness, the Lord gives him all chances to enjoy himself materially, but whenever there is an opportunity, the Lord gives good counsel and advises the living entity to abandon trying to become happy through material adjustment and instead turn his face toward the Supreme Personality of Godhead and surrender unto Him. When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called vāṇī-sevā. Śrīla Viśvanātha Cakravartī Ṭhākura states in his Bhagavad-gītā commentary on the verse vyavasāyātmikā buddhir ekeha kuru-nandana (Bg. 2.41) that one should serve the words of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead.

The Supreme Personality of Godhead, Paramātmā, appeared before the Queen as a brāhmaṇa, but why didn't He appear in His original form as Śrī Kṛṣṇa? Śrīla Viśvanātha Cakravartī Ṭhākura remarks that unless one is very highly elevated in loving the Supreme Personality of Godhead, one cannot see Him as He is. Nonetheless, if one sticks to the principles enunciated by the spiritual master, somehow or other he is in association with the

Supreme Personality of Godhead. Since the Lord is in the heart, He can advise a sincere disciple from within. This is also confirmed in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

In conclusion, if a disciple is very serious to execute the mission of the spiritual master, he immediately associates with the Supreme Personality of Godhead by vāṇī or vapuḥ. This is the only secret of success in seeing the Supreme Personality of Godhead. Instead of being eager to see the Lord in some bush of Vṛndāvana while at the same time engaging in sense gratification, if one instead sticks to the principle of following the words of the spiritual master, he will see the Supreme Lord without difficulty. Śrīla Bilvamaṅgala Ṭhākura has therefore said:

bhaktis tvayi sthiratarā bhagavan yadi syād daivena naḥ phalati divya-kiśora-mūrtiḥ muktiḥ svayaṁ mukulitāñjali sevate 'smān dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

"If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me—and

all material conveniences of dharma [religiosity], artha [economic development] and kāma [sense gratification] stand with her." (Kṛṣṇa-karṇāmṛta 107) If one is very highly advanced in devotional service, he will have no difficulty in seeing the Supreme Personality of Godhead. If one engages in the service of the spiritual master, he not only sees the Supreme Personality of Godhead but attains liberation. As far as material conveniences are concerned, they automatically come, just as the maidservants of a queen follow the queen wherever she goes. Liberation is no problem for the pure devotee, and all material conveniences are simply awaiting him at all stages of life.

4.28.52

brāhmaṇa uvāca
kā tvaṁ kasyāsi ko vāyaṁ
śayāno yasya śocasi
jānāsi kiṁ sakhāyaṁ māṁ
yenāgre vicacartha ha

SYNONYMS

brāhmaṇaḥ uvāca—the learned *brāhmaṇa* said; *kā*—who; *tvam*—you; *kasya*—whose; *asi*—are you; *kaḥ*—who; *vā*—or; *ayam*—this man; *śayānaḥ*—lying down; *yasya*—for whom; *śocasi*—you are lamenting; *jānāsi kim*—do you know; *sakhāyam*—friend; *mām*—Me; *yena*—with whom; *agre*—formerly; *vicacartha*—you consulted; *ha*—certainly.

TRANSLATION

The brāhmaṇa inquired as follows: Who are you? Whose wife or daughter are you? Who is the man lying here? It appears you are lamenting for this dead body. Don't you recognize Me? I am your eternal friend. You may remember that many times in the past you have consulted Me.

PURPORT

When a person's relative dies, renunciation is automatically visible. Consultation with the Supersoul seated within everyone's heart is possible only when one is completely free from the contamination of material attachment. One who is sincere and pure gets an opportunity to consult with the Supreme Personality of Godhead in His Paramātmā feature sitting within everyone's heart. The Paramātmā is always the caitya-guru, the spiritual master within, and He comes before one externally as the instructor and initiator spiritual master. The Lord can reside within the heart, and He can also come out before a person and give him instructions. Thus the spiritual master is not different from the Supersoul sitting within the heart. An uncontaminated soul or living entity can get a chance to meet the Paramātmā face to face. Just as one gets a chance to consult with the Paramātmā within his heart, he also gets a chance to see Him actually situated before him. Then one can take instructions from the Supersoul directly. This is the duty of the pure devotee: to see the

bona fide spiritual master and consult with the Supersoul within the heart.

When the brāhmaṇa asked the woman who the man lying on the floor was, she answered that he was her spiritual master and that she was perplexed about what to do in his absence. At such a time the Supersoul immediately appears, provided the devotee is purified in heart by following the directions of the spiritual master. A sincere devotee who follows the instructions of the spiritual master certainly gets direct instructions from his heart from the Supersoul. Thus a sincere devotee is always helped directly or indirectly by the spiritual master and the Supersoul. This is confirmed in Caitanya-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. If the devotee serves his spiritual master sincerely, Kṛṣṇa automatically becomes pleased. Yasya prasādād bhagavad-prasādaḥ. By satisfying the spiritual master, one automatically satisfies Kṛṣṇa. Thus the devotee becomes enriched by both the spiritual master and Kṛṣṇa. The Supersoul is eternally the friend of the living entity and always remains with him. The Supersoul has always been ready to help the living entity, even before the creation of this material world. It is therefore stated here: yenāgre vicacartha. The word agre means "before the creation." Thus the Supersoul has been accompanying the living entity since before the creation.

4.28.53

api smarasi cātmānam
avijñāta-sakhaṁ sakhe
hitvā māṁ padam anvicchan
bhauma-bhoga-rato gataḥ

SYNONYMS

api smarasi—do you remember; *ca*—also; *ātmānam*—the Supersoul; *avijñāta*—unknown; *sakham*—friend; *sakhe*—O friend; *hitvā*—giving up; *mām*—Me; *padam*—position; *anvicchan*—desiring; *bhauma*—material; *bhoga*—enjoyment; *rataḥ*—attached to; *gataḥ*—you became.

TRANSLATION

The brāhmaṇa continued: My dear friend, even though you cannot immediately recognize Me, can't you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world.

PURPORT

As stated in Bhagavad-gītā:

icchā-dveṣa-samutthena dvandva-mohena bhārata sarva-bhūtāni sammohaṁ sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27)

This is an explanation of how the living entity falls down into this material world. In the spiritual world there is no duality, nor is there hate. The Supreme Personality of Godhead expands Himself into many. In order to enjoy bliss more and more, the Supreme Lord expands Himself in different categories. As mentioned in the Varāha Purāṇa, He expands Himself in viṣṇu-tattva (the svāṁśa expansion) and in His marginal potency (the vibhinnāṁśa, or the living entity). These expanded living entities are innumerable, just as the minute molecules of sunshine are innumerable expansions of the sun. The vibhinnāṁśa expansions, the marginal potencies of the Lord, are the living entities. When the living entities desire to enjoy themselves, they develop a consciousness of duality and come to hate the service of the Lord. In this way the living entities fall into the material world. In the Prema-vivarta it is said:

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare nikaṭa-stha māyā tāre jāpaṭiyā dhare

The natural position of the living entity is to serve the Lord in a transcendental loving attitude. When the living entity wants to become Kṛṣṇa Himself or imitate Kṛṣṇa, he falls down into the material world. Since Kṛṣṇa is the Supreme Father, His affection for the living entity is eternal. When the living entity falls down into the material world, the Supreme Lord, through His svāṁśa

expansion (Paramātmā), keeps company with the living entity. In this way the living entity may some day return home, back to Godhead.

By misusing his independence, the living entity falls down from the service of the Lord and takes a position in this material world as an enjoyer. That is to say, the living entity takes his position within a material body. Wanting to take a very exalted position, the living entity instead becomes entangled in a repetition of birth and death. He selects his position as a human being, a demigod, a cat, a dog, a tree, etc. In this way the living entity selects a body out of the 8,400,000 forms and tries to satisfy himself by a variety of material enjoyment. The Supersoul, however, does not like him to do this. Consequently the Supersoul instructs him to surrender unto the Supreme Personality of Godhead. The Lord then takes charge of the living entity. But unless the living entity is uncontaminated by material desires, he cannot surrender to the Supreme Lord. In Bhagavad-gītā the Lord says:

bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries." (Bg. 5.29)

The Supreme Lord is the supreme friend of everyone; however, no one can take advantage of the supreme friend's instructions while making his own plans to become happy and entangling himself in the modes of material nature. When there is creation, the living entities take on different forms according to past desires. This means that all the species or forms of life are simultaneously created. Darwin's theory stating that no human being existed from the beginning but that humans evolved after many, many years is simply a nonsensical theory. From Vedic literature we find that the first creature within the universe is Lord Brahmā. Being the most intelligent personality, Lord Brahmā could take charge of creating all the variety found within this material world.

4.28.54

haṁsāv ahaṁ ca tvaṁ cārya
sakhāyau mānasāyanau
abhūtām antarā vaukaḥ
sahasra-parivatsarān

SYNONYMS

haṁsau—two swans; *aham*—I; *ca*—and; *tvam*—you; *ca*—also; *ārya*—O great soul; *sakhāyau*—friends; *mānasa-ayanau*—together in the Mānasa Lake; *abhūtām*—became; *antarā*—separated; *vā*—indeed; *okaḥ*—from the original home; *sahasra*—thousands; *pari*—successively; *vatsarān*—years.

TRANSLATION

My dear gentle friend, both you and I are exactly like two swans. We live together in the same heart, which is just like the Mānasa Lake. Although we have been living together for many thousands of years, we are still far away from our original home.

PURPORT

The original home of the living entity and the Supreme Personality of Godhead is the spiritual world. In the spiritual world both the Lord and the living entities live together very peacefully. Since the living entity remains engaged in the service of the Lord, they both share a blissful life in the spiritual world. However, when the living entity wants to enjoy himself, he falls down into the material world. Even while he is in that position, the Lord remains with him as the Supersoul, his intimate friend. Because of his forgetfulness, the living entity does not know that the Supreme Lord is accompanying him as the Supersoul. In this way the living entity remains conditioned in each and every millennium. Although the Lord follows him as a friend, the living entity, because of forgetful material existence, does not recognize Him.

4.28.55

sa tvaṁ vihāya māṁ bandho
gato grāmya-matir mahīm

vicaran padam adrākṣīḥ
kayācin nirmitaṁ striyā

SYNONYMS

saḥ—that swan; *tvam*—yourself; *vihāya*—leaving; *mām*—Me; *bandho*—O friend; *gataḥ*—went; *grāmya*—material; *matiḥ*—whose consciousness; *mahīm*—to earth; *vicaran*—traveling; *padam*—position; *adrākṣīḥ*—you saw; *kayācit*—by someone; *nirmitam*—manufactured; *striyā*—by a woman.

TRANSLATION

My dear friend, you are now My very same friend. Since you left Me, you have become more and more materialistic, and, not seeing Me, you have been traveling in different forms throughout this material world, which was created by some woman.

PURPORT

When the living entity falls down, he goes into the material world, which was created by the external energy of the Lord. This external energy is described herein as "some woman," or prakṛti. This material world is composed of material elements, ingredients supplied by the mahat-tattva, the total material energy. The material world, created by this external energy, becomes the so-called home of the conditioned soul. Within this material world the conditioned soul accepts different apartments or different bodily forms and then travels about. Sometimes he

travels in the higher planetary systems and sometimes in the lower systems. Sometimes he travels in higher species of life and sometimes in lower species. He has been wandering within this material universe since time immemorial. As explained by Śrī Caitanya Mahāprabhu:

brahmāṇḍa bhramite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja (Cc. Madhya 19.151)

The living entity wanders into many species of life, but he is fortunate when he once again meets his friend, either in person or through His representative.

Actually, it is Kṛṣṇa who personally advises all living entities to return home, back to Godhead. Sometimes Kṛṣṇa sends His representative, who, delivering Kṛṣṇa's very message, canvasses all living entities to return home, back to Godhead. Unfortunately the living entity is so greatly attached to material enjoyment that he does not take the instructions of Kṛṣṇa or His representative very seriously. This material tendency is mentioned in this verse as grāmya-matiḥ (sense gratification). The word mahīm means "within this material world." All living entities within this material world are sensually inclined. Consequently they become entangled in different types of bodies and suffer the pangs of material existence.

4.28.56

pañcārāmaṁ nava-dvāram
eka-pālaṁ tri-koṣṭhakam
ṣaṭ-kulaṁ pañca-vipaṇaṁ
pañca-prakṛti strī-dhavam

SYNONYMS

pañca-ārāmam—five gardens; *nava-dvāram*—nine gates; *eka*—one; *pālam*—protector; *tri*—three; *koṣṭhakam*—apartments; *ṣaṭ*—six; *kulam*—families; *pañca*—five; *vipaṇam*—stores; *pañca*—five; *prakṛti*—material elements; *strī*—woman; *dhavam*—master.

TRANSLATION

In that city [the material body] there are five gardens, nine gates, one protector, three apartments, six families, five stores, five material elements, and one woman who is lord of the house.

4.28.57

pañcendriyārthā ārāmā
dvāraḥ prāṇā nava prabho
tejo-'b-annāni koṣṭhāni
kulam indriya-saṅgrahaḥ

SYNONYMS

pañca—five; *indriya-arthāḥ*—sense objects; *ārāmāḥ*—the gardens; *dvāraḥ*—gates; *prāṇāḥ*—apertures of the senses; *nava*—nine; *prabho*—O King; *tejaḥ-ap*—fire, water; *annāni*—food grains or earth; *koṣṭhāni*—apartments; *kulam*—families; *indriya-saṅgrahaḥ*—five senses and the mind.

TRANSLATION

My dear friend, the five gardens are the five objects of sense enjoyment, and the protector is the life air, which passes through the nine gates. The three apartments are the chief ingredients—fire, water, and earth. The six families are the aggregate total of the mind and five senses.

PURPORT

The five senses that acquire knowledge are sight, taste, smell, sound and touch, and these act through the nine gates—the two eyes, two ears, one mouth, two nostrils, one genital and one rectum. These holes are compared to gates in the walls of the city. The principal ingredients are earth, water and fire, and the principal actor is the mind, which is controlled by the intelligence (buddhi).

4.28.58

vipaṇas tu kriyā-śaktir
bhūta-prakṛtir avyayā
śakty-adhīśaḥ pumāṁs tv atra
praviṣṭo nāvabudhyate

SYNONYMS

vipaṇaḥ—stores; *tu*—then; *kriyā-śaktiḥ*—the energy for activities, or the working senses; *bhūta*—the five gross elements; *prakṛtiḥ*—the material elements; *avyayā*—eternal; *śakti*—the energy; *adhīśaḥ*—controller; *pumān*—man; *tu*—then; *atra*—here; *praviṣṭaḥ*—entered; *na*—does not; *avabudhyate*—become subjected to knowledge.

TRANSLATION

The five stores are the five working sensory organs. They transact their business through the combined forces of the five elements, which are eternal. Behind all this activity is the soul. The soul is a person and an enjoyer in reality. However, because he is now hidden within the city of the body, he is devoid of knowledge.

PURPORT

The living entity enters the material creation with the aid of the five elements—earth, water, fire, air and ether—and thus his

body is formed. Although the living entity is working from within, he is nonetheless unknown. The living entity enters the material creation, but because he is bewildered by the material energy, he appears to be hidden. The bodily conception of life is prominent because of ignorance (nāvabudhyate). Intelligence is described in the feminine gender, but owing to her prominence in all activities, she is described in this verse as adhīśaḥ, the controller. The living entity lives by means of fire, water and food grains. It is through the combination of these three that the body is maintained. Consequently the body is called prakṛti, material creation. All the elements gradually combine to form flesh, bone, blood and so on. All these appear as various apartments. It is said in the Vedas that the digested foods are ultimately divided into three. The solid portion becomes stool, and the semiliquid portion turns into flesh. The liquid portion turns yellow and is again divided into three. One of these liquid portions is called urine. Similarly, the fiery portion is divided into three, and one is called bone. Out of the five elements, fire, water and food grains are very important. These three are mentioned in the previous verse, whereas sky (ether) and air are not mentioned. This is all explained in Bhagavad-gītā:

prakṛtiṁ puruṣaṁ caiva viddhy anādī ubhāv api vikārāṁś ca guṇāṁś caiva viddhi prakṛti-sambhavān

"Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature." (Bg. 13.20)

Prakṛti, material nature, and puruṣa, the living entity, are eternal. When they both come in contact, there are different reactions and manifestations. All of them should be considered the results of the interaction of the three modes of material nature.

4.28.59

tasmiṁs tvaṁ rāmayā spṛṣṭo
ramamāṇo 'śruta-smṛtiḥ
tat-saṅgād īdṛśīṁ prāpto
daśāṁ pāpīyasīṁ prabho

SYNONYMS

tasmin—in that situation; *tvam*—you; *rāmayā*—with the woman; *spṛṣṭaḥ*—being in contact; *ramamāṇaḥ*—enjoying; *aśruta-smṛtiḥ*—without remembrance of spiritual existence; *tat*—with her; *saṅgāt*—by association; *īdṛśīm*—like this; *prāptaḥ*—you have attained; *daśām*—a state; *pāpīyasīm*—full of sinful activities; *prabho*—My dear friend.

TRANSLATION

My dear friend, when you enter such a body along with the woman of material desires, you become overly absorbed in sense enjoyment. Because of this, you have forgotten your spiritual life. Due to your material

conceptions, you are placed in various miserable conditions.

PURPORT

When a person becomes materially engrossed, he has no capacity to hear about spiritual existence. Forgetfulness of spiritual existence entangles a man more and more in material existence. Such is the result of sinful life. Various bodies are developed with the material ingredients because of different types of sinful activities. King Purañjana assumed the body of a woman, Vaidarbhī, as a result of his sinful activities. Bhagavad-gītā clearly says (striyo vaiśyās tathā śūdrāḥ) that such a body is lowborn. If one takes shelter of the Supreme Personality of Godhead, however, he can be elevated to the highest perfection, even though he be lowborn. One acquires lower births when one's spiritual intelligence is reduced.

4.28.60

> *na tvaṁ vidarbha-duhitā*
> *nāyaṁ vīraḥ suhṛt tava*
> *na patis tvaṁ purañjanyā*
> *ruddho nava-mukhe yayā*

SYNONYMS

na—not; *tvam*—you; *vidarbha-duhitā*—daughter of Vidarbha; *na*—not; *ayam*—this; *vīraḥ*—hero; *su-hṛt*—well-wishing husband; *tava*

—your; *na*—not; *patiḥ*—husband; *tvam*—you; *purañjanyāḥ*—of Purañjanī; *ruddhaḥ*—captured; *nava-mukhe*—in the body having nine gates; *yayā*—by the material energy.

TRANSLATION

Actually, you are not the daughter of Vidarbha, nor is this man, Malayadhvaja, your well-wishing husband. Nor were you the actual husband of Purañjanī. You were simply captivated in this body of nine gates.

PURPORT

In the material world many living entities come into contact with one another, and, increasing their attachment to a particular type of body, become related as father, husband, mother, wife, etc. Actually every living entity is a separate individual being, and it is because of his contact with matter that he comes together with other bodies and becomes falsely related. False bodies create various associations in the name of family, community, society and nationality. Actually every living entity is part and parcel of the Supreme Personality of Godhead, but the living entities are overly engrossed in the material body. The Supreme Personality of Godhead, Kṛṣṇa, appears and gives instructions in the form of Bhagavad-gītā and Vedic literatures. The Supreme Lord gives these instructions because He is the eternal friend of the living entities. His instructions are important because by them the living entity can obtain liberation from bodily engagement. As water passes down a river, many straws and grasses are carried

from the shore. These straws and grasses come together in the river's current, but when the waves toss this way and that, they are separated and carried somewhere else. Similarly, the innumerable living entities within this material world are being carried by the waves of material nature. Sometimes the waves bring them together, and they form friendships and relate to one another on a bodily basis of family, community or nationality. Eventually they are thrown out of association by the waves of material nature. This process has been going on since the creation of material nature. In this regard, Śrīla Bhaktivinoda Ṭhākura sings,

(miche) māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhai
(jīva) kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra duḥkha nāi

"My dear living entities, you are being carried away by the waves of material nature. Sometimes you are on the surface, sometimes you are being drowned. In this way your eternal life is being spoiled. If you simply catch hold of Kṛṣṇa and take shelter of His lotus feet, you will once again get free from all the miserable material conditions."

In this verse the words suhṛt (well-wisher) and tava (your) are very significant. One's so-called husband, relative, son, father, or whatever can not actually be a well-wisher. The only actual well-wisher is Kṛṣṇa Himself, as Kṛṣṇa confirms in Bhagavad-gītā: suhṛdaṁ sarva-bhūtānām (Bg. 5.29). Society, friendship, love and well-wishers are all simply results of being packed in different bodies. One should know this well and try to get out of

this bodily encagement into which one is thrown birth after birth. One should take shelter of the Supreme Personality of Godhead, Kṛṣṇa, and return home, back to Godhead.

4.28.61

> *māyā hy eṣā mayā sṛṣṭā*
> *yat pumāṁsaṁ striyaṁ satīm*
> *manyase nobhayaṁ yad vai*
> *haṁsau paśyāvayor gatim*

SYNONYMS

māyā—illusory energy; *hi*—certainly; *eṣā*—this; *mayā*—by Me; *sṛṣṭā*—created; *yat*—from which; *pumāṁsam*—a male; *striyam*—a female; *satīm*—chaste; *manyase*—you think; *na*—not; *ubhayam*—both; *yat*—because; *vai*—certainly; *haṁsau*—freed from material contamination; *paśya*—just see; *āvayoḥ*—our; *gatim*—factual position.

TRANSLATION

Sometimes you think yourself a man, sometimes a chaste woman, and sometimes a neutral eunuch. This is all because of the body, which is created by the illusory energy. This illusory energy is My potency, and actually both of us—you and I—are pure spiritual identities. Now just try to understand this. I am trying to explain our factual position.

PURPORT

The factual position of both the Supreme Personality of Godhead and the living entity is qualitatively one. The Supreme Lord is the Supreme Spirit, the Supersoul, and the living entity is the individual spiritual soul. Even though both of them are original spiritual identities, the living entity forgets his identity when he comes in contact with material nature and becomes conditioned. At such a time he identifies himself as a product of the material nature. Because of the material body, he forgets that he is the eternal (sanātana) part and parcel of the Supreme Personality of Godhead. This is confirmed in this way: mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ. The word sanātana is found in several places in Bhagavad-gītā. Both the Lord and the living entity are sanātana (eternal), and there is also a place known as sanātana, beyond this material nature. The real residence of both the living entity and God is the domain of sanātana, not this material world. The material world is the temporary, external energy of the Lord, and the living entity is placed in this material world because he wanted to imitate the position of the Supreme Personality of Godhead. In this material world he tries to enjoy his senses to his best capacity. All the activities of the conditioned soul within this material world are perpetually taking place in different types of bodies, but when the living entity acquires developed consciousness, he should try to rectify his situation and again become a member of the spiritual world. The process by which one can return home, back to Godhead, is bhakti-yoga, sometimes called sanātana-dharma. Instead of

accepting a temporary occupational duty based on the material body, one should take to the process of sanātana-dharma, or bhakti-yoga, so that he can put an end to this perpetual bondage in material bodies and once again return home, back to Godhead. As long as human society works on the basis of false material identification, all the so-called advancements of science and philosophy are simply useless. They only serve to mislead human society. Andhā yathāndhair upanīyamānāḥ. In the material world, the blind simply lead the blind.

4.28.62

ahaṁ bhavān na cānyas tvaṁ
tvam evāhaṁ vicakṣva bhoḥ
na nau paśyanti kavayaś
chidraṁ jātu manāg api

SYNONYMS

aham—I; *bhavān*—you; *na*—not; *ca*—also; *anyaḥ*—different; *tvam*—you; *tvam*—you; *eva*—certainly; *aham*—as I am; *vicakṣva*—just observe; *bhoḥ*—My dear friend; *na*—not; *nau*—of us; *paśyanti*—do observe; *kavayaḥ*—learned scholars; *chidram*—faulty differentiation; *jātu*—at any time; *manāk*—in a small degree; *api*—even.

TRANSLATION

My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me.

PURPORT

Both the Supreme Personality of Godhead and the living entity are qualitatively one. There is no factual difference between the two. The Māyāvādī philosophers are again and again defeated by the illusory energy because they think that there is no separation between the Supersoul and the individual soul or that there is no Supersoul. They are also misled in thinking that everything is the Supersoul. However, those who are kavayaḥ, learned scholars, actually know the facts. They do not commit such mistakes. They know that God and the individual soul are one in quality, but that the individual soul falls under the clutches of māyā, whereas the Supersoul, the Supreme Personality of Godhead, is the controller of māyā. Māyā is the creation of the Supreme Lord (mayā sṛṣṭā); therefore the Supreme Lord is the controller of māyā. Although one in quality with the Supreme Lord, the individual soul is under the control of māyā. Māyāvādī philosophers cannot distinguish between the controller and the controlled.

4.28.63

yathā puruṣa ātmānam
ekam ādarśa-cakṣuṣoḥ
dvidhābhūtam avekṣeta
tathaivāntaram āvayoḥ

SYNONYMS

yathā—as; *puruṣaḥ*—the living entity; *ātmānam*—his body; *ekam*—one; *ādarśa*—in a mirror; *cakṣuṣoḥ*—by the eyes; *dvidhā-ābhūtam*—existing as two; *avekṣeta*—sees; *tathā*—similarly; *eva*—certainly; *antaram*—difference; *āvayoḥ*—between ourselves.

TRANSLATION

As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not affected, there is a difference between God and the living entity.

PURPORT

Being affected by the conditioning of matter, Māyāvādī philosophers cannot see the difference between the Supreme Lord and the living entity. When the sun is reflected in a pot of water, the sun knows that there is no difference between himself and the reflected sun in the water. Those in ignorance, however,

perceive that there are many small suns reflected in each and every pot. As far as the brilliance is concerned, there is brilliance both in the original sun and in the reflections, but the reflections are small, whereas the original sun is very large. Vaiṣṇava philosophers conclude that the living entity is simply a small sample of the original Supreme Personality of Godhead. Qualitatively, God and the living entities are one, but quantitatively the living entities are small fragments of the Supreme Personality of Godhead. The Supreme Lord is full, powerful and opulent. In the previous verse, the Lord says, "My dear friend, you and I are not different." This nondifference refers to qualitative oneness, for it was not necessary for the Paramātmā, the Supreme Personality, to remind the conditioned soul that he is not one in quantity. The self-realized soul never thinks that he and the Supreme Personality of Godhead are one in every respect. Although he and the Supreme Personality of Godhead are one in quality, the living entity is prone to forget his spiritual identity, whereas the Supreme Personality never forgets. This is the difference between lipta and alipta. The Supreme Personality of Godhead is eternally alipta, uncontaminated by the external energy. The conditioned soul, however, being in contact with material nature, forgets his real identity; therefore when he sees himself in the conditioned state, he identifies himself with the body. For the Supreme Personality of Godhead, however, there is no difference between the body and the soul. He is completely soul; He has no material body. Although the Supersoul, Paramātmā, and the individual soul are both within the body, the Supersoul is devoid of designation,

whereas the conditioned soul is designated by his particular type of body. The Supersoul is called antaryāmī, and He is extensive. This is confirmed in Bhagavad-gītā:

kṣetrajñaṁ cāpi māṁ viddhi

sarva-kṣetreṣu bhārata

kṣetra-kṣetrajñayor jñānaṁ

yat taj jñānaṁ mataṁ mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion." (Bg. 13.3)

The Supersoul is present in everyone's body, whereas the individual soul is conditioned in one particular type of body. The individual soul cannot understand what is taking place in another's body, but the Supersoul knows very well what is happening in all bodies. In other words, the Supersoul is always present in His full spiritual position, whereas the individual soul is prone to forget himself. Nor is the individual soul present everywhere. Generally in his conditioned state the individual soul cannot understand his relationship with the Supersoul, but sometimes, when he is free from all conditional existence, he can see the real difference between the Supersoul and himself. When the Supersoul tells the conditioned soul, "You and I are one and the same," it is to remind the conditioned soul of his spiritual

identity as being qualitatively one. In the Third Canto of Śrīmad-Bhāgavatam, it is said:

yatholmukād visphuliṅgād dhūmād vāpi sva-sambhavāt apy ātmatvenābhimatād yathāgniḥ pṛthag ulmukāt (Bhāg. 3.28.40)

Fire has different features. There is flame, the sparks and the smoke. Although these are one in quality, there is still a difference between the fire, the flame, the spark and the smoke. The living entity becomes conditioned, but the Supreme Personality of Godhead is different because He does not become conditioned at any point. In the Vedas it is stated: ātmā tathā pṛthag draṣṭā bhagavān brahma-saṁjñitaḥ. Ātmā is the individual soul as well as the Supreme Personality of Godhead, who is the seer of everything. Although both are spirit, there is always a difference. In the smṛti it is also said: yathāgneḥ kṣudrā visphuliṅgā vyuccaranti. Just as sparks manifest in a large fire, similarly the small individual souls are present in the big spiritual flame. In Bhagavad-gītā Lord Kṛṣṇa says:

mayā tatam idaṁ sarvaṁ

jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni

na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

Although all living beings are resting in Him, as small fiery sparks rest on a large flame, both are differently situated. Similarly, in the Viṣṇu Purāṇa it is said:

eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat

"Fire is situated in one place, but it distributes heat and light. Similarly, the Supreme Personality of Godhead is distributing His energies in different ways." The living entity is but one of these energies (marginal energy). The energy and the energetic are one in one sense, but they are differently situated as energy and the energetic. Similarly, the sac-cid-ānanda form confirmed in Brahma-saṁhitā (īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ) is different from that of the living entity in both his conditioned and liberated states. Only atheists consider the living entity and the Personality of Godhead equal in all respects. Caitanya Mahāprabhu therefore says, māyāvādi-bhāṣya śunile haya sarva-nāśa: "If one follows the instructions of Māyāvādī philosophers and believes that the Supreme Personality of Godhead and the individual soul are one, his understanding of real philosophy is forever doomed."

4.28.64

evaṁ sa mānaso haṁso
haṁsena pratibodhitaḥ

sva-sthas tad-vyabhicāreṇa
naṣṭām āpa punaḥ smṛtim

SYNONYMS

evam—thus; *saḥ*—he (the individual soul); *mānasaḥ*—living together within the heart; *haṁsaḥ*—like the swan; *haṁsena*—by the other swan; *pratibodhitaḥ*—being instructed; *sva-sthaḥ*—situated in self-realization; *tat-vyabhicāreṇa*—by being separated from the Supersoul; *naṣṭām*—which was lost; *āpa*—gained; *punaḥ*—again; *smṛtim*—real memory.

TRANSLATION

In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Kṛṣṇa consciousness, which was lost because of his material attraction.

PURPORT

Here it is clearly stated: haṁso haṁsena pratibodhitaḥ. The individual soul and the Supersoul are both compared to swans (haṁsa) because they are white or uncontaminated. One swan, however, is superior and is the instructor of the other. When the inferior swan is separated from the other swan, he is attracted to material enjoyment. This is the cause of his falldown. When he hears the instructions of the other swan, he understands his real position and is again revived to his original consciousness. The

Supreme Personality of Godhead, Kṛṣṇa, comes down (avatāra) to deliver His devotees and kill the demons. He also gives His sublime instructions in the form of Bhagavad-gītā. The individual soul has to understand his position by the grace of the Lord and the spiritual master because the text of Bhagavad-gītā cannot be understood simply by academic qualifications. One has to learn Bhagavad-gītā from a realized soul.

tad viddhi praṇipātena paripraśnena sevayā upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34)

Thus one has to select a bona fide spiritual master and become enlightened to his original consciousness. In this way the individual soul can understand that he is always subordinate to the Supersoul. As soon as he declines to remain subordinate and tries to become an enjoyer, he begins his material conditioning. When he abandons this spirit of being an individual owner or enjoyer, he becomes situated in his liberated state. The word sva-sthaḥ, meaning "situated in one's original position," is very significant in this verse. When one gives up his unwanted attitude of superiority, he becomes situated in his original position. The word tad-vyabhicāreṇa is also significant, for it indicates that when one is separated from God due to disobedience, his real sense is lost. Again, by the grace of Kṛṣṇa

and guru, he can be properly situated in his liberated position. These verses are spoken by Śrīla Nārada Muni, and his purpose in speaking them is to revive our consciousness. Although the living entity and the Supersoul are one in quality, the individual soul has to pursue the instruction of the Supersoul. That is the state of liberation.

4.28.65

barhiṣmann etad adhyātmaṁ
pārokṣyeṇa pradarśitam
yat parokṣa-priyo devo
bhagavān viśva-bhāvanaḥ

SYNONYMS

barhiṣman—O King Prācīnabarhi; *etat*—this; *adhyātmam*—narration of self-realization; *pārokṣyeṇa*—indirectly; *pradarśitam*—instructed; *yat*—because; *parokṣa-priyaḥ*—interesting by indirect description; *devaḥ*—the Supreme Lord; *bhagavān*—the Personality of Godhead; *viśva-bhāvanaḥ*—the cause of all causes.

TRANSLATION

My dear King Prācīnabarhi, the Supreme Personality of Godhead, the cause of all causes, is celebrated to be known indirectly. Thus I have described the story of Purañjana to you. Actually it is an instruction for self-realization.

PURPORT

There are many similar stories in the purāṇas for self-realization. As stated in the Vedas: parokṣa-priyā iva hi devāḥ. There are many stories in the Purāṇas that are intended to interest ordinary men in transcendental subjects, but actually these refer to real facts. They are not to be considered stories without a transcendental purpose. Some of them refer to real historical facts. One should be interested, however, in the real purport of the story. Indirect instruction is quickly understandable for a common man. Factually the path of bhakti-yoga is the path of hearing directly about the pastimes of the Supreme Personality of Godhead (śravaṇaṁ kīrtanaṁ viṣṇoḥ), but those who are not interested in hearing directly about the activities of the Lord, or who cannot understand them, can very effectively hear such stories and fables as this one narrated by Nārada Muni.

The following is a glossary of some of the important words in this chapter.

Ādeśakārī. The actions resulting from sinful activities.

Agastya. The mind.

Amātya. The governor of the senses, the mind.

Arbuda-arbuda. Various types of śravaṇa and kīrtana of the Supreme Lord's name, quality, form and so on.

Ari. Impediments like disease.

Bhoga. Enjoyment. Herein this word refers to real enjoyment in spiritual life.

Bhṛtya. The servants of the body, namely the senses.

Draviḍa-rāja. Devotional service or a person eligible to act in devotional service.

Dvāra. The doors of the body, such as the eyes and ears.

Gṛha. Home. For spiritual cultivation one requires an undisturbed place or the good association of devotees.

Idhmavāha. The devotee who approaches the spiritual master. Idhma refers to wood that is taken to burn as fuel for a fire. A brahmacārī is supposed to take this idhma to ignite the fire used in performing sacrifices. By spiritual instruction a brahmacāri is trained to ignite a fire and offer oblations in the morning. He is supposed to go to the spiritual master to take lessons on transcendental subject matter, and the Vedic injunction is that when approaching the spiritual master one must carry with him fuel to perform yajñas, or sacrifices. The exact Vedic injunction is as follows:

tad-vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To learn transcendental subject matter, one must approach the spiritual master. In doing so, he should carry fuel to burn in

sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead." (Muṇḍaka Upaniṣad 1.2.12) By serving such a bona fide spiritual master, gradually a conditioned soul becomes detached from material enjoyment and invariably makes progress in spiritual realization under the direction of the spiritual master. Those who are misled by the illusory energy are never interested in approaching a spiritual master to make life successful.

Jāyā. Intelligence.

Jīrṇa-sarpa. The fatigued air of life.

Kālakanyā. The invalidity of old age.

Kāma. A high fever.

Kulācala. The place where there is no disturbance.

Kuṭumbinī. Intelligence.

Madirekṣaṇā. Madirekṣaṇā refers to one whose eyes are so attractive that one who observes them becomes maddened by her. In other words, madirekṣaṇā means a very beautiful young girl. According to Jīva Gosvāmī, madirekṣaṇā means the personified deity of bhakti. If one is attracted by the bhakti cult, he becomes engaged in the service of the Lord and the spiritual master, and thus his life becomes successful. Vaidarbhī, the

woman, became a follower of her husband. As she left her comfortable home for the service of her husband, so a serious student of spiritual understanding must give up everything for the service of the spiritual master. As stated by Viśvanātha Cakravartī Ṭhākura, yasya prasādād bhagavat-prasādaḥ: if one wants actual success in life, he must strictly follow the instructions of the spiritual master. By following such instructions, one is sure to make rapid progress in spiritual life. This statement by Viśvanātha Cakravartī is in pursuance of the following injunction from the Śvetāśvatara Upaniṣad:

yasya deve parā bhaktir yathā deve tathā gurau tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Śvet. Up. 6.23) In the Chāndogya Upaniṣad it is said, ācāryavān puruṣo veda: "One who approaches a bona fide spiritual master can understand everything about spiritual realization."

Malayadhvaja. A nice devotee who is like sandalwood.

Pañcāla. The five sense objects.

Paricchada. The total aggregate of the senses.

Paura-jana. The seven elements that constitute the body.

Pautra. Patience and gravity.

Prajvāra. A kind of fever called viṣṇu jvāra.

Pratikriyā. Counteracting agents such as mantras and medicines.

Pura-pālaka. The life air.

Putra. Consciousness.

Sainika. The condition of threefold miseries.

Sapta-suta. The seven sons, namely hearing, chanting, remembering, offering prayers, serving the lotus feet of the Lord, worshiping the Deity, and becoming a servant of the Lord.

Sauhṛdya. Endeavor.

Suta. The son of Vaidarbhī, or, in other words, one who is somewhat advanced in fruitive activities and who comes in contact with a devotee spiritual master. Such a person becomes interested in the subject matter of devotional service.

Vaidarbhī. The woman who was formerly a man but took birth as a woman in his next life because of too much attachment to woman. Darbha means kuśa grass. In fruitive activities, or karma-kāṇḍīya ceremonies, one requires kuśa grass. Thus vaidarbhī refers to one who takes birth in a family of karma-kāṇḍīya understanding. However, if by karma-kāṇḍa activities one by chance comes in contact with a devotee, as Vaidarbhī did when she married Malayadhvaja, his life becomes successful. He then pursues the devotional service of the Lord. The conditioned

soul becomes liberated simply by following the instructions of the bona fide spiritual master.

Vidarbha-rājasiṁha. The best of persons who are expert in fruitive activities.

Vīrya. One who has mercy.

Yavana. The servant of Yamarāja.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Purañjana Becomes a Woman in the Next Life."

SB 4.29: Talks Between Nārada and King Prācīnabarhi

29. Talks Between Nārada and King Prācīnabarhi

Chapter 29

4.29.1

prācīnabarhir uvāca
bhagavaṁs te vaco 'smābhir
na samyag avagamyate
kavayas tad vijānanti
na vayaṁ karma-mohitāḥ

SYNONYMS

prācīnabarhiḥ uvāca—King Prācīnabarhi said; *bhagavan*—O my lord; *te*—your; *vacaḥ*—words; *asmābhiḥ*—by us; *na*—never; *samyak*—perfectly; *avagamyate*—are understood; *kavayaḥ*—those who are expert; *tat*—that; *vijānanti*—can understand; *na*—never; *vayam*—we; *karma*—by fruitive activities; *mohitāḥ*—enchanted.

TRANSLATION

King Prācīnabarhi replied: My dear lord, we could not appreciate completely the purport of your allegorical story of King Purañjana. Actually those who are perfect in spiritual knowledge can understand, but for us, who are overly attached to fruitive activities, to realize the purpose of your story is very difficult.

PURPORT

In Bhagavad-gītā Lord Kṛṣṇa says:

tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat mohitaṁ nābhijānāti mām ebhyaḥ param avyayam

"Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible." (Bg. 7.13)

Generally people are enchanted by the three modes of material nature and therefore practically unable to understand that behind all materialistic activities in the cosmic manifestation is the Supreme Personality of Godhead, Kṛṣṇa. Generally when people are engaged in sinful or pious activities, they are not perfect in knowledge of devotional service. The allegorical story narrated by Nārada Muni to King Barhiṣmān is especially meant to engage conditioned souls in devotional service. The entire story, narrated allegorically, is easily understood by a person in devotional service, but those who are engaged not in devotional service but in sense gratification cannot perfectly understand it. That is admitted by King Barhiṣmān.

This Twenty-ninth Chapter describes that by too much attachment for women one becomes a woman in the next life, but a person who associates with the Supreme Personality of Godhead or His representative becomes free from all material attachments and is thus liberated.

It is said that man is a rational animal, but from this verse we can also understand that rationality exists even in animal life. Unless there is rationality, how can an animal maintain its body by working so hard? That the animals are not rational is untrue; their rationality, however, is not very advanced. In any case, we cannot deny them rationality. The point is that one should use one's reason to understand the Supreme Personality of Godhead, for that is the perfection of human life.

In this verse the words dayā jīveṣu, meaning mercy to other living entities, indicate that a living entity must be merciful to other living entities if he wishes to make progress in self-realization. This means he must preach this knowledge after perfecting himself and understanding his own position as an eternal servant of Kṛṣṇa. Preaching this is showing real mercy to living entities. Other types of humanitarian work may be temporarily beneficial for the body, but because a living entity is spirit soul, ultimately one can show him real mercy only by revealing knowledge of his spiritual existence. As Caitanya Mahāprabhu says, jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa': "Every living entity is constitutionally a servant of Kṛṣṇa." One should know this fact perfectly and should preach it to the mass of people. If one realizes that he is an eternal servant of Kṛṣṇa but does not preach it, his realization is imperfect. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore sings, duṣṭa mana, tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava: "My dear mind, what kind of Vaiṣṇava are you? Simply for false prestige and a material reputation you are

chanting the Hare Kṛṣṇa mantra in a solitary place." In this way people who do not preach are criticized. There are many Vaiṣṇavas in Vṛndāvana who do not like preaching; they chiefly try to imitate Haridāsa Ṭhākura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money. Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people, or cannot recognize devotees, is called a kaniṣṭha-adhikāri:

arcāyām eva haraye pūjāṁ yaḥ śraddhayehate na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ (Bhāg. 11.2.47)

4.29.2

nārada uvāca
puruṣaṁ purañjanaṁ vidyād
yad vyanakty ātmanaḥ puram
eka-dvi-tri-catuṣ-pādaṁ
bahu-pādam apādakam

SYNONYMS

nāradaḥ uvāca—Nārada said; *puruṣam*—the living entity, the enjoyer; *purañjanam*—King Purañjana; *vidyāt*—one should know; *yat*—inasmuch as; *vyanakti*—he produces; *ātmanaḥ*—of himself; *puram*—dwelling place; *eka*—one; *dvi*—two; *tri*—three; *catuḥ*-

pādam—with four legs; *bahu-pādam*—with many legs; *apādakam*—without legs.

TRANSLATION

The great sage Nārada Muni continued: You must understand that Purañjana, the living entity, transmigrates according to his own work into different types of bodies, which may be one-legged, two-legged, three-legged, four-legged, many-legged or simply legless. Transmigrating into these various types of bodies, the living entity, as the so-called enjoyer, is known as Purañjana.

PURPORT

How the spirit soul transmigrates from one type of body to another is nicely described here. The word eka-pāda, one-legged, refers to ghosts, for it is said that ghosts walk on one leg. The word dvi-pāda, meaning biped, refers to human beings. When he is old and invalid, the human being is supposed to be a triped, or three-legged, because he walks with the help of a stick or some kind of cane. Of course, the word catuṣ-pāda refers to quadrupeds, or animals. The word bahu-pāda refers to those creatures who have more than four legs. There are many insects, such as the centipede, and also many aquatic animals that have many legs. The word apādaka, meaning without legs, refers to serpents. The name Purañjana indicates one who enjoys possessing different types of bodies. His mentality for enjoyment

in the material world is accommodated by different types of bodies.

Factually all of material existence is only a dream. Thus there is no question of past, present or future. Persons who are addicted to karma-kāṇḍa-vicāra, which means "working for future happiness through fruitive activities," are also dreaming. Similarly, past happiness and present happiness are merely dreams. The actual reality is Kṛṣṇa and service to Kṛṣṇa, which can save us from the clutches of māyā, for the Lord says in Bhagavad-gītā (Bg. 7.14), mām eva ye prapadyante māyām etāṁ taranti te: "Those who surrender unto Me can easily cross beyond My illusory energy."

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Talks Between Nārada and King Prācīnabarhi."

SB 4.30: The Activities of the Pracetās

30. The Activities of the Pracetās

4.29.3

> *yo 'vijñātāhṛtas tasya*
> *puruṣasya sakheśvaraḥ*
> *yan na vijñāyate pumbhir*
> *nāmabhir vā kriyā-guṇaiḥ*

SYNONYMS

yaḥ—he who; *avijñāta*—unknown; *āhṛtaḥ*—described; *tasya*—of him; *puruṣasya*—of the living entity; *sakhā*—the eternal friend; *īśvaraḥ*—the master; *yat*—because; *na*—never; *vijñāyate*—is understood; *pumbhiḥ*—by the living entities; *nāmabhiḥ*—by names; *vā*—or; *kriyā-guṇaiḥ*—by activities or qualities.

TRANSLATION

The person I have described as unknown is the Supreme Personality of Godhead, the master and eternal friend of the living entity. Since the living entities cannot realize the Supreme Personality of Godhead by material names, activities or qualities, He remains everlastingly unknown to the conditioned soul.

PURPORT

Because the Supreme Personality of Godhead is unknown to the conditioned soul, He is sometimes described in Vedic literatures as nirākāra, avijñāta or avāṅmānasa-gocara. Actually it is a fact that the Supreme Personality of Godhead cannot be perceived by material senses as far as His form, name, quality, pastimes or paraphernalia are concerned. However, when one is spiritually advanced, one can understand the name, form, qualities, pastimes and paraphernalia of the Supreme Lord. This is confirmed in Bhagavad-gītā:

bhaktyā mām abhijānāti

yāvān yaś cāsmi tattvataḥ

tato māṁ tattvato jñātvā

viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

One can understand in truth the Supreme Personality of Godhead only when one is engaged in devotional service. Ordinary persons engaged in pious and impious activities cannot understand the form, name and activities of the Lord. The devotee, however, can know the Personality of Godhead in many respects. He can understand that Kṛṣṇa is the Supreme Personality of Godhead, that His address is Goloka Vṛndāvana and that His activities are all spiritual. Because the Lord's form and activities cannot be understood by materialistic people, He is described by the śāstras as nirākāra, that is, one whose form cannot be ascertained by a materialistic person. This does not mean that the Supreme Personality of Godhead has no form; it means that it is not understood by the karmīs or fruitive actors. His form is described in Brahma-saṁhitā as sac-cid-ānanda-vigraha. As confirmed by the Padma Purāṇa:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa as He is by utilizing the blunt material senses. However, the Lord reveals Himself to His devotees, being pleased with them because of their transcendental loving service rendered unto Him."

Since the name, form, qualities and activities of the Supreme Personality of Godhead Kṛṣṇa cannot be understood by the material senses, He is also called adhokṣaja, meaning beyond sense perception. When the senses are purified by devotional activity, the devotee understands everything about the Lord by the Lord's grace. In this verse the words pumbhir nāmabhir vā kriyā-guṇaiḥ are especially significant because God, Kṛṣṇa, the Supreme Personality of Godhead, has many names, activities and qualities, although none of them are material. Despite the fact that all these names, activities and pastimes are mentioned in the śāstras and understood by the devotees, the karmīs (fruitive laborers) cannot understand them. Nor can the jñānīs (mental speculators) understand them. Although there are thousands of names of Lord Viṣṇu, the karmīs and jñānīs intermingle the names of the Supreme Godhead with the names of demigods and human beings. Because they cannot understand the actual name of the Supreme Personality of Godhead, they take for granted that any name can be accepted. They believe that since the Absolute Truth is impersonal, they can call Him by any name. Otherwise, they maintain, He has no name. This is not a fact. Here it is clearly stated: nāmabhir vā kriyā-guṇaiḥ. The Lord has specific names such as Rāma, Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu

and Adhokṣaja. There are indeed many names, but the conditioned soul cannot understand them.

4.29.4

yadā jighṛkṣan puruṣaḥ
kārtsnyena prakṛter guṇān
nava-dvāraṁ dvi-hastāṅghri
tatrāmanuta sādhv iti

SYNONYMS

yadā—when; *jighṛkṣan*—desiring to enjoy; *puruṣaḥ*—the living entity; *kārtsnyena*—in total; *prakṛteḥ*—of material nature; *guṇān*—the modes; *nava-dvāram*—having nine gates; *dvi*—two; *hasta*—hands; *aṅghri*—legs; *tatra*—there; *amanuta*—he thought; *sādhu*—very good; *iti*—thus.

TRANSLATION

When the living entity wants to enjoy the modes of material nature in their totality, he prefers, out of many bodily forms, to accept that body which has nine gates, two hands and two legs. Thus he prefers to become a human being or a demigod.

PURPORT

This is a very nice explanation of how the spiritual being, the part and parcel of Kṛṣṇa, God, accepts a material body by virtue of his

own desires. Accepting two hands, two legs, and so on, the living entity fully enjoys the modes of material nature. Lord Kṛṣṇa says in Bhagavad-gītā:

icchā-dveṣa-samutthena dvandva-mohena bhārata sarva-bhūtāni sammohaṁ sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27)

Originally the living entity is a spiritual being, but when he actually desires to enjoy this material world, he comes down. From this verse we can understand that the living entity first accepts a body that is human in form, but gradually, due to his degraded activities, he falls into lower forms of life—into the animal, plant and aquatic forms. By the gradual process of evolution, the living entity again attains the body of a human being and is given another chance to get out of the process of transmigration. If he again misses his chance in the human form to understand his position, he is again placed in the cycle of birth and death in various types of bodies.

The desire of the living entity to come into the material world is not very difficult to understand. Although one may be born in a family of Āryans, where there are restrictions against meat-eating, intoxication, gambling and illicit sex, still one may want to enjoy these forbidden things. There is always someone who wants to go to a prostitute for illicit sex or to a hotel to eat meat

and drink wine. There is always someone who wants to gamble at nightclubs or enjoy so-called sports. All these propensities are already within the hearts of the living entities, but some living entities stop to enjoy these abominable activities and consequently fall down to a degraded platform. The more one desires a degraded life within his heart, the more he falls down to occupy different forms of abominable existence. This is the process of transmigration and evolution. A particular type of animal may have a strong tendency to enjoy one kind of sense enjoyment, but in the human form one can enjoy all the senses. The human form has the facility to utilize all the senses for gratification. Unless one is properly trained, he becomes a victim of the modes of material nature, as confirmed by Bhagavad-gītā:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ahaṅkāra-vimūḍhātmā kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

As soon as one desires to enjoy his senses, he puts himself under the control of material energy and automatically or mechanically is placed into the cycle of birth and death in various life-forms.

4.29.5

buddhiṁ tu pramadāṁ vidyān
mamāham iti yat-kṛtam
yām adhiṣṭhāya dehe 'smin
pumān bhuṅkte 'kṣabhir guṇān

SYNONYMS

buddhim—intelligence; *tu*—then; *pramadām*—the young woman (Purañjanī); *vidyāt*—one should know; *mama*—my; *aham*—I; *iti*—thus; *yat-kṛtam*—done by intelligence; *yām*—which intelligence; *adhiṣṭhāya*—taking shelter of; *dehe*—in the body; *asmin*—this; *pumān*—the living entity; *bhuṅkte*—suffers and enjoys; *akṣabhiḥ*—by the senses; *guṇān*—the modes of material nature.

TRANSLATION

The great sage Nārada continued: The word pramadā mentioned in this regard refers to material intelligence, or ignorance. It is to be understood as such. When one takes shelter of this kind of intelligence, he identifies himself with the material body. Influenced by the material consciousness of "I" and "mine," he begins to enjoy and suffer through his senses. Thus the living entity is entrapped.

PURPORT

In material existence so-called intelligence is actually ignorance. When intelligence is cleared up, it is called buddhi-yoga. In other words, when intelligence is dovetailed with the desires of Kṛṣṇa, it is called buddhi-yoga or bhakti-yoga. Therefore in Bhagavad-gītā Kṛṣṇa says:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Real intelligence means linking with the Supreme Personality of Godhead. When this is done, the Supreme Personality of Godhead from within gives one the real intelligence by which one can return home, back to Godhead. Intelligence in the material world is described in this verse as pramadā because in material existence the living entity falsely claims things to be his. He thinks, "I am the monarch of all I survey." This is ignorance. Actually nothing belongs to him. Even the body and the senses do not belong to him, for they are given to him by the grace of the Lord to satisfy his different propensities through the material energy. Nothing actually belongs to the living entity, but he becomes mad after everything, claiming, "This is mine. This is mine. This is mine." Janasya moho 'yam ahaṁ mameti. This is called illusion. Nothing belongs to the living entity, but he claims

that everything belongs to him. Lord Caitanya Mahāprabhu recommends that this false intelligence be purified (ceto-darpaṇa-mārjanam). When the mirror of intelligence is polished, the real activities of the living entity begin. This means that when a person comes to the platform of Kṛṣṇa consciousness, his real intelligence acts. At that time he knows that everything belongs to Kṛṣṇa and nothing belongs to him. As long as one thinks that everything belongs to him, he is in material consciousness, and when he knows perfectly that everything belongs to Kṛṣṇa, he is in Kṛṣṇa consciousness.

4.29.6

> *sakhāya indriya-gaṇā*
> *jñānaṁ karma ca yat-kṛtam*
> *sakhyas tad-vṛttayaḥ prāṇaḥ*
> *pañca-vṛttir yathoragaḥ*

SYNONYMS

sakhāyaḥ—the male friends; *indriya-gaṇāḥ*—the senses; *jñānam*—knowledge; *karma*—activity; *ca*—also; *yat-kṛtam*—done by the senses; *sakhyaḥ*—female friends; *tat*—of the senses; *vṛttayaḥ*—engagements; *prāṇaḥ*—life air; *pañca-vṛttiḥ*—having five processes; *yathā*—like; *uragaḥ*—the serpent.

TRANSLATION

The five working senses and the five senses that acquire knowledge are all male friends of Purañjanī. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girl friends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes.

PURPORT

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare nikaṭa-stha māyā tāre jāpaṭiyā dhare (Prema-vivarta 6.2)

Because of his desire to enjoy the material world, the living entity is dressed with the material gross and subtle bodies. Thus he is given a chance to enjoy the senses. The senses are therefore the instruments for enjoying the material world; consequently the senses have been described as friends. Sometimes, because of too much sinful activity, the living entity does not get a material gross body, but hovers on the subtle platform. This is called ghostly life. Because of his not possessing a gross body, he creates a great deal of trouble in his subtle body. Thus the presence of a ghost is horrible for those who are living in the gross body. As stated in Bhagavad-gītā:

utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam vimūḍhā nānupaśyanti paśyanti jñāna-cakṣuṣaḥ

"The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this." (Bg. 15.10)

The living entities are merged into the air of life, which acts in different ways for circulation. There is prāṇa, apāna, udāna, vyāna and samāna, and because the life air functions in this fivefold way, it is compared to the five-hooded serpent. The soul passes through the kuṇḍalinī-cakra like a serpent crawling on the ground. The life air is compared to uraga, the serpent. Pañca-vṛtti is the desire to satisfy the senses, attracted by five sense objects—namely, form, taste, sound, smell and touch.

4.29.7

bṛhad-balaṁ mano vidyād
ubhayendriya-nāyakam
pañcālāḥ pañca viṣayā
yan-madhye nava-khaṁ puram

SYNONYMS

bṛhat-balam—very powerful; *manaḥ*—the mind; *vidyāt*—one should know; *ubhaya-indriya*—of both groups of senses; *nāyakam*—the leader; *pañcālāḥ*—the kingdom named Pañcāla; *pañca*—five; *viṣayāḥ*—sense objects; *yat*—of which; *madhye*—in the midst; *nava-kham*—having nine apertures; *puram*—the city.

TRANSLATION

The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pañcāla kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pañcāla kingdom is the city of the body, which has nine gates.

PURPORT

The mind is the center of all activities and is described here as bṛhad-bala, very powerful. To get out of the clutches of māyā, material existence, one has to control his mind. According to training, the mind is the friend and the enemy of the living entity. If one gets a good manager, his estate is very nicely managed, but if the manager is a thief, his estate is spoiled. Similarly, in his material, conditional existence, the living entity gives power of attorney to his mind. As such, he is liable to be misdirected by his mind into enjoying sense objects. Śrīla Ambarīṣa Mahārāja therefore first engaged his mind upon the lotus feet of the Lord. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. When the mind is engaged in meditation on the lotus feet of the Lord, the senses are controlled. This system of control is called yama, and this means subduing the senses. One who can subdue the senses is called a gosvāmī, but one who cannot control the mind is called go-dāsa. The mind directs the activities of the

senses, which are expressed through different outlets, as described in the next verse.

4.29.8

akṣiṇī nāsike karṇau
mukhaṁ śiśna-gudāv iti
dve dve dvārau bahir yāti
yas tad-indriya-saṁyutaḥ

SYNONYMS

akṣiṇī—two eyes; *nāsike*—two nostrils; *karṇau*—two ears; *mukham*—mouth; *śiśna*—genitals; *gudau*—and rectum; *iti*—thus; *dve*—two; *dve*—two; *dvārau*—gates; *bahiḥ*—outside; *yāti*—goes; *yaḥ*—one who; *tat*—through the gates; *indriya*—by the senses; *saṁyutaḥ*—accompanied.

TRANSLATION

The eyes, nostrils and ears are pairs of gates situated in one place. The mouth, genital and rectum are also different gates. Being placed into a body having these nine gates, the living entity acts externally in the material world and enjoys sense objects like form and taste.

PURPORT

Not being aware of his spiritual position, the living entity, directed by the mind, goes out through the nine gates to enjoy material objects. Because of long association with material objects, he forgets his real spiritual activities and is thus misled. The entire world is going on being misled by so-called leaders like scientists and philosophers who have no knowledge of the spirit soul. Thus the conditioned soul becomes more and more entangled.

4.29.9

akṣiṇī nāsike āsyam
iti pañca puraḥ kṛtāḥ
dakṣiṇā dakṣiṇaḥ karṇa
uttarā cottaraḥ smṛtaḥ
paścime ity adho dvārau
gudaṁ śiśnam ihocyate

SYNONYMS

akṣiṇī—two eyes; *nāsike*—two nostrils; *āsyam*—the mouth; *iti*—thus; *pañca*—five; *puraḥ*—on the front; *kṛtāḥ*—made; *dakṣiṇā*—southern gate; *dakṣiṇaḥ*—right; *karṇaḥ*—ear; *uttarā*—northern gate; *ca*—also; *uttaraḥ*—left ear; *smṛtaḥ*—understood; *paścime*—on the west; *iti*—thus; *adhaḥ*—downward; *dvārau*—two gates; *gudam*—rectum; *śiśnam*—genital; *iha*—here; *ucyate*—is said.

TRANSLATION

Two eyes, two nostrils and a mouth—all together five—are situated in the front. The right ear is accepted as the southern gate, and the left ear is the northern gate. The two holes or gates situated in the west are known as the rectum and genital.

PURPORT

Of all sides, the eastern is considered most important, primarily because the sun rises from that direction. The gates on the eastern side—the eyes, nose and mouth—are thus very important gates in the body.

4.29.10

khadyotāvirmukhī cātra
netre ekatra nirmite
rūpaṁ vibhrājitaṁ tābhyāṁ
vicaṣṭe cakṣuṣeśvaraḥ

SYNONYMS

khadyotā—named Khadyotā; *āvirmukhī*—named Āvirmukhī; *ca*—also; *atra*—here; *netre*—the two eyes; *ekatra*—in one place; *nirmite*—created; *rūpam*—form; *vibhrājitam*—named Vibhrājita (brilliant); *tābhyām*—through the eyes; *vicaṣṭe*—perceive; *cakṣuṣā*—with the sense of sight; *īśvaraḥ*—the master.

TRANSLATION

The two gates named Khadyotā and Āvirmukhī, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrājita should be understood as form. In this way the two eyes are always engaged in seeing different kinds of forms.

PURPORT

The two eyes are attracted by brilliant things like light. Sometimes we find that little insects are attracted by the brightness of fire and thus enter into it. Similarly, the two eyes of the living entity are attracted by bright and beautiful forms. They are entangled in these forms, exactly as the insect becomes attracted to fire.

4.29.11

nalinī nālinī nāse
gandhaḥ saurabha ucyate
ghrāṇo 'vadhūto mukhyāsyaṁ
vipaṇo vāg rasavid rasaḥ

SYNONYMS

nalinī—named Nalinī; *nālinī*—named Nālinī; *nāse*—the two nostrils; *gandhaḥ*—aroma; *saurabhaḥ*—Saurabha (fragrance); *ucyate*—is called; *ghrāṇaḥ*—the sense of smell; *avadhūtaḥ*—called

Avadhūta; *mukhyā*—called Mukhyā (principal); *āsyam*—the mouth; *vipaṇaḥ*—named Vipaṇa; *vāk*—the faculty of speech; *rasa-vit*—named Rasajña (expert in tasting); *rasaḥ*—the sense of taste.

TRANSLATION

The two doors named Nalinī and Nālinī should be known as the two nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhūta is the sense of smell. The door called Mukhyā is the mouth, and Vipaṇa is the faculty of speech. Rasajña is the sense of taste.

PURPORT

The word avadhūta means "most free." A person is not under the rules and regulations of any injunction when he has attained the stage of avadhūta. In other words, he can act as he likes. This avadhūta stage is exactly like air, which does not care for any obstruction. In Bhagavad-gītā it is said:

cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham tasyāhaṁ nigrahaṁ manye vāyor iva suduṣkaram

"The mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind." (Bg. 6.34)

Just as the air or wind cannot be checked by anyone, the two nostrils, situated in one place, enjoy the sense of smell without

impediment. When the tongue is present, the mouth continually tastes all kinds of relishable foodstuffs.

4.29.12

āpaṇo vyavahāro 'tra
citram andho bahūdanam
pitṛhūr dakṣiṇaḥ karṇa
uttaro devahūḥ smṛtaḥ

SYNONYMS

āpaṇaḥ—named Āpaṇa; *vyavahāraḥ*—business of the tongue; *atra*—here; *citram*—of all varieties; *andhaḥ*—eatables; *bahūdanam*—named Bahūdana; *pitṛ-hūḥ*—named Pitṛhū; *dakṣiṇaḥ*—right; *karṇaḥ*—ear; *uttaraḥ*—left; *deva-hūḥ*—Devahū; *smṛtaḥ*—is called.

TRANSLATION

The city called Āpaṇa represents engagement of the tongue in speech, and Bahūdana is the variety of foodstuffs. The right ear is called the gate of Pitṛhū, and the left ear is called the gate of Devahū.

4.29.13

pravṛttaṁ ca nivṛttaṁ ca
śāstraṁ pañcāla-saṁjñitam

pitṛ-yānaṁ deva-yānaṁ
śrotrāc chruta-dharād vrajet

SYNONYMS

pravṛttam—the process of sense enjoyment; *ca*—also; *nivṛttam*—the process of detachment; *ca*—also; *śāstram*—scripture; *pañcāla*—Pañcāla; *saṁjñitam*—is described as; *pitṛ-yānam*—going to Pitṛloka; *deva-yānam*—going to Devaloka; *śrotrāt*—by hearing; *śruta-dharāt*—by the companion named Śrutadhara; *vrajet*—one can be elevated.

TRANSLATION

Nārada Muni continued: The city spoken of as Dakṣiṇa-pañcāla represents the scriptures meant for directing pravṛtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-pañcāla, represents the scriptures meant for decreasing fruitive activities and increasing knowledge. The living entity receives different kinds of knowledge by means of two ears, and some living entities are promoted to Pitṛloka and some to Devaloka. All this is made possible by the two ears.

PURPORT

The Vedas are known as śruti, and the knowledge received from them through aural reception is called śrutadhara. As stated in Bhagavad-gītā, one can be promoted to the planets of the

demigods or to the planets of the pitās (forefathers), or even to the Vaikuṇṭha planets, simply through the process of hearing. These things have already been explained in previous chapters.

4.29.14

āsurī meḍhram arvāg-dvār
vyavāyo grāmiṇāṁ ratiḥ
upastho durmadaḥ prokto
nirṛtir guda ucyate

SYNONYMS

āsurī—called Āsurī; *meḍhram*—the genital; *arvāk*—of the fools and rascals; *dvāḥ*—gate; *vyavāyaḥ*—performing sexual affairs; *grāmiṇām*—of common men; *ratiḥ*—attraction; *upasthaḥ*—the faculty of procreation; *durmadaḥ*—Durmada; *proktaḥ*—is called; *nirṛtiḥ*—Nirṛti; *gudaḥ*—rectum; *ucyate*—is called.

TRANSLATION

The city called Grāmaka, which is approached through the lower gate of Āsurī [the genital], is meant for sex, which is very pleasing to common men who are simply fools and rascals. The faculty of procreation is called Durmada, and the rectum is called Nirṛti.

PURPORT

When the world becomes degraded, civilization becomes demoniac, and for the common man the rectum and the genital are taken very seriously as the centers of all activity. Even in such a sacred place as Vṛndāvana, India, unintelligent men pass off this rectal and genital business as spiritual activity. Such people are called sahajiyā. According to their philosophy, through sexual indulgence one can elevate oneself to the spiritual platform. From these verses of Śrīmad-Bhāgavatam, however, we understand that the desires for sexual satisfaction are meant for the arvāk, the lowest among men. To rectify these rascals and fools is very difficult. After all, the sex desires of the common man are condemned in these verses. The word durmada means "wrongly directed," and nirṛti means "sinful activity." Although this clearly indicates that sex indulgence is abominable and misdirected even from the ordinary point of view, the sahajiyās nonetheless pass themselves off as devotees conducting spiritual activities. For this reason, Vṛndāvana is no longer visited by intelligent men. Sometimes we are often asked why we have made our center in Vṛndāvana. From the external point of view, it can be concluded that Vṛndāvana has become degenerate due to these sahajiyā activities, yet from the spiritual point of view, Vṛndāvana is the only place where all these sinful persons can be rectified by means of taking birth in the forms of dogs, hogs and monkeys. By living in Vṛndāvana as a dog, hog or monkey, the living entity can be elevated to the spiritual platform in the next life.

4.29.15

vaiśasaṁ narakaṁ pāyur
lubdhako 'ndhau tu me śṛṇu
hasta-pādau pumāṁs tābhyāṁ
yukto yāti karoti ca

SYNONYMS

vaiśasam—named Vaiśasa; *narakam*—hell; *pāyuḥ*—the working sense in the rectum; *lubdhakaḥ*—named Lubdhaka (very greedy); *andhau*—blind; *tu*—then; *me*—to me; *śṛṇu*—listen; *hasta-pādau*—hands and legs; *pumān*—the living entity; *tābhyām*—with them; *yuktaḥ*—being engaged; *yāti*—goes; *karoti*—works; *ca*—and.

TRANSLATION

When it is said that Purañjana goes to Vaiśasa, it is meant that he goes to hell. He is accompanied by Lubdhaka, which is the working sense in the rectum. Formerly I have also spoken of two blind associates. These associates should be understood to be the hands and legs. Being helped by the hands and legs, the living entity performs all kinds of work and moves hither and thither.

4.29.16

antaḥ-puraṁ ca hṛdayaṁ
viṣūcir mana ucyate
tatra mohaṁ prasādaṁ vā
harṣaṁ prāpnoti tad-guṇaiḥ

SYNONYMS

antaḥ-puram—private residence; *ca*—and; *hṛdayam*—the heart; *viṣūciḥ*—the servant named Viṣūcīna; *manaḥ*—the mind; *ucyate*—is said; *tatra*—there; *moham*—illusion; *prasādam*—satisfaction; *vā*—or; *harṣam*—jubilation; *prāpnoti*—obtains; *tat*—of the mind; *guṇaiḥ*—by the modes of nature.

TRANSLATION

The word antaḥpura refers to the heart. The word viṣūcīna, meaning "going everywhere," indicates the mind. Within the mind the living entity enjoys the effects of the modes of material nature. These effects sometimes cause illusion, sometimes satisfaction and sometimes jubilation.

PURPORT

The mind and intelligence of the living entity in material existence are affected by the modes of material nature, and according to the association of the material modes, the mind is

habituated to go here and there. The heart feels satisfaction, jubilation or illusion according to the effects of the modes of material nature. Actually the living entity in his material condition remains inert. It is the modes of material nature that act on the mind and heart. The results are enjoyed or suffered by the living entity. This is clearly stated in Bhagavad-gītā:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ahaṅkāra-vimūḍhātmā kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

4.29.17

yathā yathā vikriyate
guṇākto vikaroti vā
tathā tathopadraṣṭātmā
tad-vṛttīr anukāryate

SYNONYMS

yathā yathā—just as; *vikriyate*—is agitated; *guṇa-aktaḥ*—associated with the modes of nature; *vikaroti*—as it does; *vā*—or; *tathā tathā*—similarly; *upadraṣṭā*—observer; *ātmā*—the soul; *tat*—of the intelligence; *vṛttīḥ*—occupations; *anukāryate*—imitates.

TRANSLATION

Formerly it was explained that the Queen is one's intelligence. While one is awake or asleep, that intelligence creates different situations. Being influenced by contaminated intelligence, the living entity envisions something and simply imitates the actions and reactions of his intelligence.

PURPORT

The queen of Purañjana is described herein as intelligence itself. Intelligence acts both in the dream state and in the waking state, but it is contaminated by the three modes of material nature. Since the intelligence is contaminated, the living entity is also contaminated. In the conditioned state, the living entity acts according to his contaminated intelligence. Although he simply remains an observer, he nonetheless acts, being forced by a contaminated intelligence, which in reality is a passive agent.

4.29.18-20

deho rathas tv indriyāśvaḥ
saṁvatsara-rayo 'gatiḥ
dvi-karma-cakras tri-guṇa-
dhvajaḥ pañcāsu-bandhuraḥ

mano-raśmir buddhi-sūto
hṛn-nīḍo dvandva-kūbaraḥ

pañcendriyārtha-prakṣepaḥ
sapta-dhātu-varūthakaḥ

ākūtir vikramo bāhyo
mṛga-tṛṣṇāṁ pradhāvati
ekādaśendriya-camūḥ
pañca-sūnā-vinoda-kṛt

SYNONYMS

dehaḥ—body; *rathaḥ*—chariot; *tu*—but; *indriya*—the knowledge-acquiring senses; *aśvaḥ*—the horses; *saṁvatsara*—total years; *rayaḥ*—duration of life; *agatiḥ*—without advancing; *dvi*—two; *karma*—activities; *cakraḥ*—wheels; *tri*—three; *guṇa*—modes of nature; *dhvajaḥ*—flags; *pañca*—five; *asu*—life airs; *bandhuraḥ*—bondage; *manaḥ*—the mind; *raśmiḥ*—rope; *buddhi*—intelligence; *sūtaḥ*—chariot driver; *hṛt*—heart; *nīḍaḥ*—sitting place; *dvandva*—duality; *kūbaraḥ*—the posts for the harness; *pañca*—five; *indriya-artha*—sense objects; *prakṣepaḥ*—weapons; *sapta*—seven; *dhātu*—elements; *varūthakaḥ*—coverings; *ākūtiḥ*—attempts of the five working senses; *vikramaḥ*—prowess or processes; *bāhyaḥ*—external; *mṛga-tṛṣṇām*—false aspiration; *pradhāvati*—runs after; *ekādaśa*—eleven; *indriya*—senses; *camūḥ*—soldiers; *pañca*—five; *sūnā*—envy; *vinoda*—pleasure; *kṛt*—doing.

TRANSLATION

Nārada Muni continued: What I referred to as the chariot was in actuality the body. The senses are the

horses that pull that chariot. As time passes, year after year, these horses run without obstruction, but in fact they make no progress. Pious and impious activities are the two wheels of the chariot. The three modes of material nature are the chariot's flags. The five types of life air constitute the living entity's bondage, and the mind is considered to be the rope. Intelligence is the chariot driver. The heart is the sitting place in the chariot, and the dualities of life, such as pleasure and pain, are the knotting place. The seven elements are the coverings of the chariot, and the working senses are the five external processes. The eleven senses are the soldiers. Being engrossed in sense enjoyment, the living entity, seated on the chariot, hankers after fulfillment of his false desires and runs after sense enjoyment life after life.

PURPORT

The entanglement of the living entity in sense enjoyment is very nicely explained in these verses. The word saṁvatsara, meaning the progress of time, is significant. Day after day, week after week, fortnight after fortnight, month after month, year after year, the living entity becomes entangled in the chariot's progress. The chariot rests on two wheels, which are pious and impious activities. The living entity attains a certain position in life in a particular type of body according to his pious and impious activities, but his transmigration into different bodies

should not be taken as progress. Real progress is explained in Bhagavad-gītā.

janma karma ca me divyam

evaṁ yo vetti tattvataḥ

tyaktvā dehaṁ punar janma

naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

One makes real progress when he does not have to take on another material body. As stated in Caitanya-caritāmṛta:

eita brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa yonite karaye bhramaṇa (Cc. Madhya 19.138)

The living entity is wandering throughout the entire universe and taking birth in different species on different planets. Thus he moves up and down, but that is not real progress. Real progress is getting out of this material world altogether. As stated in Bhagavad-gītā:

ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna mām upetya tu kaunteya punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

Even if one is promoted to Brahmaloka, the highest planet in the universe, he has to come down again to the lower planetary systems. Thus he is wandering up and down perpetually under the influence of the three modes of material nature. Being illusioned, he thinks he is making progress. He is like an airplane encircling the earth day and night, incapable of leaving the earth's gravitational field. Factually there is no progress because the airplane is conditioned by the earth's gravity.

Just as a king is seated on a chariot, the living entity is seated in the body. The sitting place is the heart, and the living entity sits there and engages in the struggle for existence, which goes on without progress perpetually. In the words of Narottama dāsa Ṭhākura:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa, amṛta baliyā yebā khāya nānā yoni sadā phire, kadarya bhakṣaṇa kare, tāra janma adhaḥ-pāte yāya

The living entity struggles very hard due to the influence of fruitive activity and mental speculation and simply gets a different type of body life after life. He eats all kinds of nonsense and is condemned by his activities of sense enjoyment. If one really wants to progress in life, he must give up the ways of

karma-kāṇḍa and jñāna-kāṇḍa, fruitive activities and mental speculation. Being fixed in Kṛṣṇa consciousness, one can become free from the entanglement of birth and death and the vain struggle for existence. In these verses the words mṛga-tṛṣṇāṁ pradhāvati are very significant because the living entity is influenced by a thirst for sense enjoyment. He is like a deer that goes to the desert to search out water. In a desert an animal simply searches in vain for water. Of course there is no water in the desert, and the animal simply sacrifices his life in an attempt to find it. Everyone is planning for future happiness, thinking that somehow or other, if he can reach a certain point, he will be happy. In actuality, however, when he comes to that point, he sees that there is no happiness. He then plans to go further and further to another point. This is called mṛga-tṛṣṇā, and its basis is sense enjoyment in this material world.

4.29.21

saṁvatsaraś caṇḍavegaḥ
kālo yenopalakṣitaḥ
tasyāhānīha gandharvā
gandharvyo rātrayaḥ smṛtāḥ
haranty āyuḥ parikrāntyā
ṣaṣṭy-uttara-śata-trayam

SYNONYMS

saṁvatsaraḥ—year; *caṇḍa-vegaḥ*—called Caṇḍavega; *kālaḥ*—time; *yena*—by which; *upalakṣitaḥ*—symbolized; *tasya*—of the duration of life; *ahāni*—days; *iha*—in this life; *gandharvāḥ*—Gandharvas; *gandharvyaḥ*—Gandharvīs; *rātrayaḥ*—nights; *smṛtāḥ*—are understood; *haranti*—they take away; *āyuḥ*—duration of life; *parikrāntyā*—by traveling; *ṣaṣṭi*—sixty; *uttara*—above; *śata*—hundred; *trayam*—three.

TRANSLATION

What was previously explained as Caṇḍavega, powerful time, is covered by days and nights, named Gandharvas and Gandharvīs. The body's life-span is gradually reduced by the passage of days and nights, which number 360.

PURPORT

The word parikrāntyā means "by traveling." The living entity travels on his chariot day and night during a year consisting of 360 (or more) days and nights. Life's progress is taken for the unnecessary labor required to cover these 360 days and nights of life.

4.29.22

> *kāla-kanyā jarā sākṣāl*
> *lokas tāṁ nābhinandati*

svasāraṁ jagṛhe mṛtyuḥ
kṣayāya yavaneśvaraḥ

SYNONYMS

kāla-kanyā—the daughter of Time; *jarā*—old age; *sākṣāt*—directly; *lokaḥ*—all living entities; *tām*—her; *na*—never; *abhinandati*—welcome; *svasāram*—as his sister; *jagṛhe*—accepted; *mṛtyuḥ*—death; *kṣayāya*—for destruction; *yavana-īśvaraḥ*—the King of the Yavanas.

TRANSLATION

What was described as Kālakanyā should be understood as old age. No one wants to accept old age, but Yavaneśvara [Yavana-rāja], who is death, accepts jarā [old age] as his sister.

PURPORT

Encaged within the body, the living being accepts Kālakanyā, old age, just before death. Yavaneśvara is the emblem of death, Yamarāja. Before going to the place of Yamarāja, the living entity accepts jarā, old age, the sister of Yamarāja. One is subjected to the influence of Yavana-rāja and his sister due to impious activity. Those who are in Kṛṣṇa consciousness and are engaged in devotional service under the instructions of Nārada Muni are not subjected to the influence of Yamarāja and his sister jarā. If one is Kṛṣṇa conscious, he conquers death. After leaving the material body, he does not accept another body that is material

but returns home, back to Godhead. This is verified by Bhagavad-gītā (Bg. 4.9).

4.29.23-25

ādhayo vyādhayas tasya
sainikā yavanāś carāḥ
bhūtopasargāśu-rayaḥ
prajvāro dvi-vidho jvaraḥ

evaṁ bahu-vidhair duḥkhair
daiva-bhūtātma-sambhavaiḥ
kliśyamānaḥ śataṁ varṣaṁ
dehe dehī tamo-vṛtaḥ

prāṇendriya-mano-dharmān
ātmany adhyasya nirguṇaḥ
śete kāma-lavān dhyāyan
mamāham iti karma-kṛt

SYNONYMS

ādhayaḥ—disturbances of the mind; *vyādhayaḥ*—disturbances of the body, or diseases; *tasya*—of Yavaneśvara; *sainikāḥ*—soldiers; *yavanāḥ*—Yavanas; *carāḥ*—followers; *bhūta*—of living entities; *upasarga*—at the time of distress; *āśu*—very soon; *rayaḥ*—very powerful; *prajvāraḥ*—named Prajvāra; *dvi-vidhaḥ*—two kinds; *jvaraḥ*—fever; *evam*—thus; *bahu-vidhaiḥ*—of different varieties;

duḥkhaiḥ—by tribulations; *daiva*—by providence; *bhūta*—by other living entities; *ātma*—by the body and mind; *sambhavaiḥ*—produced; *kliśyamānaḥ*—subjected to sufferings; *śatam*—hundred; *varṣam*—years; *dehe*—in the body; *dehī*—the living entity; *tamaḥ-vṛtaḥ*—covered by material existence; *prāṇa*—of life; *indriya*—of the senses; *manaḥ*—of the mind; *dharmān*—characteristics; *ātmani*—unto the soul; *adhyasya*—wrongly attributing; *nirguṇaḥ*—although transcendental; *śete*—lies down; *kāma*—of sense enjoyment; *lavān*—on fragments; *dhyāyan*—meditating; *mama*—mine; *aham*—I; *iti*—thus; *karma-kṛt*—the actor.

TRANSLATION

The followers of Yavaneśvara [Yamarāja] are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Prajvāra represents the two types of fever: extreme heat and extreme cold—typhoid and pneumonia. The living entity lying down within the body is disturbed by many tribulations pertaining to providence, to other living entities and to his own body and mind. Despite all kinds of tribulations, the living entity, subjected to the necessities of the body, mind and senses and suffering from various types of disease, is carried away by many plans due to his lust to enjoy the world. Although transcendental to this material existence, the living entity, out of ignorance, accepts all these material miseries under the pretext of false egoism (I and mine).

In this way he lives for a hundred years within this body.

PURPORT

In the Vedas it is stated: asaṅgo'yaṁ puruṣaḥ. The living entity is actually separate from material existence, for the soul is not material. In Bhagavad-gītā it is also said that the living entity is the superior energy, and the material elements—earth, water, fire, air and so on—are the inferior energy. The material elements are also described as bhinna, or separated energy. When the internal or superior energy comes in contact with the external energy, it is subjected to so many tribulations. In Bhagavad-gītā the Lord also says:

mātrā-sparśās tu kaunteya

śītoṣṇa-sukha-duḥkha-dāḥ

āgamāpāyino 'nityās

tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14)

Because of the material body, the living entity is subjected to many tribulations brought about by air, water, fire, extreme heat,

extreme cold, sunshine, excessive eating, unhealthy food, maladjustments of the three elements of the body (kapha, pitta and vāyu), and so on. The intestines, the throat, the brain and the other parts of the body are affected by all kinds of diseases that are so powerful that they become sources of extreme suffering for the living entity. The living entity, however, is different from all these material elements. The two types of fever described in this verse can be explained in contemporary language as pneumonia and typhoid. When there is an extreme fever in the body, there is typhoid and pneumonia, and they are described as Prajvāra. There are also other miseries created by other living entities. The state exacts taxes, and there are also many thieves, rogues and cheaters. Miseries brought about by other living entities are called adhibhautika. There are also miseries in the form of famine, pestilence, scarcity, war, earthquakes and so on. These are caused by the demigods or other sources beyond our control. Actually there are many enemies of the living entities, and these are all described to point out how miserable this material existence is.

Knowing the basic misery of material existence, one should be induced to get out of the material clutches and return home, back to Godhead. Actually the living entity is not at all happy in this material body. Because of the body, he suffers thirst and hunger and is influenced by the mind, by words, by anger, by the belly, by the genitals, by the rectum, and so on. Manifold miseries encircle the transcendental living entity simply because he desires to satisfy his senses in this material world. If he simply

withdraws from activities of sense gratification and applies his senses in the service of the Lord, all the problems of material existence will immediately diminish, and with the advancement of Kṛṣṇa consciousness, he will be freed from all tribulation and, after giving up the body, will return home, back to Godhead.

4.29.26-27

yadātmānam avijñāya
bhagavantaṁ paraṁ gurum
puruṣas tu viṣajjeta
guṇeṣu prakṛteḥ sva-dṛk

guṇābhimānī sa tadā
karmāṇi kurute 'vaśaḥ
śuklaṁ kṛṣṇaṁ lohitaṁ vā
yathā-karmābhijāyate

SYNONYMS

yadā—when; *ātmānam*—the Supreme Soul; *avijñāya*—forgetting; *bhagavantam*—the Supreme Personality of Godhead; *param*—supreme; *gurum*—the instructor; *puruṣaḥ*—the living entity; *tu*—then; *viṣajjeta*—gives himself up; *guṇeṣu*—to the modes; *prakṛteḥ*—of material nature; *sva-dṛk*—one who can see his own welfare; *guṇa-abhimānī*—identified with the modes of nature; *saḥ*—he; *tadā*—at that time; *karmāṇi*—fruitive activities; *kurute*—performs; *avaśaḥ*—spontaneously; *śuklam*—white; *kṛṣṇam*—black; *lohitam*—

red; *vā*—or; *yathā*—according to; *karma*—work; *abhijāyate*—takes birth.

TRANSLATION

The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by the modes of material nature, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion, and sometimes the mode of goodness. The living entity thus gets different types of bodies under the modes of material nature.

PURPORT

These different types of bodies are explained in Bhagavad-gītā :

puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu

"The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22)

Because of associating with the modes of nature, the living entity gets a variety of bodies from the 8,400,000 forms. It is clearly explained herein that the living entity has a little independence, indicated by the word sva-dṛk, meaning "one who can see his own welfare." The living entity's constitutional position is very minute, and he can be misled in his choice. He may choose to imitate the Supreme Personality of Godhead. A servant may desire to start his own business and imitate his master, and when he chooses to do so, he may leave the protection of his master. Sometimes he is a failure, and sometimes he is successful. Similarly, the living entity, part and parcel of Kṛṣṇa, starts his own business to compete with the Lord. There are many competitors out to attain the Lord's position, but to become like the Lord is not at all possible. Thus there is a great struggle for existence with the material world as different parties try to imitate the Lord. Material bondage is caused by deviation from the service of the Lord and attempts to imitate Him. The Lord is imitated by Māyāvādī philosophers who try to become one with the Lord in an artificial way. When the Māyāvādī philosophers think of themselves as liberated, they are under the delusion of mental concoction. No one can become one with or equal to God. To imagine this is to continue one's bondage in material existence.

4.29.28

> *śuklāt prakāśa-bhūyiṣṭhāḶ*
> *lokān āpnoti karhicit*

duḥkhodarkān kriyāyāsāṁs
tamaḥ-śokotkaṭān kvacit

SYNONYMS

śuklāt—by goodness; *prakāśa*—by illumination; *bhūyiṣṭhān*—characterized; *lokān*—planets; *āpnoti*—achieves; *karhicit*—sometimes; *duḥkha*—distress; *udarkān*—having as the end result; *kriyā-āyāsān*—full of laborious activities; *tamaḥ*—darkness; *śoka*—in lamentation; *utkaṭān*—abounding; *kvacit*—sometimes.

TRANSLATION

Those who are situated in the mode of goodness act piously according to Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom.

PURPORT

There are three planetary systems—upper, middle and lower. Those influenced by the mode of goodness are given places in the upper planetary systems—Brahmaloka (Satyaloka), Tapoloka, Janaloka and Maharloka. Those influenced by the mode of passion are given places in the Bhūrloka and Bhuvarloka. Those

influenced by the mode of ignorance are given places in Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala, Pātāla or the animal kingdom. Qualitatively the living entity is the same as the Supreme Personality of Godhead, but because of his forgetfulness he gets different bodies in different planetary systems. At the present moment human society is overly influenced by the mode of passion, and consequently people are engaged in working in big factories. They forget how distressful it is to live in such places. In Bhagavad-gītā such activities are described as ugra-karma, that is, distressful activities. Those who utilize the energies of the worker are called capitalists, and those who actually perform the work are called laborers. In actuality they are both capitalists, and the workers are in the modes of passion and ignorance. The result is that there is always a distressful situation. In contrast to these men are those influenced by the mode of goodness—the karmīs and jñānīs. The karmīs, under the direction of Vedic instructions, try to elevate themselves to higher planetary systems. The jñānīs try to merge into the existence of Brahman, the impersonal feature of the Lord. In this way all classes of living entities in various species of life are existing within this material world. This explains superior and inferior life forms within the material world.

4.29.29

kvacit pumān kvacic ca strī
kvacin nobhayam andha-dhīḥ

devo manuṣyas tiryag vā
yathā-karma-guṇaṁ bhavaḥ

SYNONYMS

kvacit—sometimes; *pumān*—male; *kvacit*—sometimes; *ca*—also; *strī*—female; *kvacit*—sometimes; *na*—not; *ubhayam*—both; *andha*—blind; *dhīḥ*—he whose intelligence; *devaḥ*—demigod; *manuṣyaḥ*—human being; *tiryak*—animal, bird, beast; *vā*—or; *yathā*—according to; *karma*—of activities; *guṇam*—the qualities; *bhavaḥ*—birth.

TRANSLATION

Covered by the mode of ignorance in material nature, the living entity is sometimes a male, sometimes a female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature.

PURPORT

Actually the living entity is part and parcel of the Lord; therefore he is spiritual in quality. The living entity is never material, and his material conception is simply a mistake due to forgetfulness. He is as brilliant as the Supreme Personality of Godhead. Both the sun and the sunshine are very brilliant. The Lord is like the full shining sun, and the living entities are like the small particles

of that sun which constitute the all-pervasive sunshine. When these small particles are covered by the cloud of māyā, they lose their shining capacity. When the cloud of māyā is gone, the particles again become brilliant and shining. As soon as the living entity is covered by the ignorance of māyā or darkness, he cannot understand his relationship with the Supreme God. Somehow or other, if he comes before the Lord, he can see himself as shining as the Supreme Lord, although he is not as extensive as the Lord. Because the living entity desires to imitate the Supreme Lord, he is covered by māyā. We cannot imitate the Lord, nor can we become the supreme enjoyer. This is not possible, and when we think it is, we become conditioned by māyā. Thus the encagement of the living entity under the clutches of māyā is brought about by forgetfulness of his relationship with the Supreme Lord.

Under the influence of māyā, the living entity becomes exactly like a person haunted by a ghost. Such a person speaks all kinds of nonsense. When the living entity is covered by the influence of māyā, he becomes a so-called scientist, philosopher, politician or socialist, and at every moment presents different plans for the benefit of human society. All these plans are ultimately failures because they are illusory. In this way the living entity forgets his position as an eternal servant of the Lord. He instead becomes a servant of māyā. In any case he remains a servant. It is his misfortune that by forgetting his real contact with the Supreme Lord, he becomes a servant of māyā. As servant of māyā, he sometimes becomes a king, sometimes an ordinary citizen,

sometimes a brāhmaṇa, a śūdra, and so on. Sometimes he is a happy man, sometimes a prosperous man, sometimes a small insect. Sometimes he is in heaven, and sometimes in hell. Sometimes he is a demigod, and sometimes he is a demon. Sometimes he is a servant, and sometimes he is a master. In this way the living entity wanders all over the universe. Only when he comes in contact with the bona fide spiritual master can he understand his real constitutional position. He then becomes disgusted with material existence. At that time, in full Kṛṣṇa consciousness, he regrets his past experiences in material existence. This regret is very beneficial because it purifies the living entity of material conditional life. He then prays to the Lord to engage in His service, and, at that time, Kṛṣṇa grants liberation from the clutches of māyā. Lord Kṛṣṇa explains this in Bhagavad-gītā:

daivī hy eṣā guṇa-mayī mama māyā duratyayā mām eva ye prapadyante māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

Only by the grace of Kṛṣṇa can one get out of the clutches of māyā. It is not possible to get out by mental speculation or other activities. When the living entity understands his real position by the grace of Kṛṣṇa, he keeps himself always fit in Kṛṣṇa consciousness and acts accordingly. Thus he gradually becomes completely free from the clutches of māyā. When he is strong in

Kṛṣṇa consciousness, māyā cannot touch him. In this way, in the association of Kṛṣṇa conscious devotees, the living entity can get free from the contamination of material existence. In this connection, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says:

tāte kṛṣṇa bhaje, kare gurura sevana māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

"In the Kṛṣṇa conscious state, the living entity engages in devotional service under the direction of the spiritual master. In this way he gets out of the clutches of māyā and takes shelter under the lotus feet of Lord Kṛṣṇa." (Cc. Madhya 22.25)

4.29.30-31

kṣut-parīto yathā dīnaḥ
sārameyo gṛhaṁ gṛham
caran vindati yad-diṣṭaṁ
daṇḍam odanam eva vā

tathā kāmāśayo jīva
uccāvaca-pathā bhraman
upary adho vā madhye vā
yāti diṣṭaṁ priyāpriyam

SYNONYMS

kṣut-parītaḥ—overcome by hunger; *yathā*—as; *dīnaḥ*—poor; *sārameyaḥ*—a dog; *gṛham*—from one house; *gṛham*—to another

house; *caran*—wandering; *vindati*—receives; *yat*—whose; *diṣṭam*—according to destiny; *daṇḍam*—punishment; *odanam*—food; *eva*—certainly; *vā*—or; *tathā*—similarly; *kāma-āśayaḥ*—pursuing different types of desires; *jīvaḥ*—the living entity; *ucca*—high; *avaca*—low; *pathā*—on a path; *bhraman*—wandering; *upari*—high; *adhaḥ*—low; *vā*—or; *madhye*—in the middle; *vā*—or; *yāti*—goes toward; *diṣṭam*—according to destiny; *priya*—pleasing; *apriyam*—not pleasing.

TRANSLATION

The living entity is exactly like a dog, who, overcome with hunger, goes from door to door for some food. According to his destiny, he sometimes receives punishment and is driven out and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Sometimes he is high, and sometimes he is low. Sometimes he goes to the heavenly planets, sometimes to hell, sometimes to the middle planets and so on.

PURPORT

The living entity's position is herein likened to a dog's. By chance a dog may have a very rich owner, and by chance he may become a street dog. As the dog of a rich man, he will live very opulently. Sometimes in Western countries we hear of a master leaving millions of dollars to a dog in his will. Of course there are many

dogs loitering in the street without food. Therefore, to liken the conditional existence of the living entity to that of a dog is very appropriate. An intelligent human being, however, can understand that if he has to live the life of a dog, he had best become Kṛṣṇa's dog. In the material world a dog is sometimes elevated and is sometimes on the street, but in the spiritual world, Kṛṣṇa's dog is perpetually, eternally happy. Śrīla Bhaktivinoda Ṭhākura has therefore sung: vaiṣṇava ṭhākura tomāra kukura baliyā jānaha more. In this way Bhaktivinoda Ṭhākura offers to become a Vaiṣṇava's dog. A dog always keeps himself at his master's door and does not allow any person unfavorable to the master to enter. Similarly, one should engage in the service of a Vaiṣṇava and try to please him in every respect. Unless one does so, he does not make spiritual advancement. Apart from spiritual advancement, in the material world if one does not develop his qualities in goodness, he cannot be promoted to the higher planetary system. As confirmed by Bhagavad-gītā:

ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

There are many varieties of life in the different planetary systems, and these come about due to the living entity's

developing his qualities in goodness, passion and ignorance. If one is in goodness, he is promoted to the higher systems; if in passion, he remains in the middle systems; and if in ignorance, he is pushed down to the lower species of life.

4.29.32

duḥkheṣv ekatareṇāpi
daiva-bhūtātma-hetuṣu
jīvasya na vyavacchedaḥ
syāc cet tat-tat-pratikriyā

SYNONYMS

duḥkheṣu—in the matter of distresses; *ekatareṇa*—from one kind; *api*—even; *daiva*—providence; *bhūta*—other living entities; *ātma*—the body and mind; *hetuṣu*—on account of; *jīvasya*—of the living entity; *na*—never; *vyavacchedaḥ*—stopping; *syāt*—is possible; *cet*—although; *tat-tat*—of those miseries; *pratikriyā*—counteraction.

TRANSLATION

The living entities are trying to counteract different miserable conditions pertaining to providence, other living entities, or the body and mind. Still, they must remain conditioned by the laws of nature, despite all attempts to counter these laws.

PURPORT

Just as a dog wanders here and there for a piece of bread or punishment, the living entity perpetually wanders about trying to be happy and planning in so many ways to counteract material misery. This is called the struggle for existence. We can actually see in our daily lives how we are forced to make plans to drive away miserable conditions. To get rid of one miserable condition, we have to put ourselves in another kind of miserable condition. A poor man suffers for want of money, but if he wants to become rich, he has to struggle in so many ways. Actually that is not a valid counteracting process but a snare of the illusory energy. If one does not endeavor to counteract his situation but is satisfied with his position, knowing that he has obtained his position through past activities, he can instead engage his energy to develop Kṛṣṇa consciousness. This is recommended in all Vedic literature.

tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ tal labhyate duḥkhavad anyataḥ sukhaṁ kālena sarvatra gabhīra-raṁhasā

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (Bhāg.

1.5.18) One should simply try to develop his Kṛṣṇa consciousness and not waste his time trying to improve his material condition. Actually the material condition cannot be improved. The process of improvement means accepting another miserable condition. However, if we endeavor to improve our Kṛṣṇa consciousness, the distresses of material life will disappear without extraneous endeavor. Kṛṣṇa therefore promises:

kṣipraṁ bhavati dharmātmā

śaśvac-chāntiṁ nigacchati

kaunteya pratijānīhi

na me bhaktaḥ praṇaśyati

"He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." (Bg. 9.31)

One who takes to the path of devotional service will never be vanquished, despite all miseries of the body and mind and despite all misery brought about by other living entities and providence, miseries which are beyond our control.

4.29.33

> *yathā hi puruṣo bhāraṁ*
> *śirasā gurum udvahan*

taṁ skandhena sa ādhatte
tathā sarvāḥ pratikriyāḥ

SYNONYMS

yathā—as; *hi*—certainly; *puruṣaḥ*—a man; *bhāram*—a burden; *śirasā*—on the head; *gurum*—heavy; *udvahan*—carrying; *tam*—that; *skandhena*—on the shoulder; *saḥ*—he; *ādhatte*—puts; *tathā*—similarly; *sarvāḥ*—all; *pratikriyāḥ*—counteractions.

TRANSLATION

A man may carry a burden on his head, and when he feels it to be too heavy, he sometimes gives relief to his head by putting the burden on his shoulder. In this way he tries to relieve himself of the burden. However, whatever process he devises to counteract the burden does nothing more than put the same burden from one place to another.

PURPORT

This is a good description of an attempt to transfer a burden from one place to another. When one gets tired of keeping a burden on his head, he will place it on his shoulder. This does not mean that he has become freed from the strains of carrying the burden. Similarly, human society in the name of civilization is creating one kind of trouble to avoid another kind of trouble. In contemporary civilization we see that there are many automobiles manufactured to carry us swiftly from one place to

another, but at the same time we have created other problems. We have to construct so many roads, and yet these roads are insufficient to cope with automobile congestion and traffic jams. There are also the problems of air pollution and fuel shortage. The conclusion is that the processes we manufacture to counteract or minimize our distresses do not actually put an end to our pains. It is all simply illusion. We simply place the burden from the head to the shoulder. The only real way we can minimize our problems is to surrender unto the Supreme Personality of Godhead and give ourselves up to His protection. The Lord, being all-powerful, can make arrangements to mitigate our painful life in material existence.

4.29.34

naikāntataḥ pratīkāraḥ
karmaṇāṁ karma kevalam
dvayaṁ hy avidyopasṛtaṁ
svapne svapna ivānagha

SYNONYMS

na—never; *ekāntataḥ*—ultimately; *pratīkāraḥ*—counteraction; *karmaṇām*—of different activities; *karma*—another activity; *kevalam*—only; *dvayam*—both; *hi*—because; *avidyā*—due to illusion; *upasṛtam*—accepted; *svapne*—in a dream; *svapnaḥ*—a dream; *iva*—like; *anagha*—O you who are free from sinful activities.

TRANSLATION

Nārada continued: O you who are free from all sinful activity! No one can counteract the effects of fruitive activity simply by manufacturing a different activity devoid of Kṛṣṇa consciousness. All such activity is due to our ignorance. When we have a troublesome dream, we cannot relieve it with a troublesome hallucination. One can counteract a dream only by awaking. Similarly, our material existence is due to our ignorance and illusion. Unless we awaken to Kṛṣṇa consciousness, we cannot be relieved of such dreams. For the ultimate solution to all problems, we must awaken to Kṛṣṇa consciousness.

PURPORT

There are two kinds of fruitive activity. We can place the burden on the head, or we can place it on the shoulder. Actually, keeping the burden in either place is the same. The transferal, however, is taking place under the name of counteraction. In this connection Prahlāda Mahārāja said that fools and rascals in the material world plan so gorgeously for bodily comfort without knowing that such arrangements, even if successful, are only māyā. People are working hard day and night for the illusory happiness of the body. This is not a way to achieve happiness. One has to get out of this material entanglement and return home, back to Godhead. That is real happiness. The Vedas therefore enjoin: "Don't remain in the darkness of this material world. Go to the

light of the spiritual world." To counteract the distress of this material body, one has to take on another distressed condition. Both situations are only illusion. There is no gain in taking on one trouble to counteract another trouble. The conclusion is that one cannot be perpetually happy as long as one exists in this material world. The only remedy is to get out of this material world altogether and return home, back to Godhead.

4.29.35

> *arthe hy avidyamāne 'pi*
> *saṁsṛtir na nivartate*
> *manasā liṅga-rūpeṇa*
> *svapne vicarato yathā*

SYNONYMS

arthe—factual cause; *hi*—certainly; *avidyamāne*—not existing; *api*—although; *saṁsṛtiḥ*—material existence; *na*—not; *nivartate*—ceases; *manasā*—by the mind; *liṅga-rūpeṇa*—by subtle form; *svapne*—in a dream; *vicarataḥ*—acting; *yathā*—as.

TRANSLATION

Sometimes we suffer because we see a tiger in a dream or a snake in a vision, but actually there is neither a tiger nor a snake. Thus we create some situation in a subtle form and suffer the consequences. These

sufferings cannot be mitigated unless we are awakened from our dream.

PURPORT

As stated in the Vedas, the living entity is always separate from two kinds of material bodies—the subtle and the gross. All our sufferings are due to these material bodies. This is explained in Bhagavad-gītā :

mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ āgamāpāyino 'nityās tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14)

Lord Kṛṣṇa thus informed Arjuna that all the distresses brought about by the body come and go. One has to learn how to tolerate them. Material existence is the cause of all our sufferings, for we do not suffer once we are out of the material condition. The Vedas therefore enjoin that one should factually understand that he is not material but is actually Brahman, (ahaṁ brahmāsmi). This understanding cannot be fully realized unless one is engaged in Brahman activities, namely devotional service. To get free from the material conditions, one has to take to Kṛṣṇa consciousness. That is the only remedy.

4.29.36-37

athātmano 'rtha-bhūtasya
yato 'nartha-paramparā
saṁsṛtis tad-vyavacchedo
bhaktyā paramayā gurau

vāsudeve bhagavati
bhakti-yogaḥ samāhitaḥ
sadhrīcīnena vairāgyaṁ
jñānaṁ ca janayiṣyati

SYNONYMS

atha—therefore; *ātmanaḥ*—of the living entity; *artha-bhūtasya*—having his real interest; *yataḥ*—from which; *anartha*—of all unwanted things; *param-parā*—a series one after another; *saṁsṛtiḥ*—material existence; *tat*—of that; *vyavacchedaḥ*—stopping; *bhaktyā*—by devotional service; *paramayā*—unalloyed; *gurau*—unto the Supreme Lord or His representative; *vāsudeve*—Vāsudeva; *bhagavati*—the Supreme Personality of Godhead; *bhakti-yogaḥ*—devotional service; *samāhitaḥ*—applied; *sadhrīcīnena*—completely; *vairāgyam*—detachment; *jñānam*—full knowledge; *ca*—and; *janayiṣyati*—will cause to become manifest.

TRANSLATION

The real interest of the living entity is to get out of the nescience that causes him to endure repeated birth and death. The only remedy is to surrender unto the Supreme Personality of Godhead through His representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vāsudeva, he cannot possibly become completely detached from this material world, nor can he possibly manifest real knowledge.

PURPORT

This is the way to become detached from the artificial material condition. The only remedy is to take to Kṛṣṇa consciousness and constantly engage in the devotional service of Lord Vāsudeva, the Supreme Personality of Godhead. Everyone is trying to be happy, and the process adopted to achieve that happiness is called self-interest. Unfortunately the conditioned soul hovering within this material world does not know that his ultimate goal of self-interest is Vāsudeva. Saṁsṛti, or material existence, begins with the illusioned bodily conception of life, and on the basis of this conception there ensues a series of unwanted things (anarthas). These unwanted things are actually mental desires for various types of sense gratification. In this way one accepts different types of bodies within this material world. One first has to control the mind so that the desires of the mind can be purified. This process is described in the Nārada-pañcarātra as

sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam. Unless one purifies his mind, there is no question of getting free from the material condition. As stated in Śrīmad-Bhāgavatam:

anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje lokasyājānato vidvāṁś cakre sātvata-saṁhitām

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth." (Bhāg. 1.7.6) Anarthas, unwanted things, come down from one bodily life to another. To get out of this entanglement, one has to take to the devotional service of Lord Vāsudeva, Kṛṣṇa, the Supreme Personality of Godhead. The word guru is significant in this connection. The word guru may be translated as "heavy," or "the supreme." In other words, the guru is the spiritual master. Śrīla Ṛṣabhadeva advised His sons: gurur na sa syāt. .. na mocayed yaḥ samupeta-mṛtyum. "One should not take up the post of spiritual master unless he is able to lead his disciple from the cycle of birth and death." (Bhāg. 5.5.18) Material existence is actually a chain of action and reaction brought about by different types of fruitive activities. This is the cause of birth and death. One can stop this process only by engaging oneself in the service of Vāsudeva.

Bhakti refers to those activities performed in the service of Lord Vāsudeva. Because Lord Vāsudeva is the Supreme, one

should engage oneself in His service, not in the service of the demigods. Devotional service begins from the neophyte stage—the stage of observing the rules and regulations—and extends to the point of spontaneous loving service to the Lord. The purpose of all stages is to satisfy Lord Vāsudeva. When one is perfectly advanced in the devotional service of Vāsudeva, he becomes completely detached from the service of the body, that is, his designated position in material existence. After becoming so detached, one becomes actually perfect in knowledge and engages perfectly in the service of Lord Vāsudeva. Śrī Caitanya Mahāprabhu says: jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'. "Every living entity is by constitutional position an eternal servant of Kṛṣṇa." As soon as one engages in the service of Lord Vāsudeva, he attains his normal constitutional position. This position is called the liberated stage. Muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ: in the liberated stage one is situated in his original Kṛṣṇa conscious position. He gives up all engagements in the service of matter, engagements concocted under the names of social service, national service, community service, dog service, automobile service, and so many other services conducted under the illusion of "I" and "mine."

As explained in the Second Chapter of the First Canto:

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless

knowledge and detachment from the world." (Bhāg. 1.2.7) Thus one must engage in the service of Vāsudeva without material desire, mental speculation or fruitive activity.

4.29.38

so 'cirād eva rājarṣe
syād acyuta-kathāśrayaḥ
śṛṇvataḥ śraddadhānasya
nityadā syād adhīyataḥ

SYNONYMS

saḥ—that; *acirāt*—very soon; *eva*—certainly; *rāja-ṛṣe*—O best of kings; *syāt*—becomes; *acyuta*—of the Supreme Personality of Godhead; *kathā*—narrations; *āśrayaḥ*—depending on; *śṛṇvataḥ*—of one who is hearing; *śraddadhānasya*—faithful; *nityadā*—always; *syāt*—becomes; *adhīyataḥ*—by cultivation.

TRANSLATION

O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Kṛṣṇa consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face.

PURPORT

Constant engagement in the transcendental loving service of Vāsudeva means constantly hearing the glories of the Lord. The principles of bhakti-yoga-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam—are the only means by which perfection can be attained. Simply by hearing of the glories of the Lord, one is elevated to the transcendental position.

4.29.39-40

yatra bhāgavatā rājan
sādhavo viśadāśayāḥ
bhagavad-guṇānukathana-
śravaṇa-vyagra-cetasaḥ

tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ

SYNONYMS

yatra—where; *bhāgavatāḥ*—great devotees; *rājan*—O King; *sādhavaḥ*—saintly persons; *viśada-āśayāḥ*—broad-minded; *bhagavat*—of the Supreme Personality of Godhead; *guṇa*—the qualities; *anukathana*—to regularly recite; *śravaṇa*—to hear;

vyagra—eager; *cetasaḥ*—whose consciousness; *tasmin*—there; *mahat*—of great saintly persons; *mukharitāḥ*—emanating from the mouths; *madhu-bhit*—of the killer of the Madhu demon; *caritra*—the activities or the character; *pīyūṣa*—of nectar; *śeṣa*—surplus; *saritaḥ*—rivers; *paritaḥ*—all around; *sravanti*—flow; *tāḥ*—all of them; *ye*—they who; *pibanti*—drink; *avitṛṣaḥ*—without being satisfied; *nṛpa*—O King; *gāḍha*—attentive; *karṇaiḥ*—with their ears; *tān*—them; *na*—never; *spṛśanti*—touch; *aśana*—hunger; *tṛṭ*—thirst; *bhaya*—fear; *śoka*—lamentation; *mohāḥ*—illusion.

TRANSLATION

My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life—namely hunger and thirst—and become immune to all kinds of fear, lamentation and illusion.

PURPORT

The cultivation of Kṛṣṇa consciousness is possible where great devotees live together and constantly engage in hearing and chanting the glories of the Lord. In a holy place like Vṛndāvana, there are many devotees constantly engaged in chanting and hearing the glories of the Lord. If one gets the chance to hear

from pure devotees in such a place, allowing the constant flow of the river of nectar to come from the mouths of pure devotees, then the cultivation of Kṛṣṇa consciousness becomes very easy. When one is engaged in constantly hearing the glories of the Lord, he certainly rises above the bodily conception. When one is in the bodily conception, he feels the pangs of hunger and thirst, fear, lamentation and illusion. But when one is engaged in hearing and chanting the glories of the Lord, he transcends the bodily conception.

The word bhagavad-guṇānukathana-śravaṇa-vyagra-cetasaḥ, meaning "always eager to find the place where the glories of the Lord are being heard and chanted," is significant in this verse. A businessman is always very eager to go to a place where business is transacted. Similarly, a devotee is very eager to hear from the lips of liberated devotees. As soon as one hears the glories of the Lord from the liberated devotees, he immediately becomes impregnated with Kṛṣṇa consciousness. This is also confirmed in another verse:

satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and to the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his

attraction becomes fixed. Then real devotion and devotional service begin." (Bhāg. 3.25.25) In the association of pure devotees, one becomes attached to hearing and chanting the glories of the Lord. In this way one can cultivate Kṛṣṇa consciousness, and as soon as this cultivation is advanced, one can become faithful to the Lord, devoted to the Lord and attached to the Lord, and thus one can very quickly attain full Kṛṣṇa consciousness. The secret of success in the cultivation of Kṛṣṇa consciousness is hearing from the right person. A Kṛṣṇa conscious person is never disturbed by the bodily necessities—namely, eating, sleeping, mating and defending.

4.29.41

etair upadruto nityaṁ
jīva-lokaḥ svabhāvajaiḥ
na karoti harer nūnaṁ
kathāmṛta-nidhau ratim

SYNONYMS

etaiḥ—by these; *upadrutaḥ*—disturbed; *nityam*—always; *jīva-lokaḥ*—the conditioned soul in the material world; *sva-bhāva-jaiḥ*—natural; *na karoti*—does not do; *hareḥ*—of the Supreme Personality of Godhead; *nūnam*—certainly; *kathā*—of the words; *amṛta*—of nectar; *nidhau*—in the ocean; *ratim*—attachment.

TRANSLATION

Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead.

PURPORT

Unless one is associated with devotees, he cannot cultivate Kṛṣṇa consciousness. Nirjana-bhajana—cultivating Kṛṣṇa consciousness in a solitary place—is not possible for the neophyte, for he will be disturbed by the bodily necessities (eating, sleeping, mating and defending). Being so disturbed, one cannot cultivate Kṛṣṇa consciousness. We therefore see that devotees known as sahajiyā, who make everything very easy, do not associate with advanced devotees. Such persons, in the name of devotional activities, are addicted to all kinds of sinful acts—illicit sex, intoxication, gambling, and meat-eating. There are many so-called devotees passing themselves off as devotees while engaging in these sinful activities. In other words, one who is influenced by sinful activity cannot be accepted as a person in Kṛṣṇa consciousness. A person addicted to sinful life cannot develop Kṛṣṇa consciousness, as indicated in this verse.

4.29.42-44

prajāpati-patiḥ sākṣād
bhagavān giriśo manuḥ
dakṣādayaḥ prajādhyakṣā
naiṣṭhikāḥ sanakādayaḥ

marīcir atry-aṅgirasau
pulastyaḥ pulahaḥ kratuḥ
bhṛgur vasiṣṭha ity ete
mad-antā brahma-vādinaḥ

adyāpi vācas-patayas
tapo-vidyā-samādhibhiḥ
paśyanto 'pi na paśyanti
paśyantaṁ parameśvaram

SYNONYMS

prajāpati-patiḥ—Brahmā, the father of all progenitors; *sākṣāt*—directly; *bhagavān*—the most powerful; *giriśaḥ*—Lord Śiva; *manuḥ*—Manu; *dakṣa-ādayaḥ*—headed by King Dakṣa; *prajā-adhyakṣāḥ*—the rulers of humankind; *naiṣṭhikāḥ*—the strong *brahmacārīs*; *sanaka-ādayaḥ*—headed by Sanaka; *marīciḥ*—Marīci; *atri-aṅgirasau*—Atri and Aṅgirā; *pulastyaḥ*—Pulastya; *pulahaḥ*—Pulaha; *kratuḥ*—Kratu; *bhṛguḥ*—Bhṛgu; *vasiṣṭhaḥ*—Vasiṣṭha; *iti*—thus; *ete*—all of them; *mat-antāḥ*—ending with me; *brahma-*

vādinaḥ—*brāhmaṇas,* speakers on Vedic literature; *adya api*—up to date; *vācaḥ-patayaḥ*—masters of speaking; *tapaḥ*—austerities; *vidyā*—knowledge; *samādhibhiḥ*—and by meditation; *paśyantaḥ*—observing; *api*—although; *na paśyanti*—do not observe; *paśyantam*—the one who sees; *parama-īśvaram*—the Supreme Personality of Godhead.

TRANSLATION

The most powerful Lord Brahmā, the father of all progenitors; Lord Śiva; Manu, Dakṣa and the other rulers of humankind; the four saintly first-class brahmacārīs headed by Sanaka and Sanātana; the great sages Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu and Vasiṣṭha; and my humble self [Nārada] are all stalwart brāhmaṇas who can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and education. Nonetheless, even after inquiring about the Supreme Personality of Godhead, whom we always see, we do not know perfectly about Him.

PURPORT

According to the foolish Darwinian theory of the anthropologists, it is said that 40,000 years ago Homo sapiens had not appeared on this planet because the process of evolution had not reached that point. However, the Vedic histories—the Purāṇas and Mahābhārata—relate human histories that extend millions and

millions of years into the past. In the beginning of creation, there was a very intelligent personality, Lord Brahmā, and from him emanated all the Manus, and the brahmacārīs like Sanaka and Sanātana, as well as Lord Śiva, the great sages and Nārada. All these personalities underwent great austerities and penances and thus became authorities in Vedic knowledge. Perfect knowledge for human beings, as well as all living entities, is contained in the Vedas. All the above-mentioned great personalities are not only powerful—being cognizant of past, present and future—but are also devotees. Still, in spite of their great education in knowledge, and despite their meeting the Supreme Personality of Godhead, Lord Viṣṇu, they cannot actually understand the perfection of the living entity's relationship with Lord Viṣṇu. This means that these personalities are still limited as far as their knowledge of the unlimited is concerned. The conclusion is that simply by advancing one's knowledge, one cannot be accepted as an expert in understanding the Supreme Personality of Godhead. The Supreme Personality of Godhead can be understood not by advanced knowledge, but by pure devotional service, as confirmed in Bhagavad-gītā:

bhaktyā mām abhijānāti

yāvān yaś cāsmi tattvataḥ

tato māṁ tattvato jñātvā

viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

Unless one takes to pure transcendental devotional service, he cannot understand the Supreme Personality of Godhead in truth. Everyone has some imperfect ideas about the Lord. So-called scientists and philosophical speculators are unable to understand the Supreme Lord by virtue of their knowledge. Knowledge is not perfect unless one comes to the platform of devotional service. This is confirmed by the Vedic version:

athāpi te deva padāmbuja-dvaya- prasāda-leśānugṛhīta eva hi jānāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciraṁ vicinvan (Bhāg. 10.14.29)

The speculators, the jñānīs, go on speculating about the Supreme Personality of Godhead for many many hundreds of thousands of years, but unless one is favored by the Supreme Personality of Godhead, one cannot understand His supreme glories. All the great sages mentioned in this verse have their planets near Brahmaloka, the planet where Lord Brahmā resides along with four great sages—Sanaka, Sanātana, Sanandana and Sanat-kumāra. These sages reside in different stars known as the southern stars, which circle the pole star. The pole star, called Dhruvaloka, is the pivot of this universe, and all planets move around this pole star. All the stars are planets, as far as we can see, within this one universe. According to Western theory, all

the stars are different suns, but according to Vedic information, there is only one sun within this universe. All the so-called stars are but different planets. Besides this universe, there are many millions of other universes, and each of them contains similar innumerable stars and planets.

4.29.45

> *śabda-brahmaṇi duṣpāre*
> *caranta uru-vistare*
> *mantra-liṅgair vyavacchinnaṁ*
> *bhajanto na viduḥ param*

SYNONYMS

śabda-brahmaṇi—in the Vedic literature; *duṣpāre*—unlimited; *carantaḥ*—being engaged; *uru*—greatly; *vistare*—expansive; *mantra*—of Vedic hymns; *liṅgaiḥ*—by the symptoms; *vyavacchinnam*—partially powerful (the demigods); *bhajantaḥ*—worshiping; *na viduḥ*—they do not know; *param*—the Supreme.

TRANSLATION

Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic mantras, demigod worship does not help one to understand the Supreme Powerful Personality of Godhead.

PURPORT

As stated in Bhagavad-gītā:

kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

Most people are interested in worshiping demigods to acquire powers. Each demigod has a particular power. For instance, the demigod Indra, the King of heaven, has power to shower rain on the surface of the globe to give sufficient vegetation to the earth. This demigod is described in the Vedas: vajra-hastaḥ purandaraḥ. Indra rules the water supply with a thunderbolt in his hand. The thunderbolt itself is controlled by Indra. Similarly, other demigods—Agni, Varuṇa, Candra, Sūrya—have particular powers. All these demigods are worshiped in the Vedic hymns through a symbolic weapon. Therefore it is said here: mantra-liṅgair vyavacchinnam. By such worship, karmīs may obtain the benediction of material opulence in the form of animals, riches, beautiful wives, many followers, and so on. By such material opulence, however, one cannot understand the Supreme Personality of Godhead.

4.29.46

yadā yasyānugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke
vede ca pariniṣṭhitām

SYNONYMS

yadā—when; *yasya*—whom; *anugṛhṇāti*—favors by causeless mercy; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvitaḥ*—realized by a devotee; *saḥ*—such a devotee; *jahāti*—gives up; *matim*—consciousness; *loke*—in the material world; *vede*—in the Vedic functions; *ca*—also; *pariniṣṭhitām*—fixed.

TRANSLATION

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

PURPORT

In the previous verse, those who are in knowledge have been described as unable to appreciate the Supreme Personality of Godhead. Similarly, this verse indicates that those who are followers of the Vedic rituals, as well as those who are followers

of fruitive activities, are unable to see the Supreme Personality of Godhead. In these two verses both the karmīs and jñānīs are described as unfit to understand Him. As described by Śrīla Rūpa Gosvāmī, only when one is completely free from mental speculation and fruitive activity (anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam) can one engage in pure devotional service without being polluted by material desires. The significant word ātma-bhāvitaḥ indicates that the Lord is awakened in one's mind if one constantly thinks of Him. A pure devotee is always thinking of the lotus feet of the Lord (sa vai manaḥ kṛṣṇa-padāravindayoḥ). A pure devotee cannot remain a moment without being absorbed in thoughts of the Supreme Personality of Godhead. This constant thinking of the Lord is described in Bhagavad-gītā as satata-yuktānām, always engaging in the Lord's service. Bhajatāṁ prīti-pūrvakam: this is devotional service in love and affection. Because the Supreme Personality of Godhead dictates to the pure devotee from within, the devotee is saved from all material activities. Even the Vedic ritualistic ceremonies are considered material activities because by such activities one is simply elevated to other planetary systems, the residential abodes of the demigods. Lord Kṛṣṇa says in Bhagavad-gītā:

yānti deva-vratā devān pitḷn yānti pitṛ-vratāḥ bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the

ancestors; and those who worship Me will live with Me." (Bg. 9.25)

The word ātma-bhāvitaḥ also indicates that a devotee is always engaged in preaching to deliver conditioned souls. It is said of the six Gosvāmīs: nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. A pure devotee of the Supreme Personality of Godhead is always thinking of how fallen, conditioned souls can be delivered. The Supreme Personality of Godhead, influenced by the merciful devotees' attempt to deliver fallen souls, enlightens the people in general from within by His causeless mercy. If a devotee is blessed by another devotee, he becomes free from karma-kāṇḍa and jñāna-kāṇḍa activities. As confirmed in Brahma-saṁhitā, vedeṣu durlabham: the Supreme Personality of Godhead cannot be realized through karma-kāṇḍa and jñāna-kāṇḍa. Adurlabham ātma-bhaktau: the Lord is realized only by a sincere devotee.

This material world, the cosmic manifestation, is created by the Supreme Personality of Godhead, and the living entities have come here to enjoy themselves. The Vedic instructions guide them according to different regulative principles, and intelligent people take advantage of these instructions. They thus enjoy material life without being disturbed. This is actually illusion, and to get out of this illusion by one's own endeavor is very difficult. The general populace is engaged in material activities, and when people are a little advanced, they become attracted by the ritualistic ceremonies mentioned in the Vedas. However,

when one is frustrated in the performance of these ritualistic ceremonies, he again comes to material activities. In this way both the followers of the Vedic rituals and the followers of material activities are entangled in conditional life. These people get the seed of devotional service only by the good will of the guru and Kṛṣṇa. This is confirmed in Caitanya-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.

When one is engaged in devotional service, he is no longer attracted to material activities. When a man is covered by different designations, he cannot engage in devotional service. One has to become freed from such designative activities (sarvopādhi-vinirmuktam) and become pure in order to serve the Supreme Personality of Godhead through purified senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: the service of the Lord through purified senses is called bhakti-yoga or devotional service. The sincere devotee is always helped by the Supersoul, who resides within the heart of every living entity, as Lord Kṛṣṇa confirms in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

This is the stage of becoming free from the contamination of the material world. At such a time a devotee makes friends with

another devotee, and his engagement in material activities ceases completely. At that time, he attains the favor of the Lord and loses his faith in material civilization, which begins with varṇāśrama-dharma. Śrī Caitanya Mahāprabhu speaks clearly of one's becoming liberated from the varṇāśrama-dharma, the most exalted system of human civilization. At such a time one feels himself to be perpetually the servant of Lord Kṛṣṇa, a position taken by Śrī Caitanya Mahāprabhu Himself.

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā kintu prodyan nikhila-paramānanda-pūrṇāmṛtābdher gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ (Padyāvalī 63)

"I am not a brāhmaṇa, kṣatriya, vaiśya or śūdra. I am not a brahmacārī, gṛhastha, vānaprastha or sannyāsī. What am I? I am the eternal servant of the servant of the servant of Lord Kṛṣṇa." Through the disciplic succession, one can attain this conclusion, which is perfect elevation to the transcendental platform.

4.29.47

tasmāt karmasu barhiṣmann
ajñānād artha-kāśiṣu
mārtha-dṛṣṭiṁ kṛthāḥ śrotra-
sparśiṣv aspṛṣṭa-vastuṣu

SYNONYMS

tasmāt—therefore; *karmasu*—in fruitive activities; *barhiṣman*—O King Prācīnabarhiṣat; *ajñānāt*—out of ignorance; *artha-kāśiṣu*—in the glittering fruitive result; *mā*—never; *artha-dṛṣṭim*—considering to be the aim of life; *kṛthāḥ*—do; *śrotra-sparśiṣu*—pleasing to the ear; *aspṛṣṭa*—without touching; *vastuṣu*—real interest.

TRANSLATION

My dear King Barhiṣmān, you should never out of ignorance take to the Vedic rituals or to fruitive activity, which may be pleasing to hear about or which may appear to be the goal of self-interest. You should never take these to be the ultimate goal of life.

PURPORT

In Bhagavad-gītā it is said:

yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ

kāmātmānaḥ svarga-parā janma-karma-phala-pradām kriyā-viśeṣa-bahulāṁ bhogaiśvarya-gatiṁ prati

"Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and

opulent life, they say that there is nothing more than this." (Bg. 2.42-43)

Generally people are very much attracted to the fruitive activities sanctioned in the Vedic rituals. One may be very much attracted to becoming elevated to heavenly planets by performing great sacrifices, like those of King Barhiṣmān. Śrī Nārada Muni wanted to stop King Barhiṣmān from engaging in such fruitive activities. Therefore he is now directly telling him, "Don't be interested in such temporary benefits." In modern civilization people are very much interested in exploiting the resources of material nature through the methods of science. Indeed, this is considered advancement. This is not actually advancement, however, but is simply pleasing to hear. Although we are advancing according to such concocted methods, we are nonetheless forgetting our real purpose. Bhaktivinoda Ṭhākura therefore says: jaḍa-vidyā yata māyāra vaibhava tomāra bhajane bādhā. "Materialistic studies are the glare of māyā only, for they are an obstacle to spiritual progress."

The temporary comforts of life experienced either on this planet or on other planets are all to be taken as illusory because they do not touch the real purpose of life. The real purpose of life is to go back home, back to Godhead. Ignorant of the real purpose of life, people take to either gross materialistic activities or ritualistic activities. King Barhiṣmān is herein requested not to be attached to such activities. In the Vedas it is stated that the performance of sacrifice is the actual purpose of life. A section of

the Indian population known as the Ārya-samājists lay too much stress on the sacrificial portion of the Vedas. This verse indicates, however, that such sacrifices are to be taken as illusory. Actually the aim of human life should be God realization, or Kṛṣṇa consciousness. The Vedic performances are, of course, very glittering and pleasing to hear about, but they do not serve the real purpose of life.

4.29.48

svaṁ lokaṁ na vidus te vai
yatra devo janārdanaḥ
āhur dhūmra-dhiyo vedaṁ
sakarmakam atad-vidaḥ

SYNONYMS

svam—own; *lokam*—abode; *na*—never; *viduḥ*—know; *te*—such persons; *vai*—certainly; *yatra*—where; *devaḥ*—the Supreme Personality of Godhead; *janārdanaḥ*—Kṛṣṇa, or Viṣṇu; *āhuḥ*—speak; *dhūmra-dhiyaḥ*—the less intelligent class of men; *vedam*—the four *Vedas*; *sa-karmakam*—full of ritualistic ceremonies; *a-tat-vidaḥ*—persons who are not in knowledge.

TRANSLATION

Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's

own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes.

PURPORT

Generally people are not aware of their interest in life—to return home, back to Godhead. People do not know about their real home in the spiritual world. In the spiritual world there are many Vaikuṇṭha planets, and the topmost planet is Kṛṣṇaloka, Goloka Vṛndāvana. Despite the so-called advancement of civilization, there is no information of the Vaikuṇṭhalokas, the spiritual planets. At the present moment so-called advanced civilized men are trying to go to other planets, but they do not know that even if they go to the highest planetary system, Brahmaloka, they have to come back again to this planet. This is confirmed in Bhagavad-gītā:

ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna mām upetya tu kaunteya punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

If one goes to the highest planetary system within this universe he still has to return after the effects of pious activities are finished. Space vehicles may go very high in the sky, but as soon as their fuel is finished, they have to return to this earthly

planet. All these activities are performed in illusion. The real attempt should now be to return home, back to Godhead. The process is mentioned in Bhagavad-gītā. Yānti mad-yājino 'pi mām: those who engage in the devotional service of the Supreme Personality of Godhead return home, back to Godhead. Human life is very valuable, and one should not waste it in vain exploration of other planets. One should be intelligent enough to return to Godhead. One should be interested in information about the spiritual Vaikuṇṭha planets, and in particular the planet known as Goloka Vṛndāvana, and should learn the art of going there by the simple method of devotional service, beginning with hearing (śravaṇaṁ kīrtanaṁ viṣṇoḥ). This is also confirmed in Śrīmad-Bhāgavatam:

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet (Bhāg. 12.3.51)

One can go to the supreme planet (paraṁ vrajet) simply by chanting the Hare Kṛṣṇa mantra. This is especially meant for the people of this age (kaler doṣa-nidhe). It is the special advantage of this age that simply by chanting the Hare Kṛṣṇa mahā-mantra one can become purified of all material contamination and return home, back to Godhead. There is no doubt about this.

4.29.49

> *āstīrya darbhaiḥ prāg-agraiḥ*
> *kārtsnyena kṣiti-maṇḍalam*

stabdho bṛhad-vadhān mānī
karma nāvaiṣi yat param
tat karma hari-toṣaṁ yat
sā vidyā tan-matir yayā

SYNONYMS

āstīrya—having covered; *darbhaiḥ*—by *kuśa* grass; *prāk-agraiḥ*—with the points facing east; *kārtsnyena*—altogether; *kṣiti-maṇḍalam*—the surface of the world; *stabdhaḥ*—proud upstart; *bṛhat*—great; *vadhāt*—by killing; *mānī*—thinking yourself very important; *karma*—activity; *na avaiṣi*—you do not know; *yat*—which; *param*—supreme; *tat*—that; *karma*—activity; *hari-toṣam*—satisfying the Supreme Lord; *yat*—which; *sā*—that; *vidyā*—education; *tat*—unto the Lord; *matiḥ*—consciousness; *yayā*—by which.

TRANSLATION

My dear King, the entire world is covered with the sharp points of kuśa grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You cannot understand this fact. Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Kṛṣṇa consciousness.

PURPORT

In this verse the great sage Nārada Muni directly insults the King because he was engaged in performing sacrifices that entail the killing of a great number of animals. The King was thinking that he was great for having performed so many sacrifices, but the great sage Nārada directly chastises him, informing him that his animal killing only leads to his being puffed up with false prestige. Actually anything that is done which does not lead to Kṛṣṇa consciousness is a sinful activity, and any education that does not lead one to understand Kṛṣṇa is false education. If Kṛṣṇa consciousness is missing, one is simply engaged in false activities and false educational pursuits.

4.29.50

harir deha-bhṛtām ātmā
svayaṁ prakṛtir īśvaraḥ
tat-pāda-mūlaṁ śaraṇaṁ
yataḥ kṣemo nṛṇām iha

SYNONYMS

hariḥ—Śrī Hari; *deha-bhṛtām*—of living entities who have accepted material bodies; *ātmā*—the Supersoul; *svayam*—Himself; *prakṛtiḥ*—material nature; *īśvaraḥ*—the controller; *tat*—His; *pāda-mūlam*—feet; *śaraṇam*—shelter; *yataḥ*—from which; *kṣemaḥ*—good fortune; *nṛṇām*—of men; *iha*—in this world.

TRANSLATION

Śrī Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all material activities in material nature. He is also our best friend, and everyone should take shelter at His lotus feet. In doing so, one's life will be auspicious.

PURPORT

In Bhagavad-gītā it is said:

īśvaraḥ sarva-bhūtānāṁ

hṛd-deśe 'rjuna tiṣṭhati

bhrāmayan sarva-bhūtāni

yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

The living entity is within the body, and the Supersoul, the Supreme Personality of Godhead, is also there. He is called antaryāmī and caitya-guru. As Lord Kṛṣṇa states in Bhagavad-gītā, He is controlling everything.

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

Everything is being directed by the Supersoul within the body; therefore the better part of valor is to take His direction and be happy. To take His directions, one needs to be a devotee, and this is also confirmed in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Although the Supersoul is in everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati), He talks only to the pure devotees who constantly engage in His service. In Caitanya-bhāgavata it is said:

tāhāre se bali vidyā, mantra, adhyayana kṛṣṇa-pāda-padme ye karaye sthira mana

"One who has fixed his mind on the lotus feet of Kṛṣṇa is to be understood as having the best education and as having studied all the Vedas." (Cb. Antya 3.45) There are also other appropriate quotes in Caitanya-bhāgavata:

sei se vidyāra phala jāniha niścaya kṛṣṇa-pāda-padme yadi citta-vṛtti raya

"The perfect result of an education is the fixing of one's mind on the lotus feet of Kṛṣṇa." (Cb. Ādi 13.178)

'dig-vijaya kariba,'—vidyāra kārya nahe īśvare bhajile, sei vidyā 'satya' kahe

"Conquering the world by means of material education is not desirable. If one engages himself in devotional service, his education is perfected." (Cb. Ādi 13.173)

paḍe kene loka—kṛṣṇa-bhakti jānibāre se yadi nahila, tabe vidyāya ki kare

"The purpose of education is to understand Kṛṣṇa and His devotional service. If one does not do so, then education is false." (Cb. Ādi 12.49)

tāhāre se bali dharma, karma sadācāra īśvare se prīti janme sammata sabāra

"Being cultured, educated, very active and religious means developing natural love for Kṛṣṇa." (Cb. Antya 3.44) Everyone has dormant love for Kṛṣṇa, and by culture and education that has to be awakened. That is the purpose of this Kṛṣṇa consciousness movement. Once Lord Caitanya asked Śrī Rāmānanda Rāya what the best part of education was, and Rāmānanda Rāya replied that the best part of education is advancement in Kṛṣṇa consciousness.

4.29.51

> *sa vai priyatamaś cātmā*
> *yato na bhayam aṇv api*
> *iti veda sa vai vidvān*
> *yo vidvān sa gurur hariḥ*

SYNONYMS

saḥ—He; *vai*—certainly; *priya-tamaḥ*—the most dear; *ca*—also; *ātmā*—Supersoul; *yataḥ*—from whom; *na*—never; *bhayam*—fear; *aṇu*—little; *api*—even; *iti*—thus; *veda*—(one who) knows; *saḥ*—he; *vai*—certainly; *vidvān*—educated; *yaḥ*—he who; *vidvān*—educated; *saḥ*—he; *guruḥ*—spiritual master; *hariḥ*—not different from the Lord.

TRANSLATION

One who is engaged in devotional service has not the least fear in material existence. This is because the

Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Kṛṣṇa, is not different from Kṛṣṇa.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says: sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ. The spiritual master is described in every scripture as the representative of the Supreme Personality of Godhead. The spiritual master is accepted as identical with the Supreme Personality of Godhead because he is the most confidential servant of the Lord (kintu prabhor yaḥ priya eva tasya). The purport is that both the Supersoul and the individual soul are very dear to everyone. Everyone loves himself, and when he becomes more advanced, he loves the Supersoul also. A person who is self-realized does not recommend the worship of anyone but the Supersoul. He knows that to worship the Supreme Personality of Godhead is easier than to worship various demigods under the influence of lust and the desire for material enjoyment. The devotee is therefore always engaged in the loving devotional service of the Lord. Such a person is a true guru. In Padma Purāṇa it is said:

ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ avaiṣṇavo gurur na syād vaiṣṇavaḥ śva-paco guruḥ

"Even if a brāhmaṇa is very learned in Vedic scriptures and knows the six occupational duties of a brāhmaṇa, he cannot become a guru or spiritual master unless he is a devotee of the Supreme Personality of Godhead. However, if one is born in a family of dog-eaters but is a pure devotee of the Lord, he can become a spiritual master." The conclusion is that one cannot become a spiritual master unless he is a pure devotee of the Lord. One who is a spiritual master in accordance with the above descriptions of devotional service is to be understood as the Supreme Personality of Godhead personally present. According to the words mentioned here (gurur hariḥ), consulting a bona fide spiritual master means consulting the Supreme Personality of Godhead personally. One should therefore take shelter of such a bona fide spiritual master. Success in life means accepting a spiritual master who knows Kṛṣṇa as the only supreme beloved personality. One should worship such a confidential devotee of the Lord.

4.29.52

nārada uvāca
praśna evaṁ hi sañchinno
bhavataḥ puruṣarṣabha
atra me vadato guhyaṁ
niśāmaya suniścitam

SYNONYMS

nāradaḥ uvāca—Nārada said; *praśnaḥ*—question; *evam*—thus; *hi*—certainly; *sañchinnaḥ*—answered; *bhavataḥ*—your; *puruṣa-ṛṣabha*—O great personality; *atra*—here; *me vadataḥ*—as I am speaking; *guhyam*—confidential; *niśāmaya*—hear; *su-niścitam*—perfectly ascertained.

TRANSLATION

The great saint Nārada continued: O great personality, I have replied properly about all that you have asked me. Now hear another narration that is accepted by saintly persons and is very confidential.

PURPORT

Śrī Nārada Muni is personally acting as the spiritual master of King Barhiṣmān. It was Nārada Muni's intention that through his instructions the King would immediately give up all engagement in fruitive activity and take to devotional service. However, although the King understood everything, he was still not prepared to give up his engagements. As the following verses will show, the King was contemplating sending for his sons, who were away from home executing austerities and penances. After their return, he would entrust his kingdom to them and then leave home. This is the position of most people. They accept a bona fide spiritual master and listen to him, but when the spiritual master indicates that they should leave home and fully engage in devotional service, they hesitate. The duty of the

spiritual master is to instruct the disciple as long as he does not come to the understanding that this materialistic way of life, fruitive activity, is not at all beneficial. Actually, one should take to devotional service from the beginning of life, as Prahlāda Mahārāja advised: kaumāra ācaret prājño dharmān bhāgavatān iha (Bhāg. 7.6.1). According to all the instructions of the Vedas, we can understand that unless one takes to Kṛṣṇa consciousness and devotional service, he is simply wasting his time engaging in the fruitive activities of material existence. Nārada Muni therefore decided to relate another allegory to the King so that he might be induced to give up family life within material existence.

4.29.53

> *kṣudraṁ caraṁ sumanasāṁ śaraṇe mithitvā*
> *raktaṁ ṣaḍaṅghri-gaṇa-sāmasu lubdha-karṇam*
> *agre vṛkān asu-tṛpo 'vigaṇayya yāntaṁ*
> *pṛṣṭhe mṛgaṁ mṛgaya lubdhaka-bāṇa-bhinnam*

SYNONYMS

kṣudram—on grass; *caram*—grazing; *sumanasām*—of a beautiful flower garden; *śaraṇe*—under the protection; *mithitvā*—being united with a woman; *raktam*—attached; *ṣaṭ-aṅghri*—of bumblebees; *gaṇa*—of groups; *sāmasu*—to the singing; *lubdha-karṇam*—whose ear is attracted; *agre*—in front; *vṛkān*—tigers; *asu-tṛpaḥ*—who live at the cost of another's life; *avigaṇayya*—neglecting; *yāntam*—moving; *pṛṣṭhe*—behind; *mṛgam*—the deer;

mṛgaya—search out; *lubdhaka*—of a hunter; *bāṇa*—by the arrows; *bhinnam*—liable to be pierced.

TRANSLATION

My dear King, please search out that deer who is engaged in eating grass in a very nice flower garden along with his wife. That deer is very much attached to his business, and he is enjoying the sweet singing of the bumblebees in his garden. Just try to understand his position. He is unaware that before him is a tiger, which is accustomed to living at the cost of another's flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer's death is imminent.

PURPORT

Here is an allegory in which the King is advised to find a deer that is always in a dangerous position. Although threatened from all sides, the deer simply eats grass in a nice flower garden, unaware of the danger all around him. All living entities, especially human beings, think themselves very happy in the midst of families. As if living in a flower garden and hearing the sweet humming of bumblebees, everyone is centered around his wife, who is the beauty of family life. The bumblebees' humming may be compared to the talk of children. The human being, just like the deer, enjoys his family without knowing that before him is the factor of time, which is represented by the tiger. The

fruitive activities of a living entity simply create another dangerous position and oblige him to accept different types of bodies. For a deer to run after a mirage of water in the desert is not unusual. The deer is also very fond of sex. The conclusion is that one who lives like a deer will be killed in due course of time. Vedic literatures therefore advise that we should understand our constitutional position and take to devotional service before death comes. According to the Bhāgavatam:

labdhvā sudurlabham idaṁ bahu-sambhavānte mānuṣyam arthadam anityam apīha dhīraḥ tūrṇaṁ yateta na pated anumṛtyu yāvan niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt (Bhāg. 11.9.29)

After many births we have attained this human form; therefore before death comes, we should engage ourselves in the transcendental loving service of the Lord. That is the fulfillment of human life.

4.29.54

> *sumanaḥ-sama-dharmaṇāṁ strīṇāṁ śaraṇa āśrame*
> *puṣpa-madhu-gandhavat kṣudratamaṁ kāmya-*
> *karma-vipākajaṁ kāma-sukha-lavaṁ*
> *jaihvyaupasthyādi vicinvantaṁ mithunī-bhūya tad-*
> *abhiniveśita-manasaṁ ṣaḍaṅghri-gaṇa-sāma-gītavad*
> *atimanohara-vanitādi-janālāpeṣv atitarām*
> *atipralobhita-karṇam agre vṛka-yūthavad ātmana*

āyur harato 'ho-rātrān tān kāla-lava-viśeṣān
avigaṇayya gṛheṣu viharantaṁ pṛṣṭhata eva
parokṣam anupravṛtto lubdhakaḥ kṛtānto 'ntaḥ śareṇa
yam iha parāvidhyati tam imam ātmānam aho rājan
bhinna-hṛdayaṁ draṣṭum arhasīti.

SYNONYMS

sumanaḥ—flowers; *sama-dharmaṇām*—exactly like; *strīṇām*—of women; *śaraṇe*—in the shelter; *āśrame*—household life; *puṣpa*—in flowers; *madhu*—of honey; *gandha*—the aroma; *vat*—like; *kṣudra-tamam*—most insignificant; *kāmya*—desired; *karma*—of activities; *vipāka-jam*—obtained as a result; *kāma-sukha*—of sense gratification; *lavam*—a fragment; *jaihvya*—enjoyment of the tongue; *aupasthya*—sex enjoyment; *ādi*—beginning with; *vicinvantam*—always thinking of; *mithunī-bhūya*—engaging in sex life; *tat*—in his wife; *abhiniveśita*—always absorbed; *manasam*—whose mind; *ṣaṭ-aṅghri*—of bumblebees; *gaṇa*—of crowds; *sāma*—gentle; *gīta*—the chanting; *vat*—like; *ati*—very; *manohara*—attractive; *vanitā-ādi*—beginning with the wife; *jana*—of people; *ālāpeṣu*—to the talks; *atitarām*—excessively; *ati*—very much; *pralobhita*—attracted; *karṇam*—whose ears; *agre*—in front; *vṛka-yūtha*—a group of tigers; *vat*—like; *ātmanaḥ*—of one's self; *āyuḥ*—span of life; *harataḥ*—taking away; *ahaḥ-rātrān*—days and nights; *tān*—all of them; *kāla-lava-viśeṣān*—the moments of time; *avigaṇayya*—without considering; *gṛheṣu*—in household life; *viharantam*—enjoying; *pṛṣṭhataḥ*—from the back; *eva*—certainly; *parokṣam*—without being seen; *anupravṛttaḥ*—following behind;

lubdhakaḥ—the hunter; *kṛta-antaḥ*—the superintendent of death; *antaḥ*—in the heart; *śareṇa*—by an arrow; *yam*—whom; *iha*—in this world; *parāvidhyati*—pierces; *tam*—that; *imam*—this; *ātmānam*—yourself; *aho rājan*—O King; *bhinna-hṛdayam*—whose heart is pierced; *draṣṭum*—to see; *arhasi*—you ought; *iti*—thus.

TRANSLATION

My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires and sex. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides.

PURPORT

Materialistic life means forgetting one's constitutional position as the eternal servant of Kṛṣṇa, and this forgetfulness is especially enhanced in the gṛhastha-āśrama. In the gṛhastha-āśrama a young man accepts a young wife who is very beautiful in the beginning, but in due course of time, after giving birth to many children and becoming older and older, she demands many things from the husband to maintain the entire family. At such a time the wife becomes detestable to the very man who accepted her in her younger days. One becomes attached to the gṛhastha-āśrama for two reasons only—the wife cooks palatable dishes for the satisfaction of her husband's tongue, and she gives him sexual pleasure at night. A person attached to the gṛhastha-āśrama is always thinking of these two things—palatable food and sex enjoyment. The talks of the wife, which are enjoyed as a family recreation, and the talks of the children both attract the living entity. He thus forgets that he has to die someday and has to prepare for the next life if he wants to be put into a congenial body.

The deer in the flower garden is an allegory used by the great sage Nārada to point out to the King that the King himself is similarly entrapped by such surroundings. Actually everyone is surrounded by such a family life, which misleads one. The living entity thus forgets that he has to return home, back to Godhead. He simply becomes entangled in family life. Prahlāda Mahārāja has therefore hinted: hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta. Family life is considered a

blind well (andha-kūpam) into which a person falls and dies without help. Prahlāda Mahārāja recommends that while one's senses are there and one is strong enough, he should abandon the gṛhastha-āśrama and take shelter of the lotus feet of the Lord, going to the forest of Vṛndāvana. According to Vedic civilization, one has to give up family life at a certain age (the age of fifty), take vānaprastha and eventually remain alone as a sannyāsī. That is the prescribed method of Vedic civilization known as varṇāśrama-dharma. When one takes sannyāsa after enjoying family life, he pleases the Supreme Lord Viṣṇu.

One has to understand one's position in family or worldly life. That is called intelligence. One should not remain always trapped in family life to satisfy his tongue and genitals in association with a wife. In such a way, one simply spoils his life. According to Vedic civilization, it is imperative to give up the family at a certain stage, by force if necessary. Unfortunately, so-called followers of Vedic life do not give up their family even at the end of life, unless they are forced by death. There should be a thorough overhauling of the social system, and society should revert to the Vedic principles, that is, the four varṇas and the four āśramas.

4.29.55

> *sa tvaṁ vicakṣya mṛga-ceṣṭitam ātmano 'ntaś*
> *cittaṁ niyaccha hṛdi karṇa-dhunīṁ ca citte*

jahy aṅganāśramam asattama-yūtha-gāthaṁ
prīṇīhi haṁsa-śaraṇaṁ virama krameṇa

SYNONYMS

saḥ—that very person; *tvam*—you; *vicakṣya*—considering; *mṛga-ceṣṭitam*—the activities of the deer; *ātmanaḥ*—of the self; *antaḥ*—within; *cittam*—consciousness; *niyaccha*—fix; *hṛdi*—in the heart; *karṇa-dhunīm*—aural reception; *ca*—and; *citte*—unto the consciousness; *jahi*—give up; *aṅganā-āśramam*—household life; *asat-tama*—most abominable; *yūtha-gātham*—full of stories of man and woman; *prīṇīhi*—just accept; *haṁsa-śaraṇam*—the shelter of the liberated souls; *virama*—become detached; *krameṇa*—gradually.

TRANSLATION

My dear King, just try to understand the allegorical position of the deer. Be fully conscious of yourself and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.

PURPORT

In one of his songs, Śrīla Narottama dāsa Ṭhākura writes:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa, amṛta baliyā yebā khāya nānā yoni sadā phire, kadarya bhakṣaṇa kare, tāra janma adhaḥ-pāte yāya

"Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard, life after life, in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment."

People are generally enamored of the fruitive results of worldly activity and mental speculation. They generally desire to be promoted to heavenly planets, merge into the existence of Brahman, or keep themselves in the midst of family life, enchanted by the pleasures of the tongue and genitals. The great sage Nārada clearly instructs King Barhiṣmān not to remain his entire life in the gṛhastha-āśrama. Being in the gṛhastha-āśrama means being under the control of one's wife. One has to give up all this and put himself into the āśrama of the paramahaṁsa, that is, put himself under the control of the spiritual master. The paramahaṁsa-āśrama is the āśrama of the Supreme Personality of Godhead, under whom the spiritual master has taken shelter. The symptoms of the bona fide spiritual master are stated in Śrīmad-Bhāgavatam:

tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam

"Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities, who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters." (Bhāg. 11.3.21)

A paramahaṁsa is one who has taken shelter of the Parabrahman, the Supreme Personality of Godhead. If one takes shelter of the paramahaṁsa spiritual master, gradually, through training and instruction, he will become detached from worldly life and ultimately return home, back to Godhead. The particular mention of aṅganāśramam asattama-yūtha-gātham is very interesting. The whole world is in the clutches of māyā, being controlled by woman. Not only is one controlled by the woman who is one's wife, but one is also controlled by so many sex literatures. That is the cause of one's being entangled in the material world. One cannot give up this abominable association through one's own effort, but if one takes shelter of a bona fide spiritual master who is a paramahaṁsa, he will gradually be elevated to the platform of spiritual life.

The pleasing words of the Vedas that inspire one to elevate oneself to the heavenly planets or merge into the existence of the Supreme are for the less intelligent who are described in

Bhagavad-gītā as māyayāpahṛta-jñānāḥ (those whose knowledge is taken away by the illusory energy). Real knowledge means understanding the miserable condition of material life. One should take shelter of a bona fide liberated soul, the spiritual master, and gradually elevate himself to the spiritual platform and thus become detached from the material world. According to Śrīla Viśvanātha Cakravartī Ṭhākura, haṁsa-śaraṇam refers to the cottage in which saintly persons live. Generally a saintly person lives in a remote place in the forest or in a humble cottage. However, we should note that the times have changed. It may be beneficial for a saintly person's own interest to go to the forest and live in a cottage, but if one becomes a preacher, especially in Western countries, he has to invite many classes of men who are accustomed to living in comfortable apartments. Therefore in this age a saintly person has to make proper arrangements to receive people and attract them to the message of Kṛṣṇa consciousness. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, perhaps for the first time, introduced motorcars and palatial buildings for the residence of saintly persons just to attract the general public in big cities. The main fact is that one has to associate with a saintly person. In this age people are not going to search out a saint in the forest, so the saints and sages have to come to the big cities to make arrangements to receive the people in general, who are accustomed to the modern amenities of material life. Gradually such persons will learn that palatial buildings or comfortable apartments are not at all necessary. The real necessity is to become free from material

bondage in whatever way possible. According to the orders of Śrīla Rūpa Gosvāmī:

anāsaktasya viṣayān yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate

"When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness." (Bh.r.s. 1.2.255)

One should not be attached to material opulence, but material opulence may be accepted in the Kṛṣṇa consciousness movement to facilitate the propagation of the movement. In other words, material opulence may be accepted as yukta-vairāgya, that is, for renunciation.

4.29.56

rājovāca
śrutam anvīkṣitaṁ brahman
bhagavān yad abhāṣata
naitaj jānanty upādhyāyāḥ
kiṁ na brūyur vidur yadi

SYNONYMS

rājā uvāca—the King said; *śrutam*—was heard; *anvīkṣitam*—was considered; *brahman*—O *brāhmaṇa*; *bhagavān*—the most powerful; *yat*—which; *abhāṣata*—you have spoken; *na*—not; *etat*—

this; *jānanti*—do know; *upādhyāyāḥ*—the teachers of fruitive activities; *kim*—why; *na brūyuḥ*—they did not instruct; *viduḥ*—they understood; *yadi*—if.

TRANSLATION

The King replied: My dear brāhmaṇa, whatever you have said I have heard with great attention, and, considering all of it, have come to the conclusion that the ācāryas [teachers] who engaged me in fruitive activity did not know this confidential knowledge. If they were aware of it, why did they not explain it to me?

PURPORT

Actually the so-called teachers or leaders of material society do not really know the goal of life. They are described in Bhagavad-gītā as māyayāpahṛta jñānāḥ. They appear to be very learned scholars, but actually the influence of the illusory energy has taken away their knowledge. Real knowledge means searching out Kṛṣṇa.

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

All Vedic knowledge is meant for searching out Kṛṣṇa because Kṛṣṇa is the origin of everything. Janmādy asya yataḥ. In Bhagavad-gītā Kṛṣṇa says:

na me viduḥ sura-gaṇāḥ

prabhavaṁ na maharṣayaḥ

aham ādir hi devānāṁ

maharṣīṇāṁ ca sarvaśaḥ

"Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and the sages." (Bg. 10.2)

Kṛṣṇa is the origin and beginning of all demigods, including Lord Brahmā, Lord Śiva and all others. The Vedic ritualistic ceremonies are concerned with satisfying different demigods, but unless one is very advanced, he cannot understand that the original personality is Śrī Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. After hearing the instructions of Nārada, King Barhiṣmān came to his senses. The real goal of life is to attain devotional service to the Supreme Personality of Godhead. The King therefore decided to reject the so-called priestly orders that

simply engage their followers in the ritualistic ceremonies without giving effective instructions about the goal of life. At the present moment the churches, temples and mosques all over the world are not attracting people because foolish priests cannot elevate their followers to the platform of knowledge. Not being aware of the real goal of life, they simply keep their congregations in ignorance. Consequently those who are well educated have become uninterested in the ritualistic ceremonies. At the same time, they are not benefited with real knowledge. This Kṛṣṇa consciousness movement is therefore very important for the enlightenment of all classes. Following in the footsteps of Mahārāja Barhiṣmān, everyone should take advantage of this Kṛṣṇa consciousness movement and abandon the stereotyped ritualistic ceremonies that go under the garb of so many religions. The Gosvāmīs from the very beginning differed from the priestly class that was engaged in ritualistic ceremonies. Indeed, Śrīla Sanātana Gosvāmī compiled his Hari-bhakti-vilāsa for the guidance of the Vaiṣṇavas. The Vaiṣṇavas, not caring for the lifeless activities of the priestly classes, take to full Kṛṣṇa consciousness and become perfect in this very life. That is described in the previous verse as paramahaṁsa-śaraṇam, taking shelter of the paramahaṁsa, the liberated soul, and becoming successful in this life.

4.29.57

> *saṁśayo 'tra tu me vipra*
> *sañchinnas tat-kṛto mahān*

ṛṣayo 'pi hi muhyanti
yatra nendriya-vṛttayaḥ

SYNONYMS

saṁśayaḥ—doubt; *atra*—here; *tu*—but; *me*—my; *vipra*—O *brāhmaṇa*; *sañchinnaḥ*—cleared; *tat-kṛtaḥ*—done by that; *mahān*—very great; *ṛṣayaḥ*—the great sages; *api*—even; *hi*—certainly; *muhyanti*—are bewildered; *yatra*—where; *na*—not; *indriya*—of the senses; *vṛttayaḥ*—activities.

TRANSLATION

My dear brāhmaṇa, there are contradictions between your instructions and those of my spiritual teachers who engaged me in fruitive activities. I now can understand the distinction between devotional service, knowledge and renunciation. I had some doubts about them, but you have now very kindly dissipated all these doubts. I can now understand how even the great sages are bewildered by the real purpose of life. Of course, there is no question of sense gratification.

PURPORT

King Barhiṣmān was engaged in different types of sacrifice for elevation to the heavenly planets. People generally are attracted by these activities, and very rarely is a person attracted to devotional service, as Śrī Caitanya Mahāprabhu confirms. Unless one is very very fortunate, he does not take to devotional service.

Even the so-called learned Vedic scholars are bewildered by devotional service. They are generally attracted to the rituals for sense gratification. In devotional service there is no sense gratification but only transcendental loving service to the Lord. Consequently the so-called priests engaged in sense gratification do not very much like devotional service. The brāhmaṇas, the priests, have been against this Kṛṣṇa consciousness movement since it began with Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu started this movement, the priestly class lodged complaints to the Kazi, the magistrate of the Muhammadan government. Caitanya Mahāprabhu had to lead a civil disobedience movement against the propaganda of the so-called followers of Vedic principles. These people are described as karma jaḍa-smārtas, which indicates that they are priests engaged in ritualistic ceremonies. It is here stated that such people become bewildered (ṛṣayo 'pi hi muhyanti). To save oneself from the hands of these karma jaḍa-smārtas, one should strictly follow the instructions of the Supreme Personality of Godhead.

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

4.29.58

karmāṇy ārabhate yena
pumān iha vihāya tam
amutrānyena dehena
juṣṭāni sa yad aśnute

SYNONYMS

karmāṇi—fruitive activities; *ārabhate*—begins to perform; *yena*—by which; *pumān*—a living entity; *iha*—in this life; *vihāya*—giving up; *tam*—that; *amutra*—in the next life; *anyena*—another; *dehena*—by a body; *juṣṭāni*—the results; *saḥ*—he; *yat*—that; *aśnute*—enjoys.

TRANSLATION

The results of whatever a living entity does in this life are enjoyed in the next life.

PURPORT

A person generally does not know how one body is linked with another body. How is it possible that one suffers or enjoys the results of activities in this body in yet another body in the next life. This is a question the King wants Nārada Muni to answer. How may one have a human body in this life and not have a human body in the next? Even great philosophers and scientists cannot account for the transferal of karma from one body to another. As we experience, every individual soul has an

individual body, and one person's activities or one body's activities are not enjoyed or suffered by another body or another person. The question is how the activities of one body are suffered or enjoyed in the next.

4.29.59

iti veda-vidāṁ vādaḥ
śrūyate tatra tatra ha
karma yat kriyate proktaṁ
parokṣaṁ na prakāśate

SYNONYMS

iti—thus; *veda-vidām*—of persons who know the Vedic conclusions; *vādaḥ*—the thesis; *śrūyate*—is heard; *tatra tatra*—here and there; *ha*—certainly; *karma*—the activity; *yat*—what; *kriyate*—is performed; *proktam*—as it was said; *parokṣam*—unknown; *na prakāśate*—is not directly manifested.

TRANSLATION

The expert knowers of the Vedic conclusions say that one enjoys or suffers the results of his past activities. But practically it is seen that the body that performed the work in the last birth is already lost. So how is it possible to enjoy or suffer the reactions of that work in a different body?

PURPORT

Atheists want evidence for the resultant actions of past activities. Therefore they ask, "Where is the proof that I am suffering and enjoying the resultant actions of past karma?" They have no idea how the subtle body carries the results of the present body's actions down to the next gross body. The present body may be finished grossly, but the subtle body is not finished; it carries the soul to the next body. Actually the gross body is dependent on the subtle body. Therefore the next gross body must suffer and enjoy according to the subtle body. The soul is carried by the subtle body continuously until liberated from gross material bondage.

4.29.60

nārada uvāca
yenaivārabhate karma
tenaivāmutra tat pumān
bhuṅkte hy avyavadhānena
liṅgena manasā svayam

SYNONYMS

nāradaḥ uvāca—Nārada said; *yena*—by which; *eva*—certainly; *ārabhate*—begins; *karma*—fruitive activities; *tena*—by that body; *eva*—certainly; *amutra*—in the next life; *tat*—that; *pumān*—the living entity; *bhuṅkte*—enjoys; *hi*—because; *avyavadhānena*—

without any change; *liṅgena*—by the subtle body; *manasā*—by the mind; *svayam*—personally.

TRANSLATION

The great sage Nārada continued: The living entity acts in a gross body in this life. This body is forced to act by the subtle body, composed of mind, intelligence and ego. After the gross body is lost, the subtle body is still there to enjoy or suffer. Thus there is no change.

PURPORT

The living entity has two kinds of body—the subtle body and the gross body. Actually he enjoys through the subtle body, which is composed of mind, intelligence and ego. The gross body is the instrumental outer covering. When the gross body is lost, or when it dies, the root of the gross body—the mind, intelligence and ego—continues and brings about another gross body. Although the gross bodies apparently change, the real root of the gross body—the subtle body of mind, intelligence and ego—is always there. The subtle body's activities—be they pious or impious—create another situation for the living entity to enjoy or suffer in the next gross body. Thus the subtle body continues whereas the gross bodies change one after another.

Since modern scientists and philosophers are too materialistic, and since their knowledge is taken away by the illusory energy, they cannot explain how the gross body is changing. The materialistic philosopher Darwin has tried to

study the changes of the gross body, but because he had no knowledge of either the subtle body or the soul, he could not clearly explain how the evolutionary process is going on. One may change the gross body, but he works in the subtle body. People cannot understand the activities of the subtle body, and consequently they are bewildered as to how the actions of one gross body affect another gross body. The activities of the subtle body are also guided by the Supersoul, as explained in Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

Because the Supreme Personality of Godhead as Supersoul is always guiding the individual soul, the individual soul always knows how to act according to the reactions of his past karma. In other words, the Supersoul reminds him to act in such a way. Therefore although there is apparently a change in the gross body, there is a continuation between the lives of an individual soul.

4.29.61

śayānam imam utsṛjya
śvasantaṁ puruṣo yathā
karmātmany āhitaṁ bhuṅkte
tādṛśenetareṇa vā

SYNONYMS

śayānam—lying down on a bed; *imam*—this body; *utsṛjya*—after giving up; *śvasantam*—breathing; *puruṣaḥ*—the living entity; *yathā*—as; *karma*—activity; *ātmani*—in the mind; *āhitam*—executed; *bhuṅkte*—enjoys; *tādṛśena*—by a similar body; *itareṇa*—by a different body; *vā*—or.

TRANSLATION

The living entity, while dreaming, gives up the actual living body. Through the activities of his mind and intelligence, he acts in another body, either as a god or a dog. After giving up this gross body, the living entity enters either an animal body or a demigod's body on this planet or on another planet. He thus enjoys the results of the actions of his past life.

PURPORT

Although the root of distress and happiness is the mind, intelligence and ego, a gross body is still required as an

instrument for enjoyment. The gross body may change, but the subtle body continues to act. Unless the living entity gets another gross body, he will have to continue in a subtle body, or a ghostly body. One becomes a ghost when the subtle body acts without the help of the instrumental gross body. As stated in this verse, śayānam imam utsṛjya śvasantam. The gross body may lie on a bed and rest, and even though the machinery of the gross body is working, the living entity may leave, go into a dream, and return to the gross body. When he returns to the body, he forgets his dream. Similarly, when the living entity takes on another gross body, he forgets the present gross body. The conclusion is that the subtle body—mind, intelligence and ego—creates an atmosphere with desires and ambitions that the living entity enjoys in the subtle body. Actually the living entity is in the subtle body, even though the gross body apparently changes and even though he inhabits the gross body on various planets. All the activities performed by the living entity in the subtle body are called illusory because they are not permanent. Liberation means getting out of the clutches of the subtle body. Liberation from the gross body simply involves the transmigration of the soul from one gross body to another. When the mind is educated in Kṛṣṇa consciousness, or higher consciousness in the mode of goodness, one is transferred either to the upper, heavenly planets or to the spiritual world, the Vaikuṇṭha planets. One therefore has to change his consciousness by cultivating knowledge received from Vedic instructions from the Supreme Personality of Godhead through the disciplic succession. If we train the subtle body in this life by always thinking about Kṛṣṇa, we will transfer to

Kṛṣṇaloka after leaving the gross body. This is confirmed by the Supreme Personality of Godhead.

janma karma ca me divyam evaṁ yo vetti tattvataḥ tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Thus the change of the gross body is not very important, but the change of the subtle body is important. The Kṛṣṇa consciousness movement is educating people to enlighten the subtle body. The perfect example in this regard is Ambarīṣa Mahārāja, who always engaged his mind on the lotus feet of Lord Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. Similarly, in this life we should always fix our mind on the lotus feet of Kṛṣṇa, who is present in His arcā-vigraha, the incarnation of the Deity in the temple. We should also always engage in His worship. If we engage our speech in describing the activities of the Lord and our ears in hearing about His pastimes, and if we follow the regulative principles to keep the mind intact for advancing in Kṛṣṇa consciousness, we shall certainly be elevated to the spiritual platform. Then at the time of death the mind, intelligence and ego will no longer be materially contaminated. The living entity is present, and the mind, intelligence and ego are also present. When the mind, intelligence and ego are purified, all the active senses of the living entity become spiritual.

Thus the living entity attains his sac-cid-ānanda form. The Supreme Lord is always in His sac-cid-ānanda form, but the living entity, although part and parcel of the Lord, becomes materially contaminated when he desires to come to the material world for material enjoyment. The prescription for returning home, back to Godhead, is given by the Lord Himself in Bhagavad-gītā:

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34)

4.29.62

mamaite manasā yad yad
asāv aham iti bruvan
gṛhṇīyāt tat pumān rāddhaṁ
karma yena punar bhavaḥ

SYNONYMS

mama—mind; *ete*—all these; *manasā*—by the mind; *yat yat*—whatever; *asau*—that; *aham*—I (am); *iti*—thus; *bruvan*—accepting; *gṛhṇīyāt*—takes with him; *tat*—that; *pumān*—the living entity; *rāddham*—perfected; *karma*—work; *yena*—by which; *punaḥ*—again; *bhavaḥ*—material existence.

TRANSLATION

The living entity labors under the bodily conception of "I am this, I am that. My duty is this, and therefore I shall do it." These are all mental impressions, and all these activities are temporary; nonetheless, by the grace of the Supreme Personality of Godhead, the living entity gets a chance to execute all his mental concoctions. Thus he gets another body.

PURPORT

As long as one is absorbed in the bodily conception, his activities are performed on that platform. This is not very difficult to understand. In the world, we see that every nation is trying to supersede every other nation and that every man is trying to advance beyond his fellow man. All these activities are going on under the name of advancement of civilization. There are many plans for making the body comfortable, and these plans are carried in the subtle body after the destruction of the gross body. It is not a fact that after the gross body is destroyed the living entity is finished. Although many great philosophers and teachers in this world are under the impression that after the body is finished everything is finished, this is not a fact. Nārada Muni says in this verse that at death one takes his plans with him (gṛhṇīyāt), and to execute these plans he gets another body. This is called punar bhavaḥ. When the gross body is finished, the plans of the living entity are taken by the mind, and, by the grace of the Lord, the living entity gets a chance to give these plans

shape in the next life. This is known as the law of karma. As long as the mind is absorbed in the laws of karma, a certain type of body must be accepted in the next life.

Karma is the aggregate of fruitive activities conducted to make this body comfortable or uncomfortable. We have actually seen that when one man was about to die he requested his physician to give him a chance to live four more years so that he could finish his plans. This means that while dying he was thinking of his plans. After his body was destroyed, he doubtlessly carried his plans with him by means of the subtle body composed of mind, intelligence and ego. Thus he would get another chance by the grace of the Supreme Lord, the Supersoul, who is always within the heart.

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

In the next birth, one acquires remembrance from the Supersoul and begins to execute the plans begun in the previous life. This is also explained in Bhagavad-gītā in another verse:

īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

Situated on the vehicle given by material nature and reminded by the Supersoul within the heart, the living entity struggles all over the universe to fulfill his plans, thinking, "I am a brāhmaṇa, I am a kṣatriya, I am an American, I am an Indian," and so on. All these designations are of the same essence. There is no point in becoming a brāhmaṇa in preference to an American or becoming an American in preference to a Negro. After all, these are all bodily conceptions under the modes of material nature.

4.29.63

yathānumīyate cittam
ubhayair indriyehitaiḥ
evaṁ prāg-dehajaṁ karma
lakṣyate citta-vṛttibhiḥ

SYNONYMS

yathā—as; *anumīyate*—can be imagined; *cittam*—one's consciousness or mental condition; *ubhayaiḥ*—both; *indriya*—of the senses; *īhitaiḥ*—by the activities; *evam*—similarly; *prāk*—previous; *dehajam*—performed by the body; *karma*—activities; *lakṣyate*—can be perceived; *citta*—of consciousness; *vṛttibhiḥ*—by the occupations.

TRANSLATION

One can understand the mental or conscious position of a living entity by the activities of two kinds of senses—the knowledge-acquiring senses and the executive senses. Similarly, by the mental condition or consciousness of a person, one can understand his position in the previous life.

PURPORT

There is an English proverb that says, "The face is the index of the mind." If one is angry, his anger is immediately expressed in his face. Similarly, other mental states are reflected by the actions of the gross body. In other words, the activities of the gross body are reactions of the mental condition. The mind's activities are thinking, feeling and willing. The willing portion of the mind is manifest by the activities of the body. The conclusion is that by the activities of the body and senses, we can understand the condition of the mind. The condition of the mind is affected by past activities in the past body. When the mind is

joined with a particular sense, it immediately becomes manifest in a certain way. For instance, when there is anger in the mind, the tongue vibrates so many maledictions. Similarly, when the mind's anger is expressed through the hand, there is fighting. When it is expressed through the leg, there is kicking. There are so many ways in which the subtle activities of the mind are expressed through the various senses. The mind of a person in Kṛṣṇa consciousness also acts in a similar way. The tongue chants Hare Kṛṣṇa, the mahā-mantra, the hands are raised in ecstasy, and the legs dance in Kṛṣṇa consciousness. These symptoms are technically called aṣṭa-sāttvika-vikāra. This is transformation of the mental condition in goodness or sometimes transcendental ecstasy.

4.29.64

nānubhūtaṁ kva cānena
dehenādṛṣṭam aśrutam
kadācid upalabhyeta
yad rūpaṁ yādṛg ātmani

SYNONYMS

na—never; *anubhūtam*—experienced; *kva*—at any time; *ca*—also; *anena dehena*—by this body; *adṛṣṭam*—never seen; *aśrutam*—never heard; *kadācit*—sometimes; *upalabhyeta*—may be experienced; *yat*—which; *rūpam*—form; *yādṛk*—whatever kind; *ātmani*—in the mind.

TRANSLATION

Sometimes we suddenly experience something that was never experienced in the present body by sight or hearing. Sometimes we see such things suddenly in dreams.

PURPORT

We sometimes see things in dreams that we have never experienced in the present body. Sometimes in dreams we think that we are flying in the sky, although we have no experience of flying. This means that once in a previous life, either as a demigod or astronaut, we flew in the sky. The impression is there in the stockpile of the mind, and it suddenly expresses itself. It is like fermentation taking place in the depths of water, which sometimes manifests itself in bubbles on the water's surface. Sometimes we dream of coming to a place we have never known or experienced in this lifetime, but this is proof that in a past life we experienced this. The impression is kept within the mind and sometimes becomes manifest either in dream or in thought. The conclusion is that the mind is the storehouse of various thoughts and experiences undergone during our past lives. Thus there is a chain of continuation from one life to another, from previous lives to this life, and from this life to future lives. This is also sometimes proved by saying that a man is a born poet, a born scientist or a born devotee. If, like Mahārāja Ambarīṣa, we think of Kṛṣṇa constantly in this life (sa vai manaḥ kṛṣṇa-padāravindayoḥ), we will certainly be transferred to the kingdom

of God at the time of death. Even if our attempt to be Kṛṣṇa conscious is not complete, our Kṛṣṇa consciousness will continue in the next life. This is confirmed in Bhagavad-gītā:

prāpya puṇya-kṛtāṁ lokān uṣitvā śāśvatīḥ samāḥ śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate

"The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.41)

If we rigidly follow the principles of meditation on Kṛṣṇa, there is no doubt that in our next life we will be transferred to Kṛṣṇaloka, Goloka Vṛndāvana.

4.29.65

tenāsya tādṛśaṁ rājaḻ
liṅgino deha-sambhavam
śraddhatsvānanubhūto 'rtho
na manaḥ spraṣṭum arhati

SYNONYMS

tena—therefore; *asya*—of the living entity; *tādṛśam*—like that; *rājan*—O King; *liṅginaḥ*—who has a subtle mental covering; *deha-sambhavam*—produced in the previous body; *śraddhatsva*—accept it as fact; *ananubhūtaḥ*—not perceived; *arthaḥ*—a thing; *na*—never; *manaḥ*—in the mind; *spraṣṭum*—to manifest; *arhati*—is able.

TRANSLATION

My dear King, the living entity, who has a subtle mental covering, develops all kinds of thoughts and images because of his previous body. Take this from me as certain. There is no possibility of concocting anything mentally without having perceived it in the previous body.

PURPORT

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare nikaṭa-stha māyā tāre jāpaṭiyā dhare (Prema-vivarta 6. 2)

Actually the Supreme Personality of Godhead, Kṛṣṇa, is the supreme enjoyer. When a living entity wants to imitate Him, he is given a chance to satisfy his false desire to lord it over material nature. That is the beginning of his downfall. As long as he is within this material atmosphere, he has a subtle vehicle in the form of the mind, which is the stockpile of all kinds of material desires. Such desires become manifest in different bodily forms. Śrīla Nārada Muni requests the King to accept this fact from him because he is an authority. The conclusion is that the mind is the storehouse of our past desires, and we have this present body due to our past desires. Similarly, whatever we desire in this present body will be expressed in a future body. Thus the mind is the source of different kinds of bodies.

If the mind is purified by Kṛṣṇa consciousness, one will naturally in the future get a body that is spiritual and full of

Kṛṣṇa consciousness. Such a body is our original form, as Śrī Caitanya Mahāprabhu confirms: jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa': "Every living entity is constitutionally an eternal servant of Kṛṣṇa." If a person is engaged in the devotional service of the Lord, he is to be considered a liberated soul even in this life. This is confirmed by Śrīla Rūpa Gosvāmī:

īhā yasya harer dāsye karmaṇā manasā girā nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate

"One who engages in the transcendental service of the Lord in body, mind and word is to be considered liberated in all conditions of material existence." (Bh.r.s. 1.2.187) The Kṛṣṇa consciousness movement is based on this principle. We must teach people to absorb themselves always in the service of the Lord because that position is their natural position. One who is always serving the Lord is to be considered already liberated. This is also confirmed in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatityaitān brahma-bhuyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

The devotee is therefore above the three modes of material nature and is even transcendental to the brāhmaṇa platform. A brāhmaṇa may be infected by the two baser modes—namely rajo-

guṇa and tamo-guṇa. A pure devotee, who is free from all material desires experienced on the mental platform and who is also free from empiric philosophical speculation or fruitive activity, is always above material conditioning and is always liberated.

4.29.66

mana eva manuṣyasya
pūrva-rūpāṇi śaṁsati
bhaviṣyataś ca bhadraṁ te
tathaiva na bhaviṣyataḥ

SYNONYMS

manaḥ—the mind; *eva*—certainly; *manuṣyasya*—of a man; *pūrva*—past; *rūpāṇi*—forms; *śaṁsati*—indicates; *bhaviṣyataḥ*—of one who will take birth; *ca*—also; *bhadram*—good fortune; *te*—unto you; *tathā*—thus; *eva*—certainly; *na*—not; *bhaviṣyataḥ*—of one who will take birth.

TRANSLATION

O King, all good fortune unto you! The mind is the cause of the living entity's attaining a certain type of body in accordance with his association with material nature. According to one's mental composition, one can understand what the living entity was in his past life as

well as what kind of body he will have in the future. Thus the mind indicates the past and future bodies.

PURPORT

The mind is the index of information about one's past and future lives. If a man is a devotee of the Lord, he cultivated devotional service in his previous life. Similarly, if one's mind is criminal, he was criminal in his last life. In the same way, according to the mind, we can understand what will happen in a future life. In Bhagavad-gītā it is said:

ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

If a person is in the mode of goodness, his mental activities will promote him to a higher planetary system. Similarly, if he has a low mentality, his future life will be most abominable. The lives of the living entity, in both the past and the future, are indicated by the mental condition. Nārada Muni is herein offering the King blessings of all good fortune so that the King will not desire anything or make plans for sense gratification. The King was engaged in fruitive ritualistic ceremonies because he hoped to get a better life in the future. Nārada Muni desired him to give up all mental concoctions. As explained before, all

bodies in heavenly planets and hellish planets arise from mental concoctions, and the sufferings and enjoyments of material life are simply on the mental platform. They take place on the chariot of the mind (mano-ratha). It is therefore said:

yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ harāv abhaktasya kuto mahad-guṇā mano-rathenāsati dhāvato bahiḥ

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (Bhāg. 5.18.12)

Unless one becomes a devotee of the Lord, or becomes fully Kṛṣṇa conscious, he will certainly hover on the mental platform and be promoted and degraded in different types of bodies. All qualities that are considered good according to the material estimation actually have no value because these so-called good qualities will not save a person from the cycle of birth and death. The conclusion is that one should be without mental desire. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam: one should be fully free from material desires, philosophical speculation and fruitive activity. The best course for a human being is to favorably accept the transcendental devotional service of the Lord. That is the highest perfection of human life.

4.29.67

adṛṣṭam aśrutaṁ cātra
kvacin manasi dṛśyate
yathā tathānumantavyaṁ
deśa-kāla-kriyāśrayam

SYNONYMS

adṛṣṭam—never experienced; *aśrutam*—never heard; *ca*—and; *atra*—in this life; *kvacit*—at some time; *manasi*—in the mind; *dṛśyate*—is visible; *yathā*—as; *tathā*—accordingly; *anumantavyam*—to be understood; *deśa*—place; *kāla*—time; *kriyā*—activity; *āśrayam*—depending on.

TRANSLATION

Sometimes in a dream we see something never experienced or heard of in this life, but all these incidents have been experienced at different times, in different places and in different conditions.

PURPORT

In the previous verse it was explained that in dreams we see that which was experienced during the day. But why is it that we sometimes in our dreams see what we have never heard of or seen at any time during this life? Here it is stated that even though such events may not be experienced in this life, they were

experienced in previous lives. According to time and circumstance, they combine so that in dreams we see something wonderful that we have never experienced. For instance, we may see an ocean on the peak of a mountain. Or we may see that the ocean has dried up. These are simply combinations of different experiences in time and space. Sometimes we may see a golden mountain, and this is due to our having experienced gold and mountains separately. In the dream, under illusion, we combine these separate factors. In this way we are able to see golden mountains or stars during the day. The conclusion is that these are all mental concoctions, although they have actually been experienced in different circumstances. They have simply combined together in a dream. This fact is further explained in the following verse.

4.29.68

> *sarve kramānurodhena*
> *manasīndriya-gocarāḥ*
> *āyānti bahuśo yānti*
> *sarve samanaso janāḥ*

SYNONYMS

sarve—all; *krama-anurodhena*—in order of chronology; *manasi*—in the mind; *indriya*—by the senses; *gocarāḥ*—experienced; *āyānti*—come; *bahuśaḥ*—in many ways; *yānti*—go away; *sarve*—all; *samanasaḥ*—with a mind; *janāḥ*—living entities.

TRANSLATION

The mind of the living entity continues to exist in various gross bodies, and according to one's desires for sense gratification, the mind records different thoughts. In the mind these appear together in different combinations; therefore these images sometimes appear as things never seen or never heard before.

PURPORT

The activities of the living entity in the body of a dog may be experienced in the mind of a different body; therefore those activities appear never to have been heard or seen. The mind continues, although the body changes. Even in this lifespan we can sometimes experience dreams of our childhood. Although such incidents now appear strange, it is to be understood that they are recorded in the mind. Because of this, they become visible in dreams. The transmigration of the soul is caused by the subtle body, which is the storehouse of all kinds of material desires. Unless one is fully absorbed in Kṛṣṇa consciousness, material desires will come and go. That is the nature of the mind —thinking, feeling and willing. As long as the mind is not engaged in meditation on the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, the mind will desire so many material enjoyments. Sensual images are recorded in the mind in chronological order, and they become manifest one after another; therefore the living entity has to accept one body after another. The mind plans material enjoyment, and the gross body

serves as the instrument to realize such desires and plans. The mind is the platform onto which all desires come and go. Śrīla Narottama dāsa Ṭhākura therefore sings:

guru-mukha-padma-vākya, cittete kariyā aikya, āra nā kariha mane āśā

Narottama dāsa Ṭhākura advises everyone to stick to the principle of carrying out the orders of the spiritual master. One should not desire anything else. If the regulative principles ordered by the spiritual master are followed rigidly, the mind will gradually be trained to desire nothing but the service of Kṛṣṇa. Such training is the perfection of life.

4.29.69

sattvaika-niṣṭhe manasi
bhagavat-pārśva-vartini
tamaś candramasīvedam
uparajyāvabhāsate

SYNONYMS

sattva-eka-niṣṭhe—in full Kṛṣṇa consciousness; *manasi*—in a mind; *bhagavat*—with the Supreme Personality of Godhead; *pārśva-vartini*—being constantly associated; *tamaḥ*—the dark planet; *candramasi*—in the moon; *iva*—like; *idam*—this cosmic manifestation; *uparajya*—being connected; *avabhāsate*—becomes manifest.

TRANSLATION

Kṛṣṇa consciousness means constantly associating with the Supreme Personality of Godhead in such a mental state that the devotee can observe the cosmic manifestation exactly as the Supreme Personality of Godhead does. Such observation is not always possible, but it becomes manifest exactly like the dark planet known as Rāhu, which is observed in the presence of the full moon.

PURPORT

It has been explained in the previous verse that all desires on the mental platform become visible one after another. Sometimes, however, by the supreme will of the Supreme Personality of Godhead, the whole stockpile can be visible all at one time. In Brahma-saṁhitā it is said, karmāṇi nirdahati kintu ca bhakti-bhājām (5.54). When a person is fully absorbed in Kṛṣṇa consciousness, his stockpile of material desires is minimized. Indeed, the desires no longer fructify in the form of gross bodies. Instead, the stockpile of desires becomes visible on the mental platform by the grace of the Supreme Personality of Godhead.

In this connection, the darkness occurring before the full moon, the lunar eclipse, can be explained as being another planet, known as Rāhu. According to Vedic astronomy, the Rāhu planet, which is not visible, is accepted. Sometimes the Rāhu planet is visible in the presence of full moonlight. It then appears

that this Rāhu planet exists somewhere near the orbit of the moon. The failure of modern moon excursionists may be due to the Rāhu planet. In other words, those who are supposed to be going to the moon may actually be going to this invisible planet Rāhu. Actually they are not going to the moon but to the planet Rāhu, and after reaching this planet, they come back. Apart from this discussion, the point is that a living entity has immense and unlimited desires for material enjoyment, and he has to transmigrate from one gross body to another until these desires are exhausted.

No living entity is free from the cycle of birth and death unless he takes to Kṛṣṇa consciousness; therefore in this verse it is clearly stated (sattvaika-niṣṭhe) that when one is fully absorbed in Kṛṣṇa consciousness, in one stroke he is freed of past and future mental desires. Then, by the grace of the Supreme Lord, everything becomes simultaneously manifest within the mind. In this regard, Viśvanātha Cakravartī Ṭhākura cites the example of mother Yaśodā's seeing the whole cosmic manifestation within the mouth of Lord Kṛṣṇa. By the grace of Lord Kṛṣṇa, mother Yaśodā saw all the universes and planets within the mouth of Kṛṣṇa. Similarly, by the grace of the Supreme Personality of Godhead, Kṛṣṇa, a Kṛṣṇa conscious person can see all his dormant desires at one time and finish all his future transmigrations. This facility is especially given to the devotee to make his path clear for returning home, back to Godhead.

Why we see things not experienced in this life is explained herein. That which we see is the future expression of a gross body or is already stocked in our mental stockpile. Because a Kṛṣṇa conscious person does not have to accept a future gross body, his recorded desires are fulfilled in a dream. We therefore sometimes find things in a dream never experienced in our present life.

4.29.70

nāhaṁ mameti bhāvo 'yaṁ
puruṣe vyavadhīyate
yāvad buddhi-mano-'kṣārtha-
guṇa-vyūho hy anādimān

SYNONYMS

na—not; *aham*—I; *mama*—mine; *iti*—thus; *bhāvaḥ*—consciousness; *ayam*—this; *puruṣe*—in the living entity; *vyavadhīyate*—is separated; *yāvat*—so long; *buddhi*—intelligence; *manaḥ*—mind; *akṣa*—senses; *artha*—sense objects; *guṇa*—of the material qualities; *vyūhaḥ*—a manifestation; *hi*—certainly; *anādi-mān*—the subtle body (existing since time immemorial).

TRANSLATION

As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects and the reactions of the material qualities, the

consciousness of false identification and its relative objective, the gross body, exist as well.

PURPORT

The desires in the subtle body of mind, intelligence and ego cannot be fulfilled without a gross body composed of the material elements earth, water, air, fire and ether. When the gross material body is not manifest, the living entity cannot factually act in the modes of material nature. In this verse it is clearly explained that the subtle activities of the mind and intelligence continue due to the sufferings and enjoyments of the living entity's subtle body. The consciousness of material identification (such as "I and mine") still continues because such consciousness has been extant from time immemorial. However, when one transfers to the spiritual world by virtue of understanding Kṛṣṇa consciousness, the actions and reactions of both gross and subtle bodies no longer bother the spirit soul.

4.29.71

supti-mūrcchopatāpeṣu
prāṇāyana-vighātataḥ
nehate 'ham iti jñānaṁ
mṛtyu-prajvārayor api

SYNONYMS

supti—in deep sleep; *mūrccha*—fainting; *upatāpeṣu*—or in great shock; *prāṇa-ayana*—of the movement of the life air; *vighātataḥ*—from prevention; *na*—not; *īhate*—thinks of; *aham*—I; *iti*—thus; *jñānam*—knowledge; *mṛtyu*—while dying; *prajvārayoḥ*—or during high fever; *api*—also.

TRANSLATION

When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self.

PURPORT

Foolish people deny the existence of the soul, but it is a fact that when we sleep we forget the identity of the material body and when we awake, we forget the identity of the subtle body. In other words, while sleeping we forget the activities of the gross body, and when active in the gross body we forget the activities of sleeping. Actually both states—sleeping and waking—are creations of the illusory energy. The living entity actually has no connection with either the activities of sleep or the activities of the so-called wakened state. When a person is in deep sleep or when he has fainted, he forgets his gross body. Similarly, under chloroform or some other anesthetic, the living entity forgets his

gross body and does not feel pain or pleasure during a surgical operation. Similarly, when a man is suddenly shocked by some great loss, he forgets his identification with the gross body. At the time of death, when the temperature of the body rises to 107 degrees, the living entity falls into a coma and is unable to identify his gross body. In such cases, the life air that moves within the body is choked up, and the living entity forgets his identification with the gross body. Because of our ignorance of the spiritual body, of which we have no experience, we do not know of the activities of the spiritual body, and, in ignorance, we jump from one false platform to another. We act sometimes in relation to the gross body and sometimes in relation to the subtle body. If, by Kṛṣṇa's grace, we act in our spiritual body, we can transcend both the gross and subtle bodies. In other words, we can gradually train ourselves to act in terms of the spiritual body. As stated in the Nārada-pañcarātra, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: devotional service means engaging the spiritual body and spiritual senses in the service of the Lord. When we are engaged in such activities, the actions and reactions of the gross and subtle bodies cease.

4.29.72

garbhe bālye 'py apauṣkalyād
ekādaśa-vidhaṁ tadā
liṅgaṁ na dṛśyate yūnaḥ
kuhvāṁ candramaso yathā

SYNONYMS

garbhe—in the womb; *bālye*—in boyhood; *api*—also; *apauṣkalyāt*—because of immaturity; *ekādaśa*—the ten senses and the mind; *vidham*—in the form of; *tadā*—at that time; *liṅgam*—the subtle body or false ego; *na*—not; *dṛśyate*—is visible; *yūnaḥ*—of a youth; *kuhvām*—during the dark-moon night; *candramasaḥ*—the moon; *yathā*—as.

TRANSLATION

When one is a youth, all the ten senses and the mind are completely visible. However, in the mother's womb or in the boyhood state, the sense organs and the mind remain covered, just as the full moon is covered by the darkness of the dark-moon night.

PURPORT

When a living entity is within the womb, his gross body, the ten sense organs and the mind are not fully developed. At such a time the objects of the senses do not disturb him. In a dream a young man may experience the presence of a young woman because at that time the senses are active. Because of undeveloped senses, a child or boy will not see a young woman in his dreams. The senses are active in youth even when one dreams, and although there may be no young woman present, the senses may act and there may be a seminal discharge (nocturnal emission). The activities of the subtle and gross bodies depend on how developed conditions are. The example of

the moon is very appropriate. On a dark-moon night, the full shining moon is still present, but it appears not to be present due to conditions. Similarly, the senses of the living entity are there, but they only become active when the gross body and the subtle body are developed. Unless the senses of the gross body are developed, they will not act on the subtle body. Similarly, because of the absence of desires in the subtle body, there may be no development in the gross body.

4.29.73

> *arthe hy avidyamāne 'pi*
> *saṁsṛtir na nivartate*
> *dhyāyato viṣayān asya*
> *svapne 'narthāgamo yathā*

SYNONYMS

arthe—sense objects; *hi*—certainly; *avidyamāne*—not being present; *api*—although; *saṁsṛtiḥ*—material existence; *na*—never; *nivartate*—ceases; *dhyāyataḥ*—meditating; *viṣayān*—on sense objects; *asya*—of the living being; *svapne*—in dream; *anartha*—of unwanted things; *āgamaḥ*—appearance; *yathā*—as.

TRANSLATION

When the living entity dreams, the sense objects are not actually present. However, because one has associated with the sense objects, they become manifest. Similarly,

the living entity with undeveloped senses does not cease to exist materially, even though he may not be exactly in contact with the sense objects.

PURPORT

It is sometimes said that because a child is innocent he is completely pure. Actually this is not the fact. The effects of fruitive activities reserved in the subtle body appear in three concurrent stages. One is called bīja (the root), another is called kūṭastha (the desire), and another is called phalonmukha (about to fructify). The manifest stage is called prārabdha (already in action). In a conscious or unconscious state, the actions of the subtle or gross bodies may not be manifest, but such states cannot be called the liberated state. A child may be innocent, but this does not mean that he is a liberated soul. Everything is held in reservation, and everything will become manifest in due course of time. Even in the absence of certain manifestations in the subtle body, the objects of sense enjoyment may act. The example has been given of a nocturnal emission, in which the physical senses act even when the physical objects are not manifest. The three modes of material nature may not be manifest in the subtle body, but the contamination of the three modes remains conserved, and in due course of time, it becomes manifest. Even if the reactions of the subtle and gross bodies are not manifest, one does not become free from the material conditions. Therefore it is wrong to say that a child is as good as a liberated soul.

4.29.74

evaṁ pañca-vidhaṁ liṅgaṁ
tri-vṛt ṣoḍaśa vistṛtam
eṣa cetanayā yukto
jīva ity abhidhīyate

SYNONYMS

evam—thus; *pañca-vidham*—the five sense objects; *liṅgam*—the subtle body; *tri-vṛt*—influenced by the three modes; *ṣoḍaśa*—sixteen; *vistṛtam*—expanded; *eṣaḥ*—this; *cetanayā*—with the living entity; *yuktaḥ*—combined; *jīvaḥ*—the conditioned soul; *iti*—thus; *abhidhīyate*—is understood.

TRANSLATION

The five sense objects, the five sense organs, the five knowledge-acquiring senses and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the existence of the conditioned soul is understood.

PURPORT

Lord Kṛṣṇa says in Bhagavad-gītā:

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

Here it is also explained that the living entity comes in contact with the sixteen material elements and is influenced by the three modes of material nature. The living entity and this combination of elements combine to form what is called jīva-bhūta, the conditioned soul that struggles hard within material nature. The total material existence is first agitated by the three modes of material nature, and these become the living conditions of the living entity. Thus the subtle and gross bodies develop, and the ingredients are earth, water, fire, air, sky, and so on. According to Śrī Madhvācārya, when consciousness, the living force in the heart, is agitated by the three modes of material nature, then the subtle body of the living entity, consisting of the mind, the sense objects, the five senses that acquire knowledge, and the five senses for acting in the material condition, becomes possible.

4.29.75

anena puruṣo dehān
upādatte vimuñcati
harṣaṁ śokaṁ bhayaṁ duḥkhaṁ
sukhaṁ cānena vindati

SYNONYMS

anena—by this process; *puruṣaḥ*—the living entity; *dehān*—gross bodies; *upādatte*—achieves; *vimuñcati*—gives up; *harṣam*—enjoyment; *śokam*—lamentation; *bhayam*—fear; *duḥkham*—unhappiness; *sukham*—happiness; *ca*—also; *anena*—by the gross body; *vindati*—enjoys.

TRANSLATION

By virtue of the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul becomes subjected to different types of so-called enjoyment, lamentation, fear, happiness and unhappiness.

PURPORT

According to this explanation, one can clearly understand that originally the living entity was as good as the Supreme Personality of Godhead in his pure spiritual existence. However, when the mind becomes polluted by desires for sense gratification in the material world, the living entity drops into the material conditions, as explained in this verse. Thus he begins his material existence, which means that he transmigrates from one body to another and becomes more and more entangled in material existence. The process of Kṛṣṇa consciousness, by which one always thinks of Kṛṣṇa, is the transcendental process by

which one can revert to his original spiritual existence. Devotional service means always thinking of Kṛṣṇa.

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru mām evaiṣyasi satyaṁ te pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

One should always engage in the Lord's devotional service. As recommended in the arcana-mārga, one should worship the Deity in the temple and constantly offer obeisances to the spiritual master and the Deity. These processes are recommended to one who actually wants to become free from material entanglement. Modern psychologists can study the actions of the mind—thinking, feeling and willing—but they are unable to go deep into the matter. This is due to their lack of knowledge and to their not being associated with a liberated ācārya.

As stated in Bhagavad-gītā:

evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ sa kāleneha mahatā yogo naṣṭaḥ parantapa

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that

way. But in course of time the succession was broken, and therefore the science as it is appears to be lost." (Bg. 4.2)

Guided by so-called psychologists and philosophers, people in the modern age do not know of the activities of the subtle body and thus cannot understand what is meant by the transmigration of the soul. In these matters we have to take the authorized statements of Bhagavad-gītā:

dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntara-prāptir dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Unless all human society understands this important verse in Bhagavad-gītā, civilization will advance in ignorance, not in knowledge.

4.29.76-77

> *yathā tṛṇa-jalūkeyaṁ*
> *nāpayāty apayāti ca*
> *na tyajen mriyamāṇo 'pi*
> *prāg-dehābhimatiṁ janaḥ*

yāvad anyaṁ na vindeta
vyavadhānena karmaṇām
mana eva manuṣyendra
bhūtānāṁ bhava-bhāvanam

SYNONYMS

yathā—as; *tṛṇa-jalūkā*—caterpillar; *iyam*—this; *na apayāti*—does not go; *apayāti*—goes; *ca*—also; *na*—not; *tyajet*—gives up; *mriyamāṇaḥ*—at the point of death; *api*—even; *prāk*—former; *deha*—with the body; *abhimatim*—identification; *janaḥ*—a person; *yāvat*—so long as; *anyam*—another; *na*—not; *vindeta*—obtains; *vyavadhānena*—by the termination; *karmaṇām*—of fruitive activities; *manaḥ*—the mind; *eva*—certainly; *manuṣya-indra*—O ruler of men; *bhūtānām*—of all living entities; *bhava*—of material existence; *bhāvanam*—the cause.

TRANSLATION

The caterpillar transports itself from one leaf to another by capturing one leaf before giving up the other. Similarly, according to his previous work, the living entity must capture another body before giving up the one he has. This is because the mind is the reservoir of all kinds of desires.

PURPORT

A living entity too much absorbed in material activity becomes very much attracted to the material body. Even at the point of death, he thinks of his present body and the relatives connected to it. Thus he remains fully absorbed in the bodily conception of life, so much so that even at the point of death he abhors leaving his present body. Sometimes it is found that a person on the verge of death remains in a coma for many days before giving up the body. This is common among so-called leaders and politicians who think that without their presence the entire country and all society will be in chaos. This is called māyā. Political leaders do not like to leave their political posts, and they either have to be shot by an enemy or obliged to leave by the arrival of death. By superior arrangement a living entity is offered another body, but because of his attraction to the present body, he does not like to transfer himself to another body. Thus he is forced to accept another body by the laws of nature.

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ahaṅkāra-vimūḍhātmā kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

Material nature is very strong, and the material modes force one to accept another body. This force is visible when the living entity transmigrates from a superior body to an inferior one. One

who acts like a dog or hog in the present body will certainly be forced to accept the body of a dog or hog in the next life. A person may be enjoying the body of a prime minister or a president, but when he understands that he will be forced to accept the body of a dog or hog, he chooses not to leave the present body. Therefore he lies in a coma many days before death. This has been experienced by many politicians at the time of death. The conclusion is that the next body is already determined by superior control. The living entity immediately gives up the present body and enters another. Sometimes in the present body the living entity feels that many of his desires and imaginations are not fulfilled. Those who are overly attracted to their life situation are forced to remain in a ghostly body and are not allowed to accept another gross body. Even in the body of a ghost, they create disturbances for neighbors and relatives. The mind is the prime cause of such a situation. According to one's mind, different types of bodies are generated, and one is forced to accept them. As confirmed in Bhagavad-gītā:

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6)

Within one's body and mind, one can think as either a dog or a god, and the next life is offered to him accordingly. This is explained in Bhagavad-gītā:

puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bg. 13.22)

The living entity may transmigrate to either a superior or inferior body according to his association with the modes of material nature. If he associates with the mode of ignorance, he gets the body of an animal or an inferior man, but if he associates with the mode of goodness or passion, he gets a body accordingly. This is also confirmed in Bhagavad-gītā:

ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

The root cause of one's association is the mind. This great Kṛṣṇa consciousness movement is the greatest boon to human society because it is teaching everyone to think always of Kṛṣṇa by executing devotional service. In this way, at the end of life, one may be transferred to the association of Kṛṣṇa. This is technically called nitya-līlā-praviṣṭa, entering into the planet Goloka Vṛndāvana. Bhagavad-gītā explains:

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ tato māṁ tattvato jñātvā viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

After the mind is completely absorbed in Kṛṣṇa consciousness, one can enter the planet known as Goloka Vṛndāvana. To enter the association of the Supreme Personality of Godhead, one has to understand Kṛṣṇa. The process of understanding Kṛṣṇa is devotional service.

After understanding Kṛṣṇa as He is, one can become eligible to enter Kṛṣṇaloka and associate with Him. The mind is the cause of such an exalted position. The mind can also get one a body like those of dogs and hogs. To absorb the mind always in Kṛṣṇa consciousness is therefore the greatest perfection of human life.

4.29.78

> *yadākṣaiś caritān dhyāyan*
> *karmāṇy ācinute 'sakṛt*
> *sati karmaṇy avidyāyāṁ*
> *bandhaḥ karmaṇy anātmanaḥ*

SYNONYMS

yadā—when; *akṣaiḥ*—by the senses; *caritān*—pleasures enjoyed; *dhyāyan*—thinking of; *karmāṇi*—activities; *ācinute*—performs; *asakṛt*—always; *sati karmaṇi*—when material affairs continue; *avidyāyām*—under illusion; *bandhaḥ*—bondage; *karmaṇi*—in activity; *anātmanaḥ*—of the material body.

TRANSLATION

As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys the senses, and while enjoying the senses, he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul.

PURPORT

While in the subtle body, we create many plans to enjoy sense gratification. These plans are recorded in the spool of one's mind as bīja, the root of fruitive activities. In conditional life the living entity creates a series of bodies one after another, and this is called karma-bandhana. As explained in Bhagavad-gītā:

yajñārthāt karmaṇo 'nyatra

loko 'yaṁ karma-bandhanaḥ

tad-arthaṁ karma kaunteya

mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." (Bg. 3.9)

If we act only for the satisfaction of Viṣṇu, there is no bondage due to material activity. If we act otherwise, we become entrapped by one material activity after another. Under these circumstances, it is to be supposed that by thinking, feeling and willing, we are creating a series of future material bodies. In the words of Bhaktivinoda Ṭhākura, anādi karama-phale, padi' bhavārṇava jale. The living entity falls into the ocean of karma-bandhana as a result of past material activities. Instead of plunging oneself into the ocean of material activity, one should accept material activity only to maintain body and soul together. The rest of one's time should be devoted to engaging in the transcendental loving service of the Lord. In this way one can attain relief from the reactions of material activity.

4.29.79

atas tad apavādārthaṁ
bhaja sarvātmanā hariṁ
paśyaṁs tad-ātmakaṁ viśvaṁ
sthity-utpatty-apyayā yataḥ

SYNONYMS

ataḥ—therefore; *tat*—that; *apavāda-artham*—to counteract; *bhaja*—engage in devotional service; *sarva-ātmanā*—with all your senses; *harim*—unto the Supreme Personality of Godhead; *paśyan*—seeing; *tat*—of the Lord; *ātmakam*—under the control; *viśvam*—the cosmic manifestation; *sthiti*—maintenance; *utpatti*—creation; *apyayāḥ*—and annihilation; *yataḥ*—from whom.

TRANSLATION

You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently everything within this cosmic manifestation is under the control of the Lord. To be enlightened by this perfect knowledge, one should always engage himself in the devotional service of the Lord.

PURPORT

Self-realization, understanding oneself as Brahman or spirit soul, is very difficult in the material condition. However, if we accept the devotional service of the Lord, the Lord will gradually reveal Himself. In this way the progressive devotee will gradually realize his spiritual position. We cannot see anything in the darkness of night, not even our own selves, but when there is sunshine we can see not only the sun but everything within the world as well. Lord Kṛṣṇa explains in the Seventh Chapter of the Bhagavad-gītā:

mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu

"Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." (Bg. 7.1)

When we engage ourselves in the devotional service of the Lord to become Kṛṣṇa conscious, we understand not only Kṛṣṇa but everything related to Kṛṣṇa. In other words, through Kṛṣṇa consciousness we can understand not only Kṛṣṇa and the cosmic manifestation but also our constitutional position. In Kṛṣṇa consciousness we can understand that the entire material creation is created by the Supreme Personality of Godhead, maintained by Him, annihilated by Him, and absorbed in Him. We are also part and parcel of the Lord. Everything is under the control of the Lord, and therefore our only duty is to surrender unto the Supreme and engage in His transcendental loving service.

4.29.80

maitreya uvāca
bhāgavata-mukhyo bhagavān
nārado haṁsayor gatim
pradarśya hy amum āmantrya
siddha-lokaṁ tato 'gamat

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *bhāgavata*—of the devotees; *mukhyaḥ*—the chief; *bhagavān*—the most powerful; *nāradaḥ*—Nārada Muni; *haṁsayoḥ*—of the living entity and the Lord; *gatim*—constitutional position; *pradarśya*—having shown; *hi*—certainly; *amum*—him (the King); *āmantrya*—after inviting; *siddha-lokam*—to Siddhaloka; *tataḥ*—thereafter; *agamat*—departed.

TRANSLATION

The great sage Maitreya continued: The supreme devotee, the great saint Nārada, thus explained to King Prācīnabarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Nārada Muni left to return to Siddhaloka.

PURPORT

Siddhaloka and Brahmaloka are both within the same planetary system. Brahmaloka is understood to be the highest planet within this universe. Siddhaloka is considered to be one of the satellites of Brahmaloka. The inhabitants of Siddhaloka have all the powers of yogic mysticism. From this verse it appears that the great sage Nārada is an inhabitant of Siddhaloka, although he travels to all the planetary systems. All the residents of Siddhaloka are spacemen, and they can travel in space without mechanical help. The residents of Siddhaloka can go from one planet to another individually by virtue of their yogic perfection.

After giving instructions to the great King Prācīnabarhi, Nārada Muni departed and also invited him to Siddhaloka.

4.29.81

prācīnabarhī rājarṣiḥ
prajā-sargābhirakṣaṇe
ādiśya putrān agamat
tapase kapilāśramam

SYNONYMS

prācīnabarhiḥ—King Prācīnabarhi; *rāja-ṛṣiḥ*—the saintly King; *prajā-sarga*—the mass of citizens; *abhirakṣaṇe*—to protect; *ādiśya*—after ordering; *putrān*—his sons; *agamat*—departed; *tapase*—for undergoing austerities; *kapila-āśramam*—to the holy place known as Kapilāśrama.

TRANSLATION

In the presence of his ministers, the saintly King Prācīnabarhi left orders for his sons to protect the citizens. He then left home and went off to undergo austerities in a holy place known as Kapilāśrama.

PURPORT

The word prajā-sarga is very important in this verse. When the saintly King Prācīnabarhi was induced by the great sage Nārada to leave home and take to the devotional service of the Lord, his

sons had not yet returned from their austerities in the water. However, he did not wait for their return but simply left messages to the effect that his sons were to protect the mass of citizens. According to Vīrarāghava Ācārya, such protection means organizing the citizens into the specific divisions of the four varṇas and four āśramas. It was the responsibility of the royal order to see that the citizens were following the regulative principles of the four varṇas (namely brāhmaṇas, kṣatriyas, vaiśyas and śūdras) and the āśramas (namely brahmacarya, gṛhastha, vānaprastha and sannyāsa). It is very difficult to rule citizens in a kingdom without organizing this varṇāśrama-dharma. To rule the mass of citizens in a state and keep them in a complete progressive order is not possible simply by passing laws every year in a legislative assembly. The varṇāśrama-dharma is essential in a good government. One class of men (the brāhmaṇas) must be intelligent and brahminically qualified, another class must be trained in administrative work (kṣatriya), another in mercantile business (vaiśya) and another simply in labor (śūdra). These four classes of men are already there according to nature, but it is the government's duty to see that all four of these classes follow the principles of their varṇas methodically. This is called abhirakṣaṇa, or protection.

It is significant that when Mahārāja Prācīnabarhi was convinced of the goal of life through the instructions of Nārada, he did not wait even a moment to see his sons return, but left immediately. There were many things to be done upon the return of his sons, but he simply left them a message. He knew what his

prime duty was. He simply left instructions for his sons and went off for the purpose of spiritual advancement. This is the system of Vedic civilization.

Śrīdhara Svāmī informs us that Kapilāśrama is located at the confluence of the Ganges and the Bay of Bengal, a place known now as Gaṅgā-sāgara. This place is still famous as a place of pilgrimage, and many millions of people gather there every year on the day of Makara-saṅkrānti and take bath. It is called Kapilāśrama because of Lord Kapila's living there to perform His austerities and penances. Lord Kapila propounded the Sāṅkhya system of philosophy.

4.29.82

tatraikāgra-manā dhīro
govinda-caraṇāmbujam
vimukta-saṅgo 'nubhajan
bhaktyā tat-sāmyatām agāt

SYNONYMS

tatra—there; *eka-agra-manāḥ*—with full attention; *dhīraḥ*—sober; *govinda*—of Kṛṣṇa; *caraṇa-ambujam*—unto the lotus feet; *vimukta*—freed from; *saṅgaḥ*—material association; *anubhajan*—continuously engaging in devotional service; *bhaktyā*—by pure devotion; *tat*—with the Lord; *sāmyatām*—qualitative equality; *agāt*—achieved.

TRANSLATION

Having undergone austerities and penances at Kapilāśrama, King Prācīnabarhi attained full liberation from all material designations. He constantly engaged in the transcendental loving service of the Lord and attained a spiritual position qualitatively equal to that of the Supreme Personality of Godhead.

PURPORT

There is special significance in the words tat-sāmyatām agāt. The King attained the position of possessing the same status or the same form as that of the Lord. This definitely proves that the Supreme Personality of Godhead is always a person. In His impersonal feature, He is the rays of His transcendental body. When a living entity attains spiritual perfection, he also attains the same type of body, known as sac-cid-ānanda-vigraha. This spiritual body never mixes with the material elements. Although in conditional life the living entity is surrounded by material elements (earth, water, fire, air, sky, mind, intelligence and ego), he remains always aloof from them. In other words, the living entity can be liberated from the material condition at any moment, provided that he wishes to do so. The material environment is called māyā. According to Kṛṣṇa:

daivī hy eṣā guṇamayī mama māyā duratyayā mām eva ye prapadyante māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

As soon as the living entity engages in the transcendental loving service of the Lord, he immediately attains freedom from all material conditions.

māṁ ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

In the material state the living entity is on the jīva-bhūta platform, but when he renders devotional service to the Lord, he is elevated to the brahma-bhūta platform. On the brahma-bhūta platform the living entity is liberated from material bondage, and he engages in the service of the Lord. In this verse the word dhīra is sometimes read as vīra. Actually there is not very much difference. The word dhīra means "sober," and vīra means "hero." One who is struggling against māyā is a hero, and one who is sober enough to understand his position is a dhīra.

Without becoming sober or heroic, one cannot attain spiritual salvation.

4.29.83

etad adhyātma-pārokṣyaṁ
gītaṁ devarṣiṇānagha
yaḥ śrāvayed yaḥ śṛṇuyāt
sa liṅgena vimucyate

SYNONYMS

etat—this; *adhyātma*—spiritual; *pārokṣyam*—authorized description; *gītam*—narrated; *deva-ṛṣiṇā*—by the great sage Nārada; *anagha*—O spotless Vidura; *yaḥ*—anyone who; *śrāvayet*—may describe; *yaḥ*—anyone who; *śṛṇuyāt*—may hear; *saḥ*—he; *liṅgena*—from the bodily concept of life; *vimucyate*—becomes delivered.

TRANSLATION

My dear Vidura, one who hears this narration concerning the understanding of the living entity's spiritual existence, as described by the great sage Nārada, or who relates it to others, will be liberated from the bodily conception of life.

PURPORT

This material creation is the spirit soul's dream. Actually all existence in the material world is a dream of Mahā-Viṣṇu, as the Brahma-saṁhitā describes: yaḥ kāraṇārṇava-jale bhajati sma yoga-nidrām ananta-jagadaṇḍa-saroma-kūpaḥ. This material world is created by the dreaming of Mahā-Viṣṇu. The real factual platform is the spiritual world, but when the spirit soul wants to imitate the Supreme Personality of Godhead, he is put into this dreamland of material creation. After being in contact with the material modes of nature, the living entity develops the subtle and gross bodies. When the living entity is fortunate enough to associate with Śrī Nārada Mahāmuni or his servants, he is liberated from this dreamland of material creation and the bodily conception of life.

4.29.84

> *etan mukunda-yaśasā bhuvanaṁ punānaṁ*
> *devarṣi-varya-mukha-niḥsṛtam ātma-śaucam*
> *yaḥ kīrtyamānam adhigacchati pārameṣṭhyaṁ*
> *nāsmin bhave bhramati mukta-samasta-bandhaḥ*

SYNONYMS

etat—this narration; *mukunda-yaśasā*—with the fame of Lord Kṛṣṇa; *bhuvanam*—this material world; *punānam*—sanctifying; *deva-ṛṣi*—of the great sages; *varya*—of the chief; *mukha*—from the

mouth; *niḥsṛtam*—uttered; *ātma-śaucam*—purifying the heart; *yaḥ*—anyone who; *kīrtyamānam*—being chanted; *adhigacchati*—goes back; *pārameṣṭhyam*—to the spiritual world; *na*—never; *asmin*—in this; *bhave*—material world; *bhramati*—wanders; *mukta*—being liberated; *samasta*—from all; *bandhaḥ*—bondage.

TRANSLATION

This narration spoken by the great sage Nārada is full of the transcendental fame of the Supreme Personality of Godhead. Consequently this narration, when described, certainly sanctifies this material world. It purifies the heart of the living entity and helps him attain his spiritual identity. One who relates this transcendental narration will be liberated from all material bondage and will no longer have to wander within this material world.

PURPORT

As indicated in verse 79, Nārada Muni advised King Prācīnabarhi to take to devotional service rather than waste time performing ritualistic ceremonies and fruitive activities. The vivid descriptions of the subtle and gross bodies in this chapter are most scientific, and because they are given by the great sage Nārada, they are authoritative. Because these narrations are full of the glory of the Supreme Personality of Godhead, they constitute the most effective process for the purification of the mind. As Śrī Caitanya Mahāprabhu confirmed: ceto-darpaṇa-

mārjanam. The more we talk of Kṛṣṇa, think of Kṛṣṇa, and preach for Kṛṣṇa, the more we become purified. This means we no longer have to accept a hallucinatory gross and subtle body, but instead attain our spiritual identity. One who tries to understand this instructive spiritual knowledge is delivered from this ocean of nescience. The word pārameṣṭhyam is very significant in this connection. Pārameṣṭhyam is also called Brahmaloka; it is the planet on which Lord Brahmā lives. The inhabitants of Brahmaloka always discuss such narrations so that after the annihilation of the material world, they can be directly transferred to the spiritual world. One who is transferred to the spiritual world does not have to go up and down within this material world. Sometimes spiritual activities are also called pārameṣṭhyam.

4.29.85

adhyātma-pārokṣyam idaṁ
mayādhigatam adbhutam
evaṁ striyāśramaḥ puṁsaś
chinno 'mutra ca saṁśayaḥ

SYNONYMS

adhyātma—spiritual; *pārokṣyam*—described by authority; *idam*—this; *mayā*—by me; *adhigatam*—heard; *adbhutam*—wonderful; *evam*—thus; *striyā*—with a wife; *āśramaḥ*—shelter; *puṁsaḥ*—of the

living entity; *chinnaḥ*—finished; *amutra*—about life after death; *ca*—also; *saṁśayaḥ*—doubt.

TRANSLATION

The allegory of King Purañjana, described herein according to authority, was heard by me from my spiritual master, and it is full of spiritual knowledge. If one can understand the purpose of this allegory, he will certainly be relieved from the bodily conception and will clearly understand life after death. Although one may not understand what transmigration of the soul actually is, one can fully understand it by studying this narration.

PURPORT

The word striyā, meaning "along with the wife," is significant. The male and female living together constitute the sum and substance of material existence. The attraction between male and female in this material world is very strong. In all species of life the attraction between male and female is the basic principle of existence. The same principle of intermingling is also in human society, but is in a regulative form. Material existence means living together as male and female and being attracted by one another. However, when one fully understands spiritual life, his attraction for the opposite sex is completely vanquished. By such attraction, one becomes overly attached to this material world. It is a hard knot within the heart.

puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti (Bhāg. 5.5.8)

Everyone comes to this material world attracted to sense gratification, and the hard knot of sense gratification is the attraction between male and female. By this attraction, one becomes overly attached to the material world in terms of gṛha-kṣetra-suta-āpta-vitta—that is, home, land, children, friends, money and so forth. Thus one becomes entangled in the bodily conception of "I and mine." However, if one understands the story of King Purañjana and understands how, by sexual attraction, Purañjana became a female in his next life, one will also understand the process of transmigration.

SPECIAL NOTE: According to Vijayadhvaja Tīrtha, who belongs to the Madhvācārya-sampradāya, the first two of the following verses appear after the forthy-fifth verse of this chapter, and the remaining two verses appear after the seventy-ninth verse.

4.29.1a-2a

sarveṣām eva jantūnāṁ
satataṁ deha-poṣaṇe

asti prajñā samāyattā
ko viśeṣas tadā nṛṇām

labdhvehānte manuṣyatvaṁ
hitvā dehādy-asad-graham
ātma-sṛtyā vihāyedaṁ
jīvātmā sa viśiṣyate

SYNONYMS

sarveṣām—all; *eva*—certainly; *jantūnām*—of animals; *satatam*—always; *deha-poṣaṇe*—to maintain the body; *asti*—there is; *prajñā*—intelligence; *samāyattā*—resting on; *kaḥ*—what; *viśeṣaḥ*—difference; *tadā*—then; *nṛṇām*—of the human beings; *labdhvā*—having attained; *iha*—here; *ante*—at the end of many births; *manuṣyatvam*—a human life; *hitvā*—after giving up; *deha-ādi*—in the gross and subtle body; *asat-graham*—an incorrect conception of life; *ātma*—of spiritual knowledge; *sṛtyā*—by the path; *vihāya*—having abandoned; *idam*—this body; *jīva-ātmā*—the individual spirit soul; *saḥ*—that; *viśiṣyate*—becomes prominent.

TRANSLATION

A desire to maintain body, wife and children is also observed in animal society. The animals have full intelligence to manage such affairs. If a human being is simply advanced in this respect, what is the difference between him and an animal? One should be very careful to understand that this human life is attained after

many, many births in the evolutionary process. A learned man who gives up the bodily conception of life, both gross and subtle, will, by the enlightenment of spiritual knowledge, become a prominent individual spirit soul, as the Supreme Lord is also.

PURPORT

It is said that man is a rational animal, but from this verse we can also understand that rationality exists even in animal life. Unless there is rationality, how can an animal maintain its body by working so hard? That the animals are not rational is untrue; their rationality, however, is not very advanced. In any case, we cannot deny them rationality. The point is that one should use one's reason to understand the Supreme Personality of Godhead, for that is the perfection of human life.

4.29.1b

bhaktiḥ kṛṣṇe dayā jīveṣv
akuṇṭha-jñānam ātmani
yadi syād ātmano bhūyād
apavargas tu saṁsṛteḥ

SYNONYMS

bhaktiḥ—devotional service; *kṛṣṇe*—unto Kṛṣṇa; *dayā*—mercy; *jīveṣu*—unto other living entities; *akuṇṭha-jñānam*—perfect knowledge; *ātmani*—of the self; *yadi*—if; *syāt*—it becomes;

ātmanaḥ—of one's self; *bhūyāt*—there must be; *apavargaḥ*—liberation; *tu*—then; *saṁsṛteḥ*—from the bondage of material life.

TRANSLATION

If a living entity is developed in Kṛṣṇa consciousness and is merciful to others, and if his spiritual knowledge of self-realization is perfect, he will immediately attain liberation from the bondage of material existence.

PURPORT

In this verse the words *dayā jīveṣu,* meaning "mercy to other living entities," indicate that a living entity must be merciful to other living entities if he wishes to make progress in self-realization. This means he must preach this knowledge after perfecting himself and understanding his own position as an eternal servant of Kṛṣṇa. Preaching this is showing real mercy to living entities. Other types of humanitarian work may be temporarily beneficial for the body, but because a living entity is spirit soul, ultimately one can show him real mercy only by revealing knowledge of his spiritual existence. As Caitanya Mahāprabhu says, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa':* [[cc/madhya/20/108-109|[Cc. Madhya 20.108]]] "Every living entity is constitutionally a servant of Kṛṣṇa." One should know this fact perfectly and should preach it to the mass of people. If one realizes that he is an eternal servant of Kṛṣṇa but does not preach it, his realization is imperfect. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore sings, *duṣṭa mana, tumi kisera*

vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava: "My dear mind, what kind of Vaiṣṇava are you? Simply for false prestige and a material reputation you are chanting the Hare Kṛṣṇa *mantra* in a solitary place." In this way people who do not preach are criticized. There are many Vaiṣṇavas in Vṛndāvana who do not like preaching; they chiefly try to imitate Haridāsa Ṭhākura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money. Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people or cannot recognize devotees is called a *kaniṣṭha-adhikāri:*

> *arcāyām eva haraye*
> *pūjāṁ yaḥ śraddhayehate*
> *na tad-bhakteṣu cānyeṣu*
> *sa bhaktaḥ prākṛtaḥ smṛtaḥ*
> *(SB 11.2.47)*

4.29.2b

> *adṛṣṭaṁ dṛṣṭavan naṅkṣed*
> *bhūtaṁ svapnavad anyathā*
> *bhūtaṁ bhavad bhaviṣyac ca*
> *suptaṁ sarva-raho-rahaḥ*

SYNONYMS

adṛṣṭam—future happiness; *dṛṣṭa-vat*—like direct experience; *naṅkṣet*—becomes vanquished; *bhūtam*—the material existence; *svapnavat*—like a dream; *anyathā*—otherwise; *bhūtam*—which happened in the past; *bhavat*—present; *bhaviṣyat*—future; *ca*—also; *suptam*—a dream; *sarva*—of all; *rahaḥ-rahaḥ*—the secret conclusion.

TRANSLATION

Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.

PURPORT

Factually all of material existence is only a dream. Thus there is no question of past, present or future. Persons who are addicted to *karma-kāṇḍa-vicāra,* which means "working for future happiness through fruitive activities," are also dreaming. Similarly, past happiness and present happiness are merely dreams. The actual reality is Kṛṣṇa and service to Kṛṣṇa, which can save us from the clutches of *māyā,* for the Lord says in *Bhagavad-gītā* (Bg. 7.14), *mām eva ye prapadyante māyām etāṁ taranti te:* "Those who surrender unto Me can easily cross beyond My illusory energy."

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-ninth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "Talks Between Nārada and King Prācīnabarhi."

Chapter 30

4.30.1

vidura uvāca
ye tvayābhihitā brahman
sutāḥ prācīnabarhiṣaḥ
te rudra-gītena hariṁ
siddhim āpuḥ pratoṣya kām

SYNONYMS

viduraḥ uvāca—Vidura said; *ye*—those who; *tvayā*—by you; *abhihitāḥ*—were spoken about; *brahman*—O *brāhmaṇa*; *sutāḥ*—sons; *prācīnabarhiṣaḥ*—of King Prācīnabarhi; *te*—all of them; *rudra-gītena*—by the song composed by Lord Śiva; *harim*—the Lord; *siddhim*—success; *āpuḥ*—achieved; *pratoṣya*—having satisfied; *kām*—what.

TRANSLATION

Vidura inquired from Maitreya: O brāhmaṇa, you formerly spoke about the sons of Prācīnabarhi and informed me that they satisfied the Supreme Personality of Godhead by chanting a song composed by Lord Śiva. What did they achieve in this way?

PURPORT

In the beginning, Maitreya Ṛṣi narrated the activities of the sons of Prācīnabarhi. These sons went beside a great lake, which was like an ocean, and, fortunately finding Lord Śiva, they learned how to satisfy the Supreme Personality of Godhead by chanting the songs composed by Lord Śiva. Now their father's attachment for fruitive activities was disapproved by Nārada, who therefore kindly instructed Prācīnabarhi by telling him the allegorical story of Purañjana. Now Vidura again wanted to hear about his sons, and he was especially inquisitive to know what they achieved by satisfying the Supreme Personality of Godhead. Here the words siddhim āpuḥ, or "achieved perfection," are very important. Lord Kṛṣṇa says in Bhagavad-gītā:

manuṣyāṇāṁ sahasreṣu

kaścid yatati siddhaye

yatatām api siddhānāṁ

kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." (Bg. 7.3)

Out of many, many millions of people, one may be interested in learning how to attain success in spiritual matters. The supreme success is mentioned also in Bhagavad-gītā:

mām upetya punar janma duḥkhālayam aśāśvatam nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." (Bg. 8.15)

And what is that highest perfection? That is also explained in that verse. The highest perfection is to return home, back to Godhead, so that one will not have to return to this material world and transmigrate from one body to another in the dream of material existence. By the grace of Lord Śiva, the Pracetās actually attained perfection and returned home, back to Godhead, after enjoying material facilities to the highest extent. Maitreya will now narrate that to Vidura.

4.30.2

kiṁ bārhaspatyeha paratra vātha
kaivalya-nātha-priya-pārśva-vartinaḥ
āsādya devaṁ giriśaṁ yadṛcchayā
prāpuḥ paraṁ nūnam atha pracetasaḥ

SYNONYMS

kim—what; *bārhaspatya*—O disciple of Bṛhaspati; *iha*—here; *paratra*—in different planets; *vā*—or; *atha*—as such; *kaivalya-nātha*—to the bestower of liberation; *priya*—dear; *pārśva-vartinaḥ*

—being associated with; *āsādya*—after meeting; *devam*—the great demigod; *giri-śam*—the lord of the Kailāsa Hill; *yadṛcchayā*—by providence; *prāpuḥ*—achieved; *param*—the Supreme; *nūnam*—certainly; *atha*—therefore; *pracetasaḥ*—the sons of Barhiṣat.

TRANSLATION

My dear Bārhaspatya, what did the sons of King Barhiṣat, known as the Pracetās, obtain after meeting Lord Śiva, who is very dear to the Supreme Personality of Godhead, the bestower of liberation? Certainly they were transferred to the spiritual world, but apart from that, what did they obtain within this material world, either in this life or in other lives?

PURPORT

All types of material happiness are obtained in this life or in the next life, on this planet or on another. The living entity wanders within this material universe in so many species of life and so many planetary systems. The distress and happiness obtained during the span of life are called iha, and the distress and happiness obtained in the next life are called paratra.

Actually, Lord Mahādeva (Śiva) is one of the great demigods within this material world. Generally his blessings bestowed on ordinary people mean material happiness. The predominating deity of this material world, Durgā, is under the control of Lord Mahādeva, Giriśa. Thus Lord Mahādeva can offer anyone any kind of material happiness. Generally people prefer to become

devotees of Lord Giriśa to obtain material happiness, but the Pracetās met Lord Mahādeva by providential arrangement. Lord Mahādeva instructed them to worship the Supreme Personality of Godhead, and he personally offered a prayer. As stated in the previous verse (rudra-gītena), simply by chanting the prayers offered by Lord Śiva to Viṣṇu, the Pracetās were transferred to the spiritual world. Sometimes devotees desire to enjoy material happiness also; therefore, by the arrangement of the Supreme Personality of Godhead, the devotee is given a chance to enjoy the material world before his final entrance into the spiritual world. Sometimes a devotee is transferred to a heavenly planet, to Janaloka, Maharloka, Tapoloka, Siddhaloka and so on. However, a pure devotee never aspires for any kind of material happiness. The pure devotee is consequently transferred directly to Vaikuṇṭhaloka, which is described here as param. In this verse Vidura asks Maitreya, the disciple of Bṛhaspati, about the different achievements of the Pracetās.

4.30.3

maitreya uvāca
pracetaso 'ntar udadhau
pitur ādeśa-kāriṇaḥ
japa-yajñena tapasā
purañjanam atoṣayan

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *pracetasaḥ*—the Pracetās; *antaḥ*—within; *udadhau*—the sea; *pituḥ*—of their father; *ādeśa-kāriṇaḥ*—the order carriers; *japa-yajñena*—by chanting *mantras*; *tapasā*—under severe austerities; *puram-janam*—the Supreme Personality of Godhead; *atoṣayan*—satisfied.

TRANSLATION

The great sage Maitreya said: The sons of King Prācīnabarhi, known as the Pracetās, underwent severe austerities within the seawater to carry out the order of their father. By chanting and repeating the mantras given by Lord Śiva, they were able to satisfy Lord Viṣṇu, the Supreme Personality of Godhead.

PURPORT

One can offer prayers to the Supreme Personality of Godhead directly, but if one repeats the prayers offered by great devotees like Lord Śiva and Lord Brahmā, or if one follows in the footsteps of great personalities, one can please the Supreme Personality of Godhead very easily. For instance, we sometimes chant this mantra of Brahma-saṁhitā:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa- lakṣāvṛteṣu surabhīr abhipālayantam lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds of thousands of lakṣmīs, or gopīs." (Bs. 5.29) Because this prayer was offered by Lord Brahmā, we follow him by reciting this prayer. That is the easiest way to satisfy the Supreme Personality of Godhead. The pure devotee never attempts to reach the Supreme Lord directly. The most important way to worship the Lord is to go through the disciplic succession of devotees. The prayers offered by Lord Śiva to the Supreme Personality of Godhead were thus repeated by the Pracetās, who were thus very successful in pleasing the Supreme Lord.

Here the Supreme Personality of Godhead is described as purañjana. According to Madhvācārya, the living entity is called purañjana because he has become an inhabitant of this material world, and, under the influence of the three modes of material nature, he is forced to live within it. The Supreme Personality of Godhead creates this material world (pura), and He also enters within it. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. The Lord enters within the heart of the living entity and within the atom; therefore both the living entity and the Lord are called purañjana. One purañjana, the living entity, is subordinate to the supreme purañjana; therefore the duty of the subordinate purañjana is to satisfy the supreme purañjana. That is devotional service. Lord Rudra, or Lord Śiva, is the original ācārya of the Vaiṣṇava sampradāya called the Rudra-sampradāya. Rudra-

gītena indicates that under the disciplic succession of Lord Rudra, the Pracetās achieved spiritual success.

4.30.4

daśa-varṣa-sahasrānte
puruṣas tu sanātanaḥ
teṣām āvirabhūt kṛcchraṁ
śāntena śamayan rucā

SYNONYMS

daśa-varṣa—ten years; *sahasra-ante*—at the end of a thousand; *puruṣaḥ*—the Supreme Person; *tu*—then; *sanātanaḥ*—eternal; *teṣām*—of the Pracetās; *āvirabhūt*—appeared; *kṛcchram*—the severe austerity; *śāntena*—satisfying; *śamayan*—mitigating; *rucā*—by His beauty.

TRANSLATION

At the end of ten thousand years of severe austerities performed by the Pracetās, the Supreme Personality of Godhead, to reward their austerities, appeared before them in His very pleasing form. This appealed to the Pracetās and satisfied the labor of their austerities.

PURPORT

Performing ten thousand years of severe austerities does not seem a happy endeavor. Yet the devotees, the serious students of

spiritual life, undergo such austerities to attain the favor of the Supreme Personality of Godhead. At that time, when the duration of life was very long, people could undergo severe austerities for thousands of years. It is said that Vālmīki, the author of Rāmāyaṇa, underwent meditational austerities for 60,000 years. The Supreme Personality of Godhead appreciated the austerities undergone by the Pracetās, and He finally appeared before them in a pleasing form. Thus they all became satisfied and forgot the austerities they underwent. In the material world, if one is successful after hard labor, he is very pleased. Similarly, the devotee forgets all his labors and austerities as soon as he contacts the Supreme Personality of Godhead. Although Dhruva Mahārāja was only a five-year-old boy, he underwent severe austerities by eating simply dry foliage, drinking only water and taking no food. In this way, after six months, he was able to see the Supreme Personality of Godhead face to face. When he saw the Lord, he forgot all his austerities and said, svāmin kṛtārtho'smi: "My dear Lord, I am very pleased."

Of course, these austerities were performed in the Satya-yuga, Dvāpara-yuga and Tretā-yuga, but not in this age of Kali. In this Kali-yuga, one can attain the same results simply by chanting the Hare Kṛṣṇa mahā-mantra. Because the people of this age are fallen, the Lord is kind enough to give them the easiest method. Simply by chanting the Hare Kṛṣṇa mantra, one can attain the same results. However, as Lord Caitanya Mahāprabhu points out, we are so unfortunate that we are not even attracted to

chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

4.30.5

suparṇa-skandham ārūḍho
meru-śṛṅgam ivāmbudaḥ
pīta-vāsā maṇi-grīvaḥ
kurvan vitimirā diśaḥ

SYNONYMS

suparṇa—of Garuḍa, the carrier of Lord Viṣṇu; *skandham*—the shoulder; *ārūḍhaḥ*—sitting on; *meru*—of the mountain named Meru; *śṛṅgam*—on the summit; *iva*—like; *ambudaḥ*—a cloud; *pīta-vāsāḥ*—wearing yellow garments; *maṇi-grīvaḥ*—His neck decorated with the Kaustubha jewel; *kurvan*—making; *vitimirāḥ*—free from darkness; *diśaḥ*—all directions.

TRANSLATION

The Personality of Godhead, appearing on the shoulder of Garuḍa, seemed like a cloud resting on the summit of the mountain known as Meru. The transcendental body of the Personality of Godhead was covered by attractive yellow garments, and His neck was decorated with the jewel known as Kaustubha-maṇi. The bodily effulgence of the Lord dissipated all the darkness of the universe.

PURPORT

As stated in Caitanya-caritāmṛta, kṛṣṇa—sūrya-sama; māyā haya andhakāra/ yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra (Cc. Madhya 22.31). The Lord is just like the effulgent sun. Consequently whenever the Supreme Personality of Godhead is present, there cannot be darkness or ignorance. Actually this dark universe is illuminated by the sun, but the sun and moon simply reflect the bodily effulgence of the Supreme Lord. In Bhagavad-gītā the Lord says:

yad āditya-gataṁ tejo

jagad bhāsayate 'khilam

yac candramasi yac cāgnau

tat tejo viddhi māmakam

"The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me." (Bg. 15.12)

The conclusion is that the origin of all life is the bodily effulgence of the Supreme Personality of Godhead. This is also confirmed in Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi. Being illuminated by the bodily effulgence of the Supreme Personality of Godhead, everything is freed from all darkness.

4.30.6

kāśiṣṇunā kanaka-varṇa-vibhūṣaṇena
bhrājat-kapola-vadano vilasat-kirīṭaḥ
aṣṭāyudhair anucarair munibhiḥ surendrair
āsevito garuḍa-kinnara-gīta-kīrtiḥ

SYNONYMS

kāśiṣṇunā—shining; *kanaka*—gold; *varṇa*—colored; *vibhūṣaṇena*—with ornaments; *bhrājat*—shining; *kapola*—forehead; *vadanaḥ*—His face; *vilasat*—dazzling; *kirīṭaḥ*—His helmet; *aṣṭa*—eight; *āyudhaiḥ*—with weapons; *anucaraiḥ*—by followers; *munibhiḥ*—by great sages; *sura-indraiḥ*—by demigods; *āsevitaḥ*—served; *garuḍa*—by Garuḍa; *kinnara*—inhabitant of the Kinnara planet; *gīta*—sung; *kīrtiḥ*—His glories.

TRANSLATION

The Lord's face was very beautiful, and His head was decorated with a shining helmet and golden ornaments. The helmet was dazzling and was very beautifully situated on His head. The Lord had eight arms, which each held a particular weapon. The Lord was surrounded by demigods, great sages and other associates. These were all engaged in His service. Garuḍa, the carrier of the Lord, glorified the Lord with

Vedic hymns by flapping his wings. Garuḍa appeared to be an inhabitant of the planet known as Kinnaraloka.

PURPORT

Generally the Viṣṇu form is manifested with four hands holding four objects (a conchshell, disc, club and lotus flower). However, here Lord Viṣṇu is described as possessing eight arms with eight kinds of weapons. According to Vīrarāghava Ācārya, the conchshell and lotus flower are also accepted as weapons. Since the Lord is the supreme controller, whatever is in His hand can be considered a weapon. Four hands hold four kinds of weapons, and the extra four hands hold an arrow, bow, trident and snake. Śrī Vīrarāghava Ācārya describes the eight weapons as śaṅkha, cakra, gadā, padma, śārṅga, śara, etc.

A king is always accompanied by his ministers, secretaries and commanders, and Lord Viṣṇu is also accompanied by His followers, the demigods, great sages, saintly persons, and so on. He is never alone. Consequently there is no question of the Lord's being impersonal. He is always Himself, the Supreme Personality of Godhead, and His associates are also persons. From the description given in this verse, Garuḍa appears to have belonged to the Kinnara planet. The inhabitants of the Kinnara planet have the same features as Garuḍa. Their bodily features are like those of a human being, but they have wings. The word gīta-kīrtiḥ indicates that the inhabitants of Kinnaraloka are very expert in singing the glories of the Lord. In Brahma-saṁhitā it is said: jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam.

In each and every universe there are different types of planets, and each planet has distinctive features. On the strength of this verse, we can understand that in Kinnaraloka the inhabitants can fly with their wings. There is also a planet, known as Siddhaloka, where the inhabitants can fly even without wings. Thus each and every planet has some distinctive facility. That is the beauty of the varied creation of the Supreme Personality of Godhead.

4.30.7

> *pīnāyatāṣṭa-bhuja-maṇḍala-madhya-lakṣmyā*
> *spardhac-chriyā parivṛto vana-mālayādyaḥ*
> *barhiṣmataḥ puruṣa āha sutān prapannān*
> *parjanya-nāda-rutayā saghṛṇāvalokaḥ*

SYNONYMS

pīna—stout; *āyata*—long; *aṣṭa*—eight; *bhuja*—arms; *maṇḍala*—encirclement; *madhya*—in the midst of; *lakṣmyā*—with the goddess of fortune; *spardhat*—contending; *śriyā*—whose beauty; *parivṛtaḥ*—encircled; *vana-mālayā*—by a flower garland; *ādyaḥ*—the original Personality of Godhead; *barhiṣmataḥ*—of King Prācīnabarhi; *puruṣaḥ*—the Supreme Personality of Godhead; *āha*—addressed; *sutān*—the sons; *prapannān*—surrendered; *parjanya*—like a cloud; *nāda*—whose sound; *rutayā*—by a voice; *sa-ghṛṇa*—with mercy; *avalokaḥ*—His glancing.

TRANSLATION

Around the neck of the Personality of Godhead hung a flower garland that reached to His knees. His eight stout and elongated arms were decorated with that garland, which challenged the beauty of the goddess of fortune. With a merciful glance and a voice like thunder, the Lord addressed the sons of King Prācīnabarhiṣat, who were very much surrendered unto Him.

PURPORT

The word ādyaḥ in this verse is very significant. The Supreme Personality of Godhead is the origin even of Paramātmā and Brahman. As confirmed in Bhagavad-gītā:

brahmaṇo hi pratiṣṭhāham

amṛtasyāvyayasya ca

śāśvatasya ca dharmasya

sukhasyaikāntikasya ca

"And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal." (Bg. 14.27)

The Absolute Truth begins not with the impersonal Brahman but with the original Personality of Godhead, Kṛṣṇa. When Arjuna realized Kṛṣṇa's greatness, he addressed Him in this way:

arjuna uvāca

paraṁ brahma paraṁ dhāma

pavitraṁ paramaṁ bhavān

puruṣaṁ śāśvataṁ divyam

ādi-devam ajaṁ vibhum

āhus tvām ṛṣayaḥ sarve

devarṣir nāradas tathā

asito devalo vyāsaḥ

svayaṁ caiva bravīṣi me

"Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me." (Bg. 10.12-13)

The Brahma-saṁhitā also says, anādir ādir govindaḥ sarva-kāraṇa-kāraṇam: "The Supreme Lord is not caused by anything

[anādi], but He is the cause of all causes." The Vedānta-sūtra says, janmādy asya yataḥ: "The Absolute Truth is that from which everything emanates." The Absolute Truth is described as ādi-puruṣa. The Absolute Truth is therefore a person and is not impersonal.

4.30.8

śrī-bhagavān uvāca
varaṁ vṛṇīdhvaṁ bhadraṁ vo
yūyaṁ me nṛpa-nandanāḥ
sauhārdenāpṛthag-dharmās
tuṣṭo 'haṁ sauhṛdena vaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *varam*—benediction; *vṛṇīdhvam*—ask; *bhadram*—good fortune; *vaḥ*—of you; *yūyam*—you; *me*—from Me; *nṛpa-nandanāḥ*—O sons of the King; *sauhārdena*—by friendship; *apṛthak*—nondifferent; *dharmāḥ*—occupation; *tuṣṭaḥ*—pleased; *aham*—I; *sauhṛdena*—by friendship; *vaḥ*—of you.

TRANSLATION

The Supreme Personality of Godhead said: My dear sons of the King, I am very much pleased by the friendly relationships amongst you. All of you are engaged in one occupation—devotional service. I am so pleased

with your mutual friendship that I wish you all good fortune. Now you may ask a benediction of Me.

PURPORT

Since the sons of King Prācīnabarhiṣat were all united in Kṛṣṇa consciousness, the Lord was very pleased with them. Each and every one of the sons of King Prācīnabarhiṣat was an individual soul, but they were united in offering transcendental service to the Lord. The unity of the individual souls attempting to satisfy the Supreme Lord or rendering service to the Lord is real unity. In the material world such unity is not possible. Even though people may officially unite, they all have different interests. In the United Nations, for instance, all the nations have their particular national ambitions, and consequently they cannot be united. Disunity between individual souls is so strong within this material world that even in a society of Kṛṣṇa consciousness, members sometimes appear disunited due to their having different opinions and leaning toward material things. Actually, in Kṛṣṇa consciousness there cannot be two opinions. There is only one goal: to serve Kṛṣṇa to one's best ability. If there is some disagreement over service, such disagreement is to be taken as spiritual. Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance. This makes the Supreme Personality of Godhead very happy and willing to award all kinds of benediction to His devotees, as indicated in this verse. We can see that the Lord is immediately prepared to award all benedictions to the sons of King Prācīnabarhiṣat.

4.30.9

yo 'nusmarati sandhyāyāṁ
yuṣmān anudinaṁ naraḥ
tasya bhrātṛṣv ātma-sāmyaṁ
tathā bhūteṣu sauhṛdam

SYNONYMS

yaḥ—one who; *anusmarati*—always remembers; *sandhyāyām*—in the evening; *yuṣmān*—you; *anudinam*—every day; *naraḥ*—human being; *tasya bhrātṛṣu*—with his brothers; *ātma-sāmyam*—personal equality; *tathā*—as also; *bhūteṣu*—with all living beings; *sauhṛdam*—friendship.

TRANSLATION

The Lord continued: Those who remember you every evening of every day will become friendly with their brothers and with all other living entities.

4.30.10

ye tu māṁ rudra-gītena
sāyaṁ prātaḥ samāhitāḥ
stuvanty ahaṁ kāma-varān
dāsye prajñāṁ ca śobhanām

SYNONYMS

ye—those persons who; *tu*—but; *mām*—unto Me; *rudra-gītena*—by the song sung by Lord Śiva; *sāyam*—in the evening; *prātaḥ*—in the morning; *samāhitāḥ*—being attentive; *stuvanti*—offer prayers; *aham*—I; *kāma-varān*—all benedictions to fulfill desires; *dāsye*—shall award; *prajñām*—intelligence; *ca*—also; *śobhanām*—transcendental.

TRANSLATION

Those who will offer Me the prayers composed by Lord Śiva, both in the morning and in the evening, will be given benedictions by Me. In this way they can both fulfill their desires and attain good intelligence.

PURPORT

Good intelligence means going back home, back to Godhead. This is confirmed in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

One who offers prayers to the Lord to fulfill his different desires must know that the highest perfectional fulfillment of desire is to go back home, back to Godhead. In this verse it is

indicated that those who remember the activities of the Pracetās, the sons of King Prācīnabarhiṣat, will be delivered and benedicted. So what to speak of the sons of King Prācīnabarhiṣat, who are directly connected with the Supreme Personality of Godhead? This is the way of the paramparā system. If we follow the ācāryas, we attain the same benefit as our predecessors. If one follows the decisions of Arjuna, he should be considered to be directly hearing Bhagavad-gītā from the Supreme Personality of Godhead. There is no difference between hearing Bhagavad-gītā directly from the Supreme Lord and following a personality like Arjuna, who formerly heard Bhagavad-gītā directly from the Lord. Sometimes foolish people argue that since Kṛṣṇa is not present at the moment, one cannot take direct instructions from Him. Such foolish people do not know that there is no difference between directly hearing Bhagavad-gītā and reading it, as long as one accepts Bhagavad-gītā as it is, spoken by the Lord. However, if one wants to understand Bhagavad-gītā by his imperfect interpretations, one cannot possibly understand the mysteries of Bhagavad-gītā, even though one may be a great scholar according to mundane estimation.

4.30.11

yad yūyaṁ pitur ādeśam
agrahīṣṭa mudānvitāḥ
atho va uśatī kīrtir
lokān anu bhaviṣyati

SYNONYMS

yat—because; *yūyam*—you; *pituḥ*—of your father; *ādeśam*—the order; *agrahīṣṭa*—accepted; *mudā-anvitāḥ*—in great happiness; *atho*—therefore; *vaḥ*—your; *uśatī*—attractive; *kīrtiḥ*—glories; *lokān anu*—throughout the universe; *bhaviṣyati*—will become possible.

TRANSLATION

Because you have with pleasure accepted within your hearts the orders of your father and have executed those orders very faithfully, your attractive qualities will be celebrated all over the world.

PURPORT

Since every living entity is part and parcel of the Supreme Personality of Godhead, he has small independence. Sometimes unintelligent men ask why one is put into a miserable condition, even though everyone is under the control of the Supreme Personality of Godhead. Because of his minute independence, the living entity can obey or disobey the orders of the Supreme Lord. If he obeys the Supreme Lord's orders, he becomes happy. If he does not, he becomes unhappy. Therefore the living entity creates his own happiness or unhappiness. The Supreme Lord does not enforce these on anyone. The Supreme Lord praised the Pracetās because they all faithfully obeyed the orders of their father. The Lord therefore blessed the sons of King Prācīnabarhiṣat because they obeyed their father's orders.

4.30.12

bhavitā viśrutaḥ putro
'navamo brahmaṇo guṇaiḥ
ya etām ātma-vīryeṇa
tri-lokīṁ pūrayiṣyati

SYNONYMS

bhavitā—there will be; *viśrutaḥ*—very famous; *putraḥ*—son; *anavamaḥ*—not inferior; *brahmaṇaḥ*—to Lord Brahmā; *guṇaiḥ*—by qualifications; *yaḥ*—who; *etām*—all this; *ātma-vīryeṇa*—by his progeny; *tri-lokīm*—the three worlds; *pūrayiṣyati*—will fill.

TRANSLATION

You will have a nice son, who will be in no way inferior to Lord Brahmā. Consequently, he will be very famous all over the universe, and the sons and grandsons generated by him will fill the three worlds.

PURPORT

As explained in the next verse, the Pracetās will marry the daughter of the great sage Kaṇḍu. It is suggested that the son's name will be Viśruta and that he will glorify both his father and mother because of his good character. In fact, he would be greater than Lord Brahmā. The great politician Cāṇakya said that if there is a good tree within a garden or forest, its flowers will fill

the forest with their fragrance. Similarly, a good son within a family makes the whole family famous all over the world. Kṛṣṇa took birth in the family of the Yadus, and consequently the Yadu dynasty is famous all over the world.

4.30.13

kaṇḍoḥ pramlocayā labdhā
kanyā kamala-locanā
tāṁ cāpaviddhāṁ jagṛhur
bhūruhā nṛpa-nandanāḥ

SYNONYMS

kaṇḍoḥ—of the sage Kaṇḍu; *pramlocayā*—by a heavenly society girl named Pramlocā; *labdhā*—obtained; *kanyā*—daughter; *kamala-locanā*—lotus-eyed; *tām*—her; *ca*—also; *apaviddhām*—given up; *jagṛhuḥ*—accepted; *bhūruhāḥ*—the trees; *nṛpa-nandanāḥ*—O sons of King Prācīnabarhiṣat.

TRANSLATION

O sons of King Prācīnabarhiṣat, the heavenly society girl named Pramlocā kept the lotus-eyed daughter of Kaṇḍu in the care of the forest trees. Then she went back to the heavenly planet. This daughter was born by the coupling of the Apsarā named Pramlocā with the sage Kaṇḍu.

PURPORT

Whenever a great sage undergoes severe austerities for material power, the King of heaven, Indra, becomes very envious. All the demigods have responsible posts for the management of universal affairs and are very highly qualified with pious activities. Although they are ordinary living entities, they are nonetheless able to attain responsible posts, like Lord Brahmā, Indra, Candra and Varuṇa. As is the nature of this material world, the King of heaven, Indra, is very anxious if a great sage undergoes severe austerities. The whole material world is filled with such envy that everyone becomes afraid of his neighbors. Every businessman is afraid of his associates because this material world is the field of activities for all kinds of envious people who have come here to compete with the opulence of the Supreme Personality of Godhead. Thus Indra was very much afraid of the severe austerities performed by the great sage Kaṇḍu, and he sent Pramlocā to break his vows and austerities. A similar incident took place in the case of Viśvāmitra. From other incidents in the śāstras, it appears that Indra has always been envious. When King Pṛthu was celebrating various sacrifices, outdoing Indra, Indra became very envious, and he disturbed King Pṛthu's sacrifice. This has already been discussed in previous chapters. King Indra became successful in breaking the vow of the great sage Kaṇḍu, who became attracted by the beauty of the heavenly society girl Pramlocā and begot a female child. This child is described herein as lotus-eyed and very beautiful. Being thus successful in her mission, Pramlocā returned to the

heavenly planets, leaving the newborn child to the care of the trees. Fortunately, the trees accepted the child and agreed to raise her.

4.30.14

kṣut-kṣāmāyā mukhe rājā
somaḥ pīyūṣa-varṣiṇīm
deśinīṁ rodamānāyā
nidadhe sa dayānvitaḥ

SYNONYMS

kṣut—by hunger; *kṣāmāyāḥ*—when she was distressed; *mukhe*—within the mouth; *rājā*—the king; *somaḥ*—the moon; *pīyūṣa*—nectar; *varṣiṇīm*—pouring; *deśinīm*—forefinger; *rodamānāyāḥ*—while she was crying; *nidadhe*—placed; *saḥ*—he; *dayā-anvitaḥ*—being compassionate.

TRANSLATION

Thereafter the child, who was left to the care of the trees, began to cry in hunger. At that time the King of the forest, namely the King of the moon planet, out of compassion placed his finger, which poured forth nectar, within the child's mouth. Thus the child was raised by the mercy of the King of the moon.

PURPORT

Although the Apsarā left her child to the care of the trees, the trees could not take care of the child properly; therefore the trees handed the child over to the King of the moon. Thus Candra, King of the moon, put his finger within the mouth of the child to satisfy her hunger.

4.30.15

prajā-visarga ādiṣṭāḥ
pitrā mām anuvartatā
tatra kanyāṁ varārohāṁ
tām udvahata mā ciram

SYNONYMS

prajā-visarge—to create progeny; *ādiṣṭāḥ*—being ordered; *pitrā*—by your father; *mām*—My direction; *anuvartatā*—following; *tatra*—there; *kanyām*—the daughter; *vara-ārohām*—highly qualified and exquisitely beautiful; *tām*—her; *udvahata*—marry; *mā*—without; *ciram*—wasting time.

TRANSLATION

Since all of you are very much obedient to My orders, I ask you to immediately marry that girl, who is so well qualified with beauty and good qualities. According to the order of your father, create progeny through her.

PURPORT

The Pracetās not only were great devotees of the Supreme Personality of Godhead but were very obedient to the orders of their father. Therefore the Lord asked them to marry the daughter of Pramlocā.

4.30.16

> *apṛthag-dharma-śīlānāṁ*
> *sarveṣāṁ vaḥ sumadhyamā*
> *apṛthag-dharma-śīleyaṁ*
> *bhūyāt patny arpitāśayā*

SYNONYMS

apṛthak—without differences; *dharma*—occupation; *śīlānām*—whose character; *sarveṣām*—all; *vaḥ*—of you; *su-madhyamā*—a girl whose waist is slender; *apṛthak*—without differences; *dharma*—occupation; *śīlā*—well-behaved; *iyam*—this; *bhūyāt*—may she become; *patnī*—wife; *arpita-āśayā*—fully surrendered.

TRANSLATION

You brothers are all of the same nature, being devotees and obedient sons of your father. Similarly, that girl is also of the same type and is dedicated to all of you. Thus both the girl and you, the sons of Prācīnabarhiṣat, are

on the same platform, being united on a common principle.

PURPORT

According to Vedic principles, a woman cannot have many husbands, although a husband can have many wives. In special instances, however, it is found that a woman has more than one husband. Draupadī, for instance, was married to all of the five Pāṇḍava brothers. Similarly, the Supreme Personality of Godhead ordered all the sons of Prācīnabarhiṣat to marry the one girl born of the great sage Kaṇḍu and Pramlocā. In special cases, a girl is allowed to marry more than one man, provided she is able to treat her husbands equally. This is not possible for an ordinary woman. Only one who is especially qualified can be allowed to marry more than one husband. In this age of Kali, to find such an equipoised woman is very difficult. Thus according to scripture, kalau pañca vivarjayet. In this age a woman is forbidden to marry her husband's brother. This system is still practiced in some of the hilly tracts of India. The Lord says: apṛthag-dharma-śīleyaṁ bhūyāt patny arpitāśayā. With the blessings of the Lord, all things are possible. The Lord especially benedicted the girl to surrender equally to all brothers. Apṛthag-dharma, meaning occupational duty without difference of purpose, is taught in Bhagavad-gītā. Bhagavad-gītā is divided into three primary divisions-karma-yoga, jñāna-yoga and bhakti-yoga. The word yoga means acting on behalf of the Supreme Personality of Godhead. As confirmed by Bhagavad-gītā:

yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." (Bg. 3.9)

One may act according to his own occupational duty just to satisfy the yajña-puruṣa, the Supreme Personality of Godhead. That is called apṛthag-dharma. Different limbs of the body may act in different ways, but the ultimate objective is to maintain the entire body. Similarly, if we work for the satisfaction of the Supreme Personality of Godhead, we will find that we satisfy everything. We should follow in the footsteps of the Pracetās, whose only aim was to satisfy the Supreme Lord. This is called apṛthag-dharma. According to Bhagavad-gītā:

sarva-dharmān parityajya

mām ekaṁ śaraṇaṁ vraja

ahaṁ tvāṁ sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

This is the advice of Lord Kṛṣṇa. Our only aim should be to act in Kṛṣṇa consciousness for the satisfaction of the Lord. This is oneness, or apṛthag-dharma.

4.30.17

divya-varṣa-sahasrāṇāṁ
sahasram ahataujasaḥ
bhaumān bhokṣyatha bhogān vai
divyāṁś cānugrahān mama

SYNONYMS

divya—of the heavenly planets; *varṣa*—years; *sahasrāṇām*—of thousands; *sahasram*—a thousand; *ahata*—without being defeated; *ojasaḥ*—your power; *bhaumān*—of this world; *bhokṣyatha*—you will enjoy; *bhogān*—enjoyments; *vai*—certainly; *divyān*—of the heavenly world; *ca*—also; *anugrahāt*—by mercy; *mama*—My.

TRANSLATION

The Lord then blessed all the Pracetās, saying: My dear princes, by My mercy, you can enjoy all the facilities of this world as well as the heavenly world. Indeed, you can enjoy all of them without hindrance and with full strength for one million celestial years.

PURPORT

The duration of life prescribed for the Pracetās by the Supreme Personality of Godhead is calculated by the time measurements of higher planetary systems. Our six earth months are said to equal one day (twelve hours) in the higher planetary systems. Thirty days equal one month, and twelve months equal one year. In this way, for one million years according to the calculations of the higher planetary system the Pracetās were allowed to enjoy all kinds of material facilities. Although this life-span was so long, the Pracetās were given full bodily strength by the grace of the Lord. In the material world, if one wants to live for many years, he must endure the difficulties of old age, invalidity and many other miserable conditions. The Pracetās, however, were given full bodily strength to enjoy material facilities. This special facility was given to the Pracetās so that they could continue rendering full devotional service. This will be explained in the following verse.

4.30.18

atha mayy anapāyinyā
bhaktyā pakva-guṇāśayāḥ
upayāsyatha mad-dhāma
nirvidya nirayād ataḥ

SYNONYMS

atha—therefore; *mayi*—unto Me; *anapāyinyā*—without any deviation; *bhaktyā*—by devotional service; *pakva-guṇa*—free from material contamination; *āśayāḥ*—your mind; *upayāsyatha*—you will attain; *mat-dhāma*—My abode; *nirvidya*—being completely detached; *nirayāt*—from material existence; *ataḥ*—thus.

TRANSLATION

Thereafter you will develop unadulterated devotional service unto Me and be freed from all material contamination. At that time, being completely unattached to material enjoyment in the so-called heavenly planets as well as in hellish planets, you will return home, back to Godhead.

PURPORT

By the grace of the Lord, the Pracetās were given special facilities. Although they could live millions of years to enjoy material facilities, they still would not be deviated from the transcendental loving service of the Lord. Being thus fully engaged, the Pracetās would be completely freed from all material attachment. Material attachment is very strong. During one lifetime, a materialist engages in acquiring land, money, friends, society, friendship, love, and so on. He also wants to enjoy the heavenly planets after the annihilation of the body. If one is engaged in devotional serivce*, however, he becomes unattached to all kinds of material enjoyment and suffering. In

the material world, those who are elevated to the higher planetary systems are supposed to enjoy all material facilities, whereas those degraded to lower planetary systems are supposed to live in a hellish condition. A devotee, however, is transcendental to both heavenly and hellish conditions. According to Bhagavad-gītā, a devotee's position is described in this way:

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatītyaitān brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

A devotee is always situated on the Brahman platform. He has nothing to do with material happiness or distress. When one is strongly fixed in devotional service and free from all material attachment, uncontaminated by the material modes of nature, he becomes fit to return home, back to Godhead. Although by special blessing the Pracetās would enjoy material facilities for millions of years, they would not be attached to them. Thus at the end of their material enjoyment they would be promoted to the spiritual world and return to Godhead.

The word pakva-guṇāśayāḥ has special significance, for it means that by devotional service one is able to give up the influence of the three modes of material nature. As long as one is

influenced by the modes of material nature, he cannot return to Godhead. It is clearly explained that all planets in the material world—beginning from Brahmaloka down to the hellish planets—are unfit places for a devotee. Padaṁ padaṁ yad vipadāṁ na teṣām. A place where there is danger at every step is certainly not a comfortable place. The Lord therefore says in Bhagavad-gītā:

ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna mām upetya tu kaunteya punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

Thus there is no profit, even if one is promoted to the highest planet in the material universe, Brahmaloka. However, if one is somehow or other promoted to the abode of the Lord, he never returns to the material world.

*spelled this way in the book

4.30.19

> *gṛheṣv āviśatāṁ cāpi*
> *puṁsāṁ kuśala-karmaṇām*
> *mad-vārtā-yāta-yāmānāṁ*
> *na bandhāya gṛhā matāḥ*

SYNONYMS

gṛheṣu—in family life; *āviśatām*—who have entered; *ca*—also; *api*—even; *puṁsām*—of persons; *kuśala-karmaṇām*—engaged in auspicious activities; *mat-vārtā*—in topics about Me; *yāta*—is expended; *yāmānām*—whose every moment; *na*—not; *bandhāya*—for bondage; *gṛhāḥ*—household life; *matāḥ*—considered.

TRANSLATION

Those who are engaged in auspicious activities in devotional service certainly understand that the ultimate enjoyer or beneficiary of all activities is the Supreme Personality of Godhead. Thus when one acts, he offers the results to the Supreme Personality of Godhead and passes life always engaged in the topics of the Lord. Even though such a person may be participating in family life, he is not affected by the results of his actions.

PURPORT

Generally a person living in a family becomes overly attached to fruitive activity. In other words, he tries to enjoy the results of his activities. A devotee, however, knows that Kṛṣṇa is the supreme enjoyer.

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ

jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The Supreme Lord is the supreme proprietor; consequently the devotee does not consider himself the proprietor of any occupation. The devotee always thinks of the Supreme Personality of Godhead as the proprietor; therefore the results of his business are offered to the Supreme Lord. One who thus lives in the material world with his family and children never becomes affected by the contaminations of the material world. This is confirmed in Bhagavad-gītā (Bg. 3.9):

yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara

One who tries to enjoy the results of his activities becomes bound by the results. One who offers the results or profits to the Supreme Personality of Godhead, however, does not become entangled in the results. This is the secret of success. Generally people take sannyāsa to become free from the reactions of fruitive activity. One who does not receive the results of his actions but offers them instead to the Supreme Personality of

Godhead certainly remains in a liberated condition. In Bhakti-rasāmṛta-sindhu, Śrī Rūpa Gosvāmī confirms this:

īhā yasya harer dāsye karmaṇā manasā girā nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate

If one engages himself in the service of the Lord through his life, wealth, words, intelligence, and everything he possesses, he will always be liberated in any condition. Such a person is called a jīvan-mukta, one who is liberated during this lifetime. Devoid of Kṛṣṇa consciousness, those who engage in material activities simply become more entangled in material bondage. They have to suffer and enjoy the actions and reactions of all activity. This Kṛṣṇa consciousness movement is therefore the greatest boon to humanity because it keeps one always engaged in Kṛṣṇa's service. The devotees think of Kṛṣṇa, act for Kṛṣṇa, eat for Kṛṣṇa, sleep for Kṛṣṇa and work for Kṛṣṇa. Thus everything is engaged in the service of Kṛṣṇa. A total life in Kṛṣṇa consciousness saves one from material contamination. As stated by Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja: kṛṣṇa-bhajane yāhā haya anukūla, viṣaya baliyā tyāge tāhā haya bhūla. If one is so expert that he can engage everything or dovetail everything in the service of the Lord, to give up the material world would be a great blunder. One should learn how to dovetail everything in the service of the Lord, for everything is connected to Kṛṣṇa. That is the real purpose of life and secret of success. As reiterated later in the Third Chapter of Bhagavad-gītā:

tasmād asaktaḥ satataṁ kāryaṁ karma samācara asakto hy ācaran karma param āpnoti pūruṣaḥ

"Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme." (Bg. 3.19)

The Third Chapter of Bhagavad-gītā specifically considers material activities for the purpose of sense gratification and material activities for the purpose of satisfying the Supreme Lord. The conclusion is that these are not one and the same. Material activities for sense gratification are the cause of material bondage, whereas the very same activities for the satisfaction of Kṛṣṇa are the cause of liberation. How the same activity can be the cause of bondage and liberation can be explained as follows. One may get indigestion due to eating too many milk preparations—condensed milk, sweet rice, and so on. But even though there is indigestion or diarrhea, another milk preparation —yogurt mixed with black pepper and salt—will immediately cure these maladies. In other words, one milk preparation can cause indigestion and diarrhea, and another milk preparation can cure them.

If one is placed in material opulence due to the special mercy of the Supreme Personality of Godhead, he should not consider that opulence a cause for bondage. When a mature devotee is blessed with material opulence, he does not become affected adversely because he knows how to employ material opulence in the service of the Lord. There are many such examples in the

history of the world. There were kings like Pṛthu Mahārāja, Prahlāda Mahārāja, Janaka, Dhruva, Vaivasvata Manu and Mahārāja Ikṣvāku. All of these were great kings and were especially favored by the Supreme Personality of Godhead. If a devotee is not mature, the Supreme Lord will take away all his opulence. This principle is stated by the Supreme Personality of Godhead: yasyāham anugṛhṇāmi harişye tad-dhanaṁ śanaiḥ. "My first mercy shown to My devotee is to take away all his material opulence." Material opulence detrimental to devotional service is taken away by the Supreme Lord, whereas a person who is mature in devotional service is given all material facilities.

4.30.20

navyavad dhṛdaye yaj jño
brahmaitad brahma-vādibhiḥ
na muhyanti na śocanti
na hṛṣyanti yato gatāḥ

SYNONYMS

navya-vat—ever-increasingly fresh; *hṛdaye*—in the heart; *yat*—as; *jñaḥ*—the supreme knower, Paramātmā; *brahma*—Brahman; *etat*—this; *brahma-vādibhiḥ*—by the advocates of the Absolute Truth; *na*—never; *muhyanti*—are bewildered; *na*—never; *śocanti*—lament; *na*—never; *hṛṣyanti*—are jubilant; *yataḥ*—when; *gatāḥ*—have attained.

TRANSLATION

Always engaging in the activities of devotional service, devotees feel ever-increasingly fresh and new in all their activities. The all-knower, the Supersoul within the heart of the devotee, makes everything increasingly fresh. This is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage [brahma-bhūta], one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhūta situation.

PURPORT

A devotee is inspired by the Supersoul within the heart to advance in devotional service in a variety of ways. The devotee does not feel hackneyed or stereotyped, nor does he feel that he is in a stagnant position. In the material world, if one engages in chanting a material name, he will feel tired after chanting a few times. However, one can chant the Hare Kṛṣṇa mahā-mantra all day and night and never feel tired. As chanting is increased, it will come out new and fresh. Śrīla Rūpa Gosvāmī said that if he could somehow get millions of ears and tongues, then he could relish spiritual bliss by chanting the Hare Kṛṣṇa mahā-mantra. There is really nothing uninspiring for a highly advanced devotee. In Bhagavad-gītā the Lord says that He is situated in everyone's heart and that He helps the living entity forget and remember. By the grace of the Lord, the devotee gets inspiration.

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

As stated (kuśala-karmaṇām), those engaged in auspicious activities in devotional service are guided by the Supersoul, described in this verse as jña, one who knows everything past, present and future. The Supersoul gives instructions to the sincere unalloyed devotee on how he can progress more and more in approaching the Supreme Personality of Godhead. Śrīla Jīva Gosvāmī in this connection says that the Supersoul, the plenary expansion of the Personality of Godhead, exists in everyone's heart, but in the heart of the devotee He reveals Himself as ever increasingly new. Being inspired by Him, the devotee experiences increased transcendental bliss in the execution of his devotional service.

4.30.21

maitreya uvāca
evaṁ bruvāṇaṁ puruṣārtha-bhājanaṁ
janārdanaṁ prāñjalayaḥ pracetasaḥ
tad-darśana-dhvasta-tamo-rajo-malā
girāgṛṇan gadgadayā suhṛttamam

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *evam*—thus; *bruvāṇam*—speaking; *puruṣa-artha*—of the ultimate goal of life; *bhājanam*—the bestower; *jana-ardanam*—who takes away all the disadvantages of the devotee; *prāñjalayaḥ*—with folded hands; *pracetasaḥ*—the Pracetā brothers; *tat*—Him; *darśana*—by seeing; *dhvasta*—dissipated; *tamaḥ*—of darkness; *rajaḥ*—of passion; *malāḥ*—whose contamination; *girā*—with a voice; *agṛṇan*—offered prayers; *gadgadayā*—faltering; *suhṛt-tamam*—unto the greatest of all friends.

TRANSLATION

The great sage Maitreya said: After the Personality of Godhead spoke thus, the Pracetās began to offer Him prayers. The Lord is the bestower of all success in life and is the supreme benefactor. He is also the supreme friend who takes away all miserable conditions experienced by a devotee. In a faltering voice, due to ecstasy, the Pracetās began to offer prayers. They were purified by the presence of the Lord, who was before them face to face.

PURPORT

The Lord is herein described as puruṣārtha-bhājanam (the bestower of the ultimate goal of life). Whatever success we want in life can be attained by the mercy of the Lord. Since the Pracetās had already attained the Lord's mercy, they were no

longer subject to the contamination of the material modes. The material modes dissipated from them just as the darkness of night immediately dissipates when the sun rises. Because the Lord appeared before them, naturally all the contaminations of the material qualities of rajas and tamas completely disappeared. Similarly, when an unalloyed devotee chants the Hare Kṛṣṇa mahā-mantra, he is also purified of all material contamination because the name of the Lord and the Lord are identical. As stated in Śrīmad-Bhāgavatam:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ hṛdy antaḥ-stho hy abhadrāṇi vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes his messages, which are in themselves virtuous when properly heard and chanted." (Bhāg. 1.2.17)

The holy name of the Lord is the Lord Himself. If one chants and hears, he becomes purified. Gradually all material contamination disappears. The Pracetās were already purified due to the Lord's presence before them, and they could therefore offer the proper prayers with folded hands. In other words, as soon as devotees are engaged in devotional service, they become transcendental to all material contamination immediately. As confirmed in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Sometimes the devotees are dissatisfied due to their not seeing the Supreme Personality of Godhead personally. When the Pracetās saw the Supreme Lord personally present, their unhappiness vanished.

4.30.22

> *pracetasa ūcuḥ*
> *namo namaḥ kleśa-vināśanāya*
> *nirūpitodāra-guṇāhvayāya*
> *mano-vaco-vega-puro-javāya*
> *sarvākṣa-mārgair agatādhvane namaḥ*

SYNONYMS

pracetasaḥ ūcuḥ—the Pracetās said; *namaḥ*—obeisances; *namaḥ*—obeisances; *kleśa*—material distress; *vināśanāya*—unto one who destroys; *nirūpita*—settled; *udāra*—magnanimous; *guṇa*—qualities;

āhvayāya—whose name; *manaḥ*—of the mind; *vacaḥ*—of speech; *vega*—the speed; *puraḥ*—before; *javāya*—whose speed; *sarva-akṣa*—of all material senses; *mārgaiḥ*—by the paths; *agata*—not perceivable; *adhvane*—whose course; *namaḥ*—we offer our respects.

TRANSLATION

The Pracetās spoke as follows: Dear Lord, You relieve all kinds of material distress. Your magnanimous transcendental qualities and holy name are all-auspicious. This conclusion is already settled. You can go faster than the speed of mind and words. You cannot be perceived by material senses. We therefore offer You respectful obeisances again and again.

PURPORT

The word nirūpita, meaning "concluded," is very significant in this verse. No one has to conduct research work to find God or make progress in spiritual knowledge. Everything is conclusively there in the Vedas. Therefore the Lord says in Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

Understanding the Supreme Personality of Godhead through the process of the Vedas is perfect and conclusive. The Vedas state, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: the transcendental names, forms, qualities, paraphernalia and pastimes of the Lord cannot be understood by our blunt material senses. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: when a devotee engages his senses favorably in devotional service, the Lord, through His causeless mercy, reveals Himself to the devotee. This is the conclusive Vedic process. The Vedas also indicate that simply by chanting the holy names of the Lord one can without a doubt become spiritually advanced. We cannot approach the Supreme Personality of Godhead by the speed of mind or words, but if we stick to devotional service we can easily and quickly approach Him. In other words, the Supreme Lord is attracted by devotional service, and He can approach us more swiftly than we can approach Him with our mental speculation. The Lord has stated that He is beyond the range of mental speculation and the speed of thought, yet He can be approached easily by His causeless mercy. Thus only by His causeless mercy can He be attained. Other methods will not be effective.

4.30.23

śuddhāya śāntāya namaḥ sva-niṣṭhayā
manasy apārthaṁ vilasad-dvayāya
namo jagat-sthāna-layodayeṣu
gṛhīta-māyā-guṇa-vigrahāya

SYNONYMS

śuddhāya—unto the unadulterated; *śāntāya*—unto the most peaceful; *namaḥ*—we offer our obeisances; *sva-niṣṭhayā*—by being situated in one's position; *manasi*—in the mind; *apārtham*—without any meaning; *vilasat*—appearing; *dvayāya*—in whom the dual world; *namaḥ*—obeisances; *jagat*—of the cosmic manifestation; *sthāna*—maintenance; *laya*—annihilation; *udayeṣu*—and for creation; *gṛhīta*—accepted; *māyā*—material; *guṇa*—of the modes of nature; *vigrahāya*—the forms.

TRANSLATION

Dear Lord, we beg to offer our obeisances unto You. When the mind is fixed upon You, the world of duality, although a place for material enjoyment, appears meaningless. Your transcendental form is full of transcendental bliss. We therefore offer our respects unto You. Your appearances as Lord Brahmā, Lord Viṣṇu and Lord Śiva are meant for the purpose of

creating, maintaining and annihilating this cosmic manifestation.

PURPORT

A pure devotee, whose mind is always engaged in the service of the Lord, can certainly appreciate the impermanence of this material world. Although such a devotee may be engaged in executing material activities, this stage is called anāsakti. As explained by Śrīla Rūpa Gosvāmī, anāsaktasya viṣayān yathārham upayuñjataḥ. A devotee is always unattached to material activities because in the liberated stage his mind is always fixed on the lotus feet of the Lord.

This material world is called dvaita, the world of duality. A devotee knows very well that everything within this material world is but a manifestation of the Supreme Lord's energy. To maintain the three modes of material nature, the Supreme Lord takes on different forms as Lord Brahmā, Lord Viṣṇu and Lord Śiva. Unaffected by the modes of material nature, the Lord takes on different forms to create, maintain and annihilate this cosmic manifestation. The conclusion is that although the pure devotee appears to engage in material activities in the service of the Lord, he knows very well that material enjoyment for sense gratification has no use whatsoever.

4.30.24

namo viśuddha-sattvāya
haraye hari-medhase
vāsudevāya kṛṣṇāya
prabhave sarva-sātvatām

SYNONYMS

namaḥ—obeisances; *viśuddha-sattvāya*—unto You, whose existence is free from all material influence; *haraye*—who takes away all miserable conditions of devotees; *hari-medhase*—whose brain works only for the deliverance of the conditioned soul; *vāsudevāya*—the all-pervading Supreme Personality of Godhead; *kṛṣṇāya*—unto Kṛṣṇa; *prabhave*—who increases the influence; *sarva-sātvatām*—of all kinds of devotees.

TRANSLATION

Dear Lord, we offer our respectful obeisances unto You because Your existence is completely independent of all material influences. Your Lordship always takes away the devotee's miserable conditions, for Your brain plans how to do so. You live everywhere as Paramātmā; therefore You are known as Vāsudeva. You also accept Vasudeva as Your father, and You are celebrated by the name of Kṛṣṇa. You are so kind that You always increase the influence of all kinds of devotees.

PURPORT

In the previous verse it has been said (gṛhīta-māyā-guṇa-vigrahāya) that the Lord accepts three kinds of bodies (Viṣṇu, Brahmā and Śiva) for the purposes of creating, maintaining and annihilating the cosmic manifestation. The three predominating deities of the material universe (Brahmā, Viṣṇu and Śiva) are called guṇa-avatāras. There are many kinds of incarnations of the Supreme Personality of Godhead, and the first incarnations within this material world are Brahmā, Viṣṇu and Maheśvara (Śiva). Out of these three, Lord Brahmā and Lord Śiva accept material bodies, but Lord Viṣṇu does not accept a material body. Lord Viṣṇu is therefore known as viśuddha-sattva. His existence is completely free from the contamination of the material modes of nature. One should therefore not think that Lord Viṣṇu is in the same category with Lord Brahmā and Śiva. The śāstras forbid us to think in this way.

yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam

One who considers Lord Viṣṇu to be in the same category with devas like Lord Brahmā or Lord Śiva or who thinks Lord Brahmā and Śiva to be equal to Lord Viṣṇu is to be considered as pāṣaṇḍī (a faithless nonbeliever). Therefore in this verse Lord Viṣṇu is distinguished in the words namo viśuddha-sattvāya. Although a living entity like us, Lord Brahmā is exalted due to his pious activities; therefore he is given the high post of Brahmā. Lord Śiva is not actually like a living entity, but he is not the

Supreme Personality of Godhead. His position is somewhere between Viṣṇu, the Supreme Personality of Godhead, and Brahmā, the living entity. Lord Śiva is therefore explained in Brahma-saṁhitā (Bg. 5.45) in this way:

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt sañjāyate na hi tataḥ pṛthag asti hetoḥ yaḥ śambhutām api tathā samupaiti kāryād govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Lord Śiva is considered to be like yogurt (dadhi). Yogurt is nothing but transformed milk; nonetheless yogurt cannot be accepted as milk. Similarly, Lord Śiva holds almost all the powers of Lord Viṣṇu, and he is also above the qualities of the living entity, but he is not exactly like Viṣṇu, just as yogurt, although transformed milk, is not exactly like milk.

The Supreme Personality of Godhead is also described herein as vāsudevāya kṛṣṇāya. Kṛṣṇa is the original Supreme Personality of Godhead, and all Viṣṇu expansions are His plenary portions or portions of His plenary portions (known as svāṁśa and kalā). The svāṁśa, or direct expansion, is also called aṁśa. All viṣṇu-tattvas are svāṁśa, direct parts and parcels of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is known as Vāsudeva because He appeared in this material world as the son of Vasudeva. Similarly, He is known as Devakī-nandana, Yaśodā-nandana, Nanda-nandana, and so on.

Again and again the Lord is very much interested in increasing the influence of His devotees. Therefore He is

described herein as prabhave sarva-sātvatām. The sātvata community is a community of Vaiṣṇavas, pure devotees of the Lord. The Supreme Personality of Godhead has unlimited powers, and He wants to see that His devotees are also entrusted with unlimited powers. A devotee of the Lord is always, therefore, distinguished from all other living entities.

The word hari means "one who takes away all miserable conditions," and hari-medhase means that the Lord is always planning ways to deliver the conditioned soul from the clutches of māyā. The Lord is so kind that He personally incarnates to deliver the conditioned souls, and whenever He comes, He makes His plans.

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām dharma-saṁsthāpanārthāya sambhavāmi yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.8)

Since the Lord delivers all conditioned souls from the clutches of māyā, He is known as hari-medhaḥ. In the list of incarnations, Kṛṣṇa is described as the supreme and original Personality of Godhead.

ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge (Bhāg. 1.3.28)

Kṛṣṇa, the original Personality of Godhead, appears in this material world when the demigods, who are devotees of the Lord, are disturbed by the demons.

4.30.25

namaḥ kamala-nābhāya
namaḥ kamala-māline
namaḥ kamala-pādāya
namas te kamalekṣaṇa

SYNONYMS

namaḥ—we offer our respectful obeisances; *kamala-nābhāya*—unto the Supreme Personality of Godhead, from whose abdomen the original lotus flower originated; *namaḥ*—obeisances; *kamala-māline*—who is always decorated with a garland of lotus flowers; *namaḥ*—obeisances; *kamala-pādāya*—whose feet are as beautiful and fragrant as the lotus flower; *namaḥ te*—obeisances unto You; *kamala-īkṣaṇa*—whose eyes are exactly like the petals of the lotus flower.

TRANSLATION

Dear Lord, we offer our respectful obeisances unto You because from Your abdomen sprouts the lotus flower, the origin of all living entities. You are always decorated with a lotus garland, and Your feet resemble the lotus flower with all its fragrance. Your eyes are also like the

petals of a lotus flower. Therefore we always offer our respectful obeisances unto You.

PURPORT

The word kamala-nābhāya indicates that Lord Viṣṇu is the origin of the material creation. From the abdomen of Garbhodakaśāyī Viṣṇu, a lotus flower sprouts. Lord Brahmā, the first creature of the universe, is born from this lotus flower, and, subsequently, Lord Brahmā creates the whole universe. The origin of all creation is therefore Lord Viṣṇu, and the origin of all the viṣṇu-tattvas is Lord Kṛṣṇa. Consequently, Kṛṣṇa is the origin of everything. This is also confirmed in Bhagavad-gītā:

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate iti matvā bhajante māṁ budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." (Bg. 10.8) Lord Kṛṣṇa says: "I am the origin of everything." Therefore whatever we see emanates from Him. This is also confirmed in the Vedānta-sūtra. Janmādy asya yataḥ: "The Absolute Truth is He from whom everything emanates."

4.30.26

> *namaḥ kamala-kiñjalka-*
> *piśaṅgāmala-vāsase*

sarva-bhūta-nivāsāya
namo 'yuṅkṣmahi sākṣiṇe

SYNONYMS

namaḥ—obeisances; *kamala-kiñjalka*—like the saffron in a lotus flower; *piśaṅga*—yellowish; *amala*—spotless; *vāsase*—unto Him whose garment; *sarva-bhūta*—of all living entities; *nivāsāya*—the shelter; *namaḥ*—obeisances; *ayuṅkṣmahi*—let us offer; *sākṣiṇe*—unto the supreme witness.

TRANSLATION

Dear Lord, the garment You have put on is yellowish in color like the saffron of a lotus flower, but it is not made of anything material. Since You live in everyone's heart, You are the direct witness of all the activities of all living entities. We offer our respectful obeisances unto You again and again.

PURPORT

In this verse the dress of the Supreme Personality of Godhead and His all-pervasive nature are described. The Lord puts on a dress that is yellow, but such a garment is never to be considered material. The garments of the Lord are also the Lord. They are nondifferent from the Lord because they are spiritual in nature.

The word sarva-bhūta-nivāsāya further clarifies how Lord Viṣṇu lives in everyone's heart and acts as the direct witness of

all the activities of the conditioned soul. Within this material world the conditioned soul has desires and acts in accordance with these desires. All these acts are observed by the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15) The Lord is present in everyone's heart, and He gives the living entity intelligence. According to the desires of the living entity, the Lord makes him remember or forget. If the living entity is demoniac and wants to forget the Supreme Personality of Godhead, the Lord gives him the intelligence to be able to forget the Supreme Lord forever. Similarly, when a devotee wants to serve the Supreme Lord, the Lord, as Paramātmā, gives the devotee the intelligence to make progress in devotional service. The Lord directly witnesses our activities and experiences our desires. The Supreme Lord gives us the facilities to act in the way we wish.

4.30.27

rūpaṁ bhagavatā tv etad
aśeṣa-kleśa-saṅkṣayam
āviṣkṛtaṁ naḥ kliṣṭānāṁ
kim anyad anukampitam

SYNONYMS

rūpam—form; *bhagavatā*—by Your Lordship; *tu*—but; *etat*—this; *aśeṣa*—unlimited; *kleśa*—miseries; *saṅkṣayam*—which dissipates; *āviṣkṛtam*—revealed; *naḥ*—of us; *kliṣṭānām*—who are suffering from material conditions; *kim anyat*—what to speak of; *anukampitam*—those to whom You are always favorably disposed.

TRANSLATION

Dear Lord, we conditioned souls are always covered by ignorance in the bodily conception of life. We therefore always prefer the miserable conditions of material existence. To deliver us from these miserable conditions, You have advented Yourself in this transcendental form. This is evidence of Your unlimited causeless mercy upon those of us who are suffering in this way. What, then, to speak of the devotees to whom You are always so favorably disposed?

PURPORT

When the Lord appears in His original form, He acts to deliver the pious and annihilate the miscreants (Bg. 4.8). Although He annihilates the demons, He nonetheless benefits them. It is said that all the living entities who died on the Battlefield of Kurukṣetra attained their original constitutional position (svarūpa) because they had the chance to see Kṛṣṇa face to face riding in the chariot of Arjuna. On the Battlefield of Kurukṣetra, superficially two things were going on—the demons were being

killed, and the devotee, Arjuna, was being protected. However, the results were the same for everyone. Thus it is said that the appearance of the Lord diminishes all kinds of miserable conditions caused by material existence.

It is clearly stated in this verse that this form (aśeṣa-kleśa-saṅkṣayam) is meant to diminish all the miserable conditions experienced in life not only by the devotees but by all others. Āviṣkṛtaṁ naḥ kliṣṭānām. The Pracetās identified themselves as common men. Kim anyad anukampitam. The devotees are always favorably accepted by the Lord. The Lord shows all mercy not only to conditioned souls, but also to the devotees who are already liberated due to their devotional service.

The form of the Lord as worshiped in the temples is called arca-vigraha or arcāvatāra, the worshipable form, the Deity incarnation. This facility is offered to neophyte devotees so that they can see the real form of the Lord face to face and offer their respectful obeisances and sacrifices in the form of arcā. Through such facilities the neophytes gradually invoke their original Kṛṣṇa consciousness. Deity worship in the form of temple worship is the most valuable benediction given by the Lord to beginners. All neophytes must therefore engage in the worship of the Lord by keeping the arcā-vigraha (arcāvatāra) at home or in the temple.

4.30.28

etāvat tvaṁ hi vibhubhir
bhāvyaṁ dīneṣu vatsalaiḥ
yad anusmaryate kāle
sva-buddhyābhadra-randhana

SYNONYMS

etāvat—thus; *tvam*—Your Lordship; *hi*—certainly; *vibhubhiḥ*—by expansions; *bhāvyam*—to be conceived; *dīneṣu*—unto the humble devotees; *vatsalaiḥ*—compassionate; *yat*—which; *anusmaryate*—is always remembered; *kāle*—in due course of time; *sva-buddhyā*—by one's devotional service; *abhadra-randhana*—O killer of all inauspiciousness.

TRANSLATION

Dear Lord, You are the killer of all inauspicious things. You are compassionate upon Your poor devotees through the expansion of Your arcā-vigraha. You should certainly think of us as Your eternal servants.

PURPORT

The form of the Lord known as arcā-vigraha is an expansion of His unlimited potencies. When the Lord is gradually satisfied with the service of a devotee, in due course of time He accepts the devotee as one of His many unalloyed servants. By nature,

the Lord is very compassionate; therefore the service of neophyte devotees is accepted by the Lord. As confirmed in Bhagavad-gītā:

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26)

The devotee offers eatables in the form of vegetables, fruits, leaves and water to the arcā-vigraha. The Lord, being bhakta-vatsala, compassionate upon His devotees, accepts these offerings. Atheists may think that the devotees are engaged in idol worship, but the fact is different. Janārdana, the Supreme Lord, accepts bhāva, the attitude of service. The neophyte devotee engaged in the worship of the Lord may not understand the value of such worship, but the Supreme Lord, being bhakta-vatsala, accepts His devotee and in due course of time takes him home.

In this connection there is a story about a brāhmaṇa who was offering sweet rice to the Lord within his mind. The brāhmaṇa had no money nor any means of worshiping the Deity, but within his mind he arranged everything nicely. He had gold pots to bring water from the sacred rivers to wash the Deity, and he offered the Deity very sumptuous food, including sweet rice. Once, before he offered the sweet rice, he thought that it was too hot, and he thought, "Oh, let me test it. My, it is very hot." When he put his finger in the sweet rice to test it, his finger was burned

and his meditation broken. Although he was offering food to the Lord within his mind, the Lord accepted it nonetheless. Consequently the Lord in Vaikuṇṭha immediately sent a chariot to bring the brāhmaṇa back home, back to Godhead. Thus it is the duty of every sincere devotee to accept the arcā-vigraha at home or in the temple and worship the form of the Lord as advised in authorized scriptures and directed by the spiritual master.

4.30.29

yenopaśāntir bhūtānāṁ
kṣullakānām apīhatām
antarhito 'ntar-hṛdaye
kasmān no veda nāśiṣaḥ

SYNONYMS

yena—by which process; *upaśāntiḥ*—satisfaction of all desires; *bhūtānām*—of the living entities; *kṣullakānām*—very much fallen; *api*—although; *īhatām*—desiring many things; *antarhitaḥ*—hidden; *antaḥ-hṛdaye*—in the core of the heart; *kasmāt*—why; *naḥ*—our; *veda*—He knows; *na*—not; *āśiṣaḥ*—desires.

TRANSLATION

When the Lord, out of His natural compassion, thinks of His devotee, by that process only are all desires of the neophyte devotee fulfilled. The Lord is situated in every

living entity's heart, although the living entity may be very insignificant. The Lord knows everything about the living entity, including all his desires. Although we are very insignificant, why should the Lord not know our desires?

PURPORT

A very advanced devotee does not think himself advanced. He is always very humble. The Supreme Personality of Godhead in His plenary expansion as the Paramātmā, or Supersoul, sits in everyone's heart and can understand the attitudes and desires of His devotees. The Lord also gives opportunity to the nondevotees to fulfill their desires, as confirmed in Bhagavad-gītā (mattaḥ smṛtir jñānam apohanaṁ ca).

Whatever a living entity desires, however insignificant he may be, is noted by the Lord, who gives him a chance to fulfill his desires. If the desires of the nondevotees are fulfilled, why not those of the devotee? A pure devotee simply wants to engage in the service of the Lord without material desire, and if he wants this within the core of his heart, where the Lord is situated, and if he is without ulterior motive, why should the Lord not understand? If a sincere devotee renders service to the Lord or to the arcā-vigraha, the form of the Lord, all his activities prove successful because the Lord is present within his heart and understands his sincerity. Thus if a devotee, with all confidence, goes on discharging the prescribed duties of devotional service, he will ultimately attain success.

4.30.30

asāv eva varo 'smākam
īpsito jagataḥ pate
prasanno bhagavān yeṣām
apavarga-gurur gatiḥ

SYNONYMS

asau—that; *eva*—certainly; *varaḥ*—benediction; *asmākam*—our; *īpsitaḥ*—desired; *jagataḥ*—of the universe; *pate*—O Lord; *prasannaḥ*—satisfied; *bhagavān*—the Supreme Personality of Godhead; *yeṣām*—with whom; *apavarga*—of transcendental loving service; *guruḥ*—the teacher; *gatiḥ*—the ultimate goal of life.

TRANSLATION

O Lord of the universe, You are the actual teacher of the science of devotional service. We are satisfied that Your Lordship is the ultimate goal of our lives, and we pray that You will be satisfied with us. That is our benediction. We do not desire anything other than Your full satisfaction.

PURPORT

In this verse the words apavarga-gurur gatiḥ are very significant. According to Śrīmad-Bhāgavatam, the Supreme Lord is the ultimate fact of the Absolute Truth. Brahmeti paramātmeti

bhagavān iti śabdyate (Bhāg. 1.2.11). The Absolute Truth is realized in three features—impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead, Bhagavān. The word apavarga means liberation. Pavarga means material existence. In material existence, one always works very hard but is ultimately baffled. One then dies and has to accept another body to work very hard again. This is the cycle of material existence. Apavarga means just the opposite. Instead of working hard like cats and dogs, one returns home, back to Godhead. Liberation begins with merging into the Brahman effulgence of the Supreme Lord. This conception is held by the jñānī-sampradāya, philosophical speculators, but realization of the Supreme Personality of Godhead is higher. When a devotee understands that the Lord is satisfied, liberation, or merging into the effulgence of the Lord, is not very difficult. One has to approach the Supreme Personality of Godhead through the impersonal Brahman effulgence just as one has to approach the sun through the sunshine. It is not very difficult to merge into the impersonal effulgence of the Lord, Brahman, if one has satisfied the Supreme Personality of Godhead.

4.30.31

varaṁ vṛṇīmahe 'thāpi
nātha tvat parataḥ parāt
na hy antas tvad-vibhūtīnāṁ
so 'nanta iti gīyase

SYNONYMS

varam—benediction; *vṛṇīmahe*—we shall pray for; *atha api*—therefore; *nātha*—O Lord; *tvat*—from You; *parataḥ parāt*—beyond the transcendence; *na*—not; *hi*—certainly; *antaḥ*—end; *tvat*—Your; *vibhūtīnām*—of opulences; *saḥ*—You; *anantaḥ*—unlimited; *iti*—thus; *gīyase*—are celebrated.

TRANSLATION

Dear Lord, we shall therefore pray for Your benediction because You are the Supreme beyond all transcendence and because there is no end to Your opulences. Consequently You are celebrated by the name Ananta.

PURPORT

There was no need for the Pracetās to ask any benediction from the Supreme Lord because the devotees are simply satisfied by the presence of the Supreme Personality of Godhead. Dhruva Mahārāja practiced severe austerities and penances to see the Supreme Lord, and his intention was to receive benediction from the Lord. He wanted to acquire the throne of his father—or attain an even better position—but when he was actually in the presence of the Supreme Lord, he forgot everything. He said, "My dear Lord, I do not wish to ask any benediction." This is the actual position of the devotee. The devotee simply wants to be in the presence of the Supreme Lord—either in this world or in the next—and engage in His service. That is the ultimate goal and benediction for the devotees.

The Lord asked the Pracetās to pray for some benediction, and they said, "What kind of benediction should we pray for? The Lord is unlimited, and there are unlimited benedictions." The purport is that if one must ask for benediction, he must ask for unlimited benediction. The words tvat parataḥ are very significant in this verse. The Supreme Personality of Godhead is parataḥ parāt. The word para means transcendental, beyond this material world. The impersonal Brahman effulgence is beyond this material world, and this is called paraṁ padam. Āruhya kṛcchreṇa paraṁ padam (Bhāg. 10.2.32). Merging into the impersonal effulgence of the Lord is called paraṁ padam, but there is a higher transcendental position, which is the association of the Supreme Personality of Godhead. Brahmeti paramātmeti bhagavān iti śabdyate (Bhāg. 1.2.11). The Absolute Truth is realized first as impersonal Brahman, then as Paramātmā, and finally as Bhagavān. Thus the Personality of Godhead, Bhagavān, is parataḥ parāt, beyond Brahman and Paramātmā realization. In this connection, Śrīla Jīva Gosvāmī points out that parataḥ parāt means "better than the best." The best is the spiritual world, and it is known as Brahman. The Supreme Personality of Godhead, however, is known as Parabrahman. Therefore parataḥ parāt means "better than Brahman realization."

As will be explained in the next verses, the Pracetās planned to ask the Lord for something that has no limit. The Lord's pastimes, qualities, forms and names are all unlimited. There is no limit to His name, forms, pastimes, creation and paraphernalia. The living entity cannot conceive of the

unlimitedness of the unlimited. However, if living entities are engaged in hearing about the unlimited potencies of the Supreme Lord, they are factually connected directly to the unlimited. Such understanding of the unlimited becomes unlimited by hearing and chanting.

4.30.32

pārijāte 'ñjasā labdhe
sāraṅgo 'nyan na sevate
tvad-aṅghri-mūlam āsādya
sākṣāt kiṁ kiṁ vṛṇīmahi

SYNONYMS

pārijāte—the celestial tree known as *pārijāta*; *añjasā*—completely; *labdhe*—having achieved; *sāraṅgaḥ*—a bee; *anyat*—other; *na sevate*—does not resort to; *tvat-aṅghri*—Your lotus feet; *mūlam*—the root of everything; *āsādya*—having approached; *sākṣāt*—directly; *kim*—what; *kim*—what; *vṛṇīmahi*—may we ask.

TRANSLATION

Dear Lord, when the bee approaches the celestial tree called the pārijāta, it certainly does not leave the tree, because there is no need for such action. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction may we ask of You?

PURPORT

When a devotee is actually engaged in the service of the lotus feet of the Lord, his engagement in itself is so perfect that there is no need to ask for further benediction. When a bee approaches the pārijāta tree, it gets unlimited supplies of honey. There is no need to go to another tree. If one is fixed in the service of the lotus feet of the Lord, there is unlimited transcendental bliss, and as such there is no need to ask for further benediction. The pārijāta tree is not commonly found within this material world. The pārijāta tree is also known as kalpa-vṛkṣa, or the wish-fulfilling tree. One can get anything he desires from such a tree. In the material world, one can get oranges from an orange tree or mangoes from a mango tree, but there is no possibility of getting oranges from a mango tree or vice versa. However, one can get whatever he wants from the pārijāta tree—oranges, mangoes, bananas, and so on. This tree is found in the spiritual world. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu. The spiritual world, cintāmaṇi-dhāma, is surrounded by these kalpa-vṛkṣa trees, but the pārijāta tree is also found in the kingdom of Indra, that is, on Indra's heavenly planet. This pārijāta tree was brought by Kṛṣṇa to please Satyabhāmā, one of His queens, and this tree was implanted in the Dvārakā mansions constructed for the queens. The lotus feet of the Lord are exactly like the pārijāta trees, or wish-fulfilling trees, and the devotees are like bumblebees. They are always attracted by the lotus feet of the Lord.

4.30.33

yāvat te māyayā spṛṣṭā
bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānāṁ
saṅgaḥ syān no bhave bhave

SYNONYMS

yāvat—as long as; *te*—Your; *māyayā*—by the illusory energy; *spṛṣṭāḥ*—contaminated; *bhramāmaḥ*—we wander; *iha*—in this material world; *karmabhiḥ*—by the reaction of fruitive activities; *tāvat*—so long; *bhavat-prasaṅgānām*—of Your loving devotees; *saṅgaḥ*—association; *syāt*—let there be; *naḥ*—our; *bhave bhave*—in every species of life.

TRANSLATION

Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.

PURPORT

This is the best benediction that a devotee can ask of the Supreme Lord. This is also confirmed by Śrī Caitanya Mahāprabhu: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ (Bhāg. 10.14.3). One may be in one position or another according to destiny, but in any case one must continue to hear about the activities and pastimes of the Supreme Lord, regardless of circumstances. A pure devotee does not pray for liberation or for cessation of the cycle of birth and death because he does not consider that important. The most important thing for a devotee is getting a chance to hear about the pastimes and glories of the Lord. The devotees who engage in the service of the Lord in this world will have the same opportunity in the spiritual world also. Thus for a devotee, everything is in the spiritual world, for as long as he can hear about the pastimes of the Lord, or wherever he can chant, the Lord is personally present. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. When the pure devotees assemble to chant, hear and talk about the Supreme Personality of Godhead, the place where they assemble becomes Vaikuṇṭha. For the devotee there is no need to pray to the Lord for transferal to the Vaikuṇṭha world. A pure devotee can create Vaikuṇṭha or Vṛndāvana anywhere simply by chanting the glories of the Lord without offense.

The Pracetās pray for an opportunity to hear of the glories of the Lord in every form of life (bhave bhave). A living entity transmigrates from one body to another. The devotee is not particularly eager to stop this process. Caitanya Mahāprabhu

prays, mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi: "My dear Lord, life after life may I be fixed in Your pure devotional service." Out of humility, a devotee considers himself unfit to be transferred to the spiritual world. He always thinks himself contaminated by the modes of material nature. Nor is there any need for a devotee to ask to be freed from the modes of material nature. Devotional service itself is in the transcendental position; therefore there is no question of asking for this special facility. The conclusion is that a pure devotee is not anxious to stop the repetition of birth and death, but is always eager to associate with other devotees who are engaged in chanting and hearing about the glories of the Lord.

4.30.34

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kim utāśiṣaḥ

SYNONYMS

tulayāma—we compare; *lavena*—with a moment; *api*—even; *na*—not; *svargam*—attainment of the heavenly planets; *na*—not; *apunaḥ-bhavam*—merging into the Brahman effulgence; *bhagavat*—of the Supreme Personality of Godhead; *saṅgi*—with associates; *saṅgasya*—of association; *martyānām*—of persons who are destined to die; *kim uta*—how much less; *āśiṣaḥ*—benedictions.

TRANSLATION

Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.

PURPORT

The great saint Prabodhānanda Sarasvatī, a devotee of Lord Caitanya, has stated: kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate. For a pure devotee, kaivalya, merging into the existence of Brahman, the Brahman effulgence, is no better than living in hell. Similarly, he considers promotion to heavenly planets (tridaśa-pūr) just another kind of phantasmagoria. In other words, a pure devotee does not place much value in the destination of the karmīs (the heavenly planets) nor in the destination of the jñānīs (merging into the Brahman effulgence). A pure devotee considers a moment's association with another pure devotee to be far superior to residing in a heavenly planet or merging in the Brahman effulgence. The topmost benediction for those who are living in this material world and are subjected to the repetition of birth and death (transmigration) is association with pure devotees. One should search out such pure devotees and remain with them. That will make one completely happy, even though living within the material world. This Kṛṣṇa consciousness movement is started for that purpose. A person

who is overly affected materially may take advantage of this movement and become intimately associated with it. In this way the confused and frustrated inhabitants of this material world may find the highest happiness in association with devotees.

4.30.35

yatreḍyante kathā mṛṣṭās
tṛṣṇāyāḥ praśamo yataḥ
nirvairaṁ yatra bhūteṣu
nodvego yatra kaścana

SYNONYMS

yatra—where; *īḍyante*—are worshiped or discussed; *kathāḥ*—words; *mṛṣṭāḥ*—pure; *tṛṣṇāyāḥ*—of material hankerings; *praśamaḥ*—satisfaction; *yataḥ*—by which; *nirvairam*—nonenviousness; *yatra*—where; *bhūteṣu*—among living entities; *na*—not; *udvegaḥ*—fear; *yatra*—where; *kaścana*—any.

TRANSLATION

Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

PURPORT

Vaikuṇṭha means "without anxiety," and the material world means full of anxiety. As stated by Prahlāda Mahārāja: sadā samudvigna-dhiyām asad-grahāt (Bhāg. 7.5.5). The living entities who have accepted this material world as a residence are full of anxiety. A place immediately becomes Vaikuṇṭha whenever the holy topics of the Personality of Godhead are discussed by pure devotees. This is the process of śravaṇaṁ kīrtanaṁ viṣṇoḥ, chanting and hearing about the Supreme Lord Viṣṇu. As the Supreme Lord Himself confirms:

nāhaṁ tiṣṭhāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ

"My dear Nārada, actually I do not reside in My abode, Vaikuṇṭha, nor do I reside within the hearts of yogīs, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities." Because of the presence of the Lord in the form of the transcendental vibration, the Vaikuṇṭha atmosphere is evoked. This atmosphere is without fear and anxiety. One living entity does not fear another. By hearing the holy names and glories of the Lord, a person executes pious activities. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ (Bhāg. 1.2.17). Thus his material hankerings immediately stop. This saṅkīrtana movement started by the Society for Krishna Consciousness is meant for creating Vaikuṇṭha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the

śravaṇaṁ kīrtanam process throughout the world. In the material world everyone is envious of his fellow man. Animalistic envy exists in human society as long as there is no performance of saṅkīrtana-yajña, the chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Pracetās therefore decided to remain always in the society of devotees, and they considered that to be the highest benediction possible in human life.

4.30.36

> *yatra nārāyaṇaḥ sākṣād*
> *bhagavān nyāsināṁ gatiḥ*
> *saṁstūyate sat-kathāsu*
> *mukta-saṅgaiḥ punaḥ punaḥ*

SYNONYMS

yatra—where; *nārāyaṇaḥ*—Lord Nārāyaṇa; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *nyāsinām*—of persons in the renounced order of life; *gatiḥ*—the ultimate goal; *saṁstūyate*—is worshiped; *sat-kathāsu*—by discussing the transcendental vibration; *mukta-saṅgaiḥ*—by those who are liberated from material contamination; *punaḥ punaḥ*—again and again.

TRANSLATION

The Supreme Lord, Nārāyaṇa, is present amongst devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Nārāyaṇa is the ultimate goal of sannyāsīs, those in the renounced order of life, and Nārāyaṇa is worshiped through this saṅkīrtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

PURPORT

The Māyāvādī sannyāsīs are missing the real presence of Nārāyaṇa. This is because they falsely claim to be Nārāyaṇa Himself. According to the customary etiquette of Māyāvādī sannyāsīs, they address one another as Nārāyaṇa. To say that everyone is a temple of Nārāyaṇa is correct, but to accept another human being as Nārāyaṇa is a great offense. The conception of daridra-nārāyaṇa (poor Nārāyaṇa), an attempt to identify the poor with Nārāyaṇa, is also a great offense. Even to identify Nārāyaṇa with demigods like Lord Brahmā and Lord Śiva is an offense.

yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam

"One who considers Lord Nārāyaṇa on a level with great demigods like Lord Brahmā and Lord Śiva is immediately listed amongst nonbelievers." The fact is that by performing

saṅkīrtana-yajña one can immediately please the Supreme Personality of Godhead. Then Nārāyaṇa Himself descends and immediately is present. In this age of Kali, Nārāyaṇa is immediately present in the form of Lord Caitanya. Concerning Lord Caitanya, Śrīmad-Bhāgavatam states:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions." (Bhāg. 11.5.32)

After all, human life is meant for pleasing Nārāyaṇa, and this can easily be done by performing saṅkīrtana-yajña. Whenever there is congregational chanting of the holy names of the Lord, Gaura Nārāyaṇa, the Supreme Personality of Godhead in His incarnation as Lord Caitanya, immediately appears and is worshiped by saṅkīrtana-yajña.

In this verse it is said that Nārāyaṇa is nyāsināṁ gatiḥ, the ultimate goal of the sannyāsīs. The goal of those who have renounced the material world is the attainment of Nārāyaṇa. A Vaiṣṇava sannyāsī therefore dedicates his life to serving Nārāyaṇa; he does not falsely claim to be Nārāyaṇa. Instead of becoming nirvaira (nonenvious of other living entities), one who

tries to become Nārāyaṇa becomes envious of the Supreme Lord. Therefore the attempt to become Nārāyaṇa constitutes the greatest offense. Actually when one chants or discusses the transcendental activities of the Lord, he immediately becomes nonenvious. In this material world everyone is envious of everyone else, but by vibrating or discussing the holy name of the Lord, one becomes nonenvious and devoid of material hankering. Because of our envy of the Supreme Personality of Godhead, we have become envious of all other living entities. When we are no longer envious of the Supreme Personality of Godhead, there will be real peace, unity and fraternity in human society. Without Nārāyaṇa or saṅkīrtana-yajña there cannot be peace in this material world.

4.30.37

teṣāṁ vicaratāṁ padbhyāṁ
tīrthānāṁ pāvanecchayā
bhītasya kiṁ na roceta
tāvakānāṁ samāgamaḥ

SYNONYMS

teṣām—of them; *vicaratām*—who travel; *padbhyām*—by their feet; *tīrthānām*—the holy places; *pāvana-icchayā*—with a desire to purify; *bhītasya*—to the materialistic person who is always fearful; *kim*—why; *na*—not; *roceta*—becomes pleasing; *tāvakānām*—of Your devotees; *samāgamaḥ*—meeting.

TRANSLATION

Dear Lord, Your personal associates, devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?

PURPORT

There are two kinds of devotees. One is called goṣṭhānandī and the other bhajanānandī. The word bhajanānandī refers to the devotee who does not move but remains in one place. Such a devotee is always engaged in the devotional service of the Lord. He chants the mahā-mantra as taught by many ācāryas and sometimes goes out for preaching work. The goṣṭhānandī is one who desires to increase the number of devotees all over the world. He travels all over the world just to purify the world and the people residing in it. Caitanya Mahāprabhu advised: pṛthivīte āche yata nagarādi grāma sarvatra pracāra haibe mora nāma. Lord Caitanya Mahāprabhu wanted His followers to move all over the world and preach in every town and village. In the Caitanya-sampradāya those who strictly follow the principles of Lord Caitanya must travel all over the world to preach the message of Lord Caitanya, which is the same as preaching the words of Kṛṣṇa—Bhagavad-gītā—and Śrīmad-Bhāgavatam. The more the devotees preach the principles of kṛṣṇa-kathā, the more people throughout the world will benefit.

Devotees like the great sage Nārada who travel all over to preach, are called goṣṭhānandī. Nārada Muni is always wandering throughout the universe just to create different types of devotees. Nārada even made a hunter a devotee. He also made Dhruva Mahārāja and Prahlāda devotees. Actually all devotees are indebted to the great sage Nārada, for he has wandered both in heaven and in hell. A devotee of the Lord is not even afraid of hell. He goes to preach the glories of the Lord everywhere—even in hell—because there is no distinction between heaven and hell for a devotee.

nārāyaṇa-parāḥ sarve na kutaścana bibhyati svargāpavarga-narakeṣv api tulyārtha-darśinaḥ

"A pure devotee of Nārāyaṇa is never afraid of going anywhere and everywhere. For him heaven and hell are one and the same." (Bhāg. 6.17.28) Such devotees, wandering all over the world, deliver those who are actually afraid of this material existence. Some people are already disgusted with material existence, being confused and frustrated by material enjoyment, and some people, who are intelligent, are interested in understanding the Supreme Lord. Both may take advantage of the pure devotee who wanders throughout the world.

When a pure devotee goes to a place of pilgrimage, he desires to purify that holy place of pilgrimage. Many sinful men bathe in the holy waters of the places of pilgrimage. They take their baths in the waters of the Ganges and Yamunā at places such as Prayāga, Vṛndāvana and Mathurā. In this way the sinful men are

purified, but their sinful actions and reactions remain at the holy places of pilgrimage. When a devotee comes to take his bath at those places of pilgrimage, the sinful reactions left by the sinful men are neutralized by the devotee. Tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadā-bhṛtā (Bhāg. 1.13.10). Because the devotee always carries the Supreme Personality of Godhead within his heart, wherever he goes becomes a place of pilgrimage, a holy place for understanding the Supreme Personality of Godhead. It is therefore the duty of everyone to associate with a pure devotee and thus attain freedom from material contamination. Everyone should take advantage of the wandering devotees whose only business is to deliver conditioned souls from the clutches of māyā.

4.30.38

vayaṁ tu sākṣād bhagavan bhavasya
priyasya sakhyuḥ kṣaṇa-saṅgamena
suduścikitsyasya bhavasya mṛtyor
bhiṣaktamaṁ tvādya gatiṁ gatāḥ sma

SYNONYMS

vayam—we; *tu*—then; *sākṣāt*—directly; *bhagavan*—O Lord; *bhavasya*—of Lord Śiva; *priyasya*—very dear; *sakhyuḥ*—Your friend; *kṣaṇa*—for a moment; *saṅgamena*—by association; *suduścikitsyasya*—very difficult to cure; *bhavasya*—of material existence; *mṛtyoḥ*—of death; *bhiṣak-tamam*—the most expert

physician; *tvā*—You; *adya*—today; *gatim*—destination; *gatāḥ*—have achieved; *sma*—certainly.

TRANSLATION

Dear Lord, by virtue of a moment's association with Lord Śiva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet.

PURPORT

It has been said: hariṁ vinā na sṛtiṁ taranti. Without taking shelter of the lotus feet of the Personality of Godhead, one cannot attain relief from the clutches of māyā, the repetition of birth, old age, disease and death. The Pracetās received the shelter of the Supreme Personality of Godhead by the grace of Lord Śiva. Lord Śiva is the supreme devotee of Lord Viṣṇu, the Supreme Personality of Godhead. Vaiṣṇavānāṁ yathā śambhuḥ: The most exalted Vaiṣṇava is Lord Śiva, and those who are actually devotees of Lord Śiva follow Lord Śiva's advice and take shelter at the lotus feet of Lord Viṣṇu. The so-called devotees of Lord Śiva who are simply after material prosperity are in a way deceived by Lord Śiva. He does not actually deceive them, because Lord Śiva has no business deceiving people, but because the so-called devotees of Lord Śiva want to be deceived, Lord

Śiva, who is very easily pleased, allows them all kinds of material benedictions. These benedictions might ironically result in the destruction of the so-called devotees. For instance, Rāvaṇa took all material benediction from Lord Śiva, but the result was that he was ultimately destroyed with his family, kingdom and everything else because he misused Lord Śiva's benediction. Because of his material power, he became very proud and puffed up so that he dared kidnap the wife of Lord Rāmacandra. In this way he was ruined. To get material benedictions from Lord Śiva is not difficult, but actually these are not benedictions. The Pracetās received benediction from Lord Śiva, and as a result they attained the shelter of the lotus feet of Lord Viṣṇu. This is real benediction. The gopīs also worshiped Lord Śiva in Vṛndāvana, and the lord is still staying there as Gopīśvara. The gopīs, however, prayed that Lord Śiva bless them by giving them Lord Kṛṣṇa as their husband. There is no harm in worshiping the demigods, provided that one's aim is to return home, back to Godhead. Generally people go to the demigods for material benefit, as indicated in Bhagavad-gītā:

kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

One enamored by material benefits is called hṛta jñāna (one who has lost his intelligence). In this connection it is to be noted that sometimes in revealed scriptures Lord Śiva is described as being nondifferent from the Supreme Personality of Godhead. The point is that Lord Śiva and Lord Viṣṇu are so intimately connected that there is no difference in opinion. The actual fact is, ekale īśvara kṛṣṇa, āra saba bhṛtya: "The only supreme master is Kṛṣṇa, and all others are His devotees or servants." (Cc. Ādi 5.142) This is the real fact, and there is no difference of opinion between Lord Śiva and Lord Viṣṇu in this connection. Nowhere in revealed scripture does Lord Śiva claim to be equal to Lord Viṣṇu. This is simply the creation of the so-called devotees of Lord Śiva, who claim that Lord Śiva and Lord Viṣṇu are one. This is strictly forbidden in the vaiṣṇava-tantra: yas tu nārāyaṇaṁ devam. Lord Viṣṇu, Lord Śiva and Lord Brahmā are intimately connected as master and servants. Śiva-viriñci-nutam. Viṣṇu is honored and offered obeisances by Lord Śiva and Lord Brahmā. To consider that they are all equal is a great offense. They are all equal in the sense that Lord Viṣṇu is the Supreme Personality of Godhead and all others are His eternal servants.

4.30.39-40

> *yan naḥ svadhītaṁ guravaḥ prasāditā*
> *viprāś ca vṛddhāś ca sad-ānuvṛttyā*
> *āryā natāḥ suhṛdo bhrātaraś ca*
> *sarvāṇi bhūtāny anasūyayaiva*

yan naḥ sutaptaṁ tapa etad īśa
nirandhasāṁ kālam adabhram apsu
sarvaṁ tad etat puruṣasya bhūmno
vṛṇīmahe te paritoṣaṇāya

SYNONYMS

yat—what; *naḥ*—by us; *svadhītam*—studied; *guravaḥ*—superior persons, spiritual masters; *prasāditāḥ*—satisfied; *viprāḥ*—the *brāhmaṇas*; *ca*—and; *vṛddhāḥ*—those who are elderly; *ca*—and; *sat-ānuvṛttyā*—by our gentle behavior; *āryāḥ*—those who are advanced in spiritual knowledge; *natāḥ*—were offered obeisances; *su-hṛdaḥ*—friends; *bhrātaraḥ*—brothers; *ca*—and; *sarvāṇi*—all; *bhūtāni*—living entities; *anasūyayā*—without envy; *eva*—certainly; *yat*—what; *naḥ*—of us; *su-taptam*—severe; *tapaḥ*—penance; *etat*—this; *īśa*—O Lord; *nirandhasām*—without taking any food; *kālam*—time; *adabhram*—for a long duration; *apsu*—within the water; *sarvam*—all; *tat*—that; *etat*—this; *puruṣasya*—of the Supreme Personality of Godhead; *bhūmnaḥ*—the most exalted; *vṛṇīmahe*—we want this benediction; *te*—of You; *paritoṣaṇāya*—for the satisfaction.

TRANSLATION

Dear Lord, we have studied the Vedas, accepted a spiritual master, and offered respect to brāhmaṇas, advanced devotees and aged personalities who are spiritually very advanced. We have offered our respects

to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of ours are simply offered for Your satisfaction. We pray for this benediction only, and nothing more.

PURPORT

As stated in Śrīmad-Bhāgavatam, saṁsiddhir hari-toṣaṇam: the real perfection of life is pleasing the Supreme Personality of Godhead. Vedaiś ca sarvair aham eva vedyaḥ: In understanding the Vedas, one has to understand the Supreme Personality of Godhead. One who has actually understood Him surrenders unto Him after many, many births. We find all these qualifications in the Pracetās. They underwent severe austerities and penances within the water, and they did not take any food for a very long time. They practiced these austerities not for material benediction but for the satisfaction of the Supreme Lord. One may engage in any business—material or spiritual—but the purpose should be the satisfaction of the Supreme Personality of Godhead. This verse presents a perfect picture of Vedic civilization. People training to become devotees should be respectful not only to the Supreme Personality of Godhead but also to those who are elderly in knowledge, who are Āryans and actual devotees of the Lord. An Āryan is one who does not boast but is an actual devotee of the Lord. Āryan means advanced. Formerly, those who claimed to be Āryans had to be devotees of

the Lord. For instance, in Bhagavad-gītā Kṛṣṇa chastised Arjuna by saying that he was speaking like a non-Āryan.

śrī-bhagavān uvāca kutas tvā kaśmalam idaṁ viṣame samupasthitam anārya-juṣṭam asvargyam akīrti-karam arjuna

"The Supreme Person [Bhagavān] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy." (Bg. 2.2)

Arjuna, the kṣatriya, was refusing to fight despite being directly ordered by the Supreme Lord. He was thus chastised by the Lord as belonging to a non-Āryan family. Anyone who is advanced in the devotional service of the Lord certainly knows his duty. It does not matter whether his duty is violent or nonviolent. If it is sanctioned and ordered by the Supreme Lord, it must be performed. An Āryan performs his duty. It is not that the Āryans are unnecessarily inimical to living entities. The Āryans never maintain slaughterhouses, and they are never enemies of poor animals. The Pracetās underwent severe austerities for many, many years, even within the water. Accepting austerities and penances is the avowed business of those interested in advanced civilization.

The word nirandhasām means without food. Eating voraciously and unnecessarily is not the business of an Āryan. Rather, the eating process should be restricted as far as possible.

When Āryans eat, they eat only prescribed eatables. Regarding this, the Lord says in Bhagavad-gītā:

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Thus there are restrictions for the advanced Āryans. Although the Lord Himself can eat anything and everything, He nonetheless restricts Himself to vegetables, fruits, milk and so on. This verse thus describes the activities of those who claim to be Āryans.

Dakṣa became almost as powerful as Lord Brahmā. Consequently Lord Brahmā engaged him in generating population. Dakṣa was very influential and opulent. In his own turn, Dakṣa engaged other prajāpatis, headed by Marīci. In this way the population of the universe increased.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirtieth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Activities of the Pracetās."

SB 4.31: Nārada Instructs the Pracetās

31. Nārada Instructs the Pracetās

4.30.41

manuḥ svayambhūr bhagavān bhavaś ca
ye 'nye tapo-jñāna-viśuddha-sattvāḥ
adṛṣṭa-pārā api yan-mahimnaḥ
stuvanty atho tvātma-samaṁ gṛṇīmaḥ

SYNONYMS

manuḥ—Svāyambhuva Manu; *svayambhūḥ*—Lord Brahmā; *bhagavān*—the most powerful; *bhavaḥ*—Lord Śiva; *ca*—also; *ye*—who; *anye*—others; *tapaḥ*—by austerity; *jñāna*—by knowledge; *viśuddha*—pure; *sattvāḥ*—whose existence; *adṛṣṭa-pārāḥ*—who cannot see the end; *api*—although; *yat*—Your; *mahimnaḥ*—of glories; *stuvanti*—they offer prayers; *atho*—therefore; *tvā*—unto You; *ātma-samam*—according to capacity; *gṛṇīmaḥ*—we offered prayers.

TRANSLATION

Dear Lord, even great yogīs and mystics who are very much advanced by virtue of austerities and knowledge and who have completely situated themselves in pure existence, as well as great personalities like Manu, Lord Brahmā and Lord Śiva, cannot fully understand Your glories and potencies. Nonetheless they have offered their prayers according to their own capacities. In the same way, we, although much lower than these

personalities, also offer our prayers according to our own capability.

PURPORT

Lord Brahmā, Lord Śiva, Manu (the father of mankind), great saintly persons and also great sages who have elevated themselves to the transcendental platform through austerities and penance, as well as devotional service, are imperfect in knowledge compared to the Supreme Personality of Godhead. This is the case with anyone within this material world. No one can be equal to the Supreme Lord in anything, certainly not in knowledge. Consequently anyone's prayer to the Supreme Personality of Godhead is never complete. It is not possible to measure the complete glories of the Supreme Lord, who is unlimited. Even the Lord Himself in His incarnation as Ananta or Śeṣa, cannot describe His own glories. Although Ananta has many thousands of faces and has been glorifying the Lord for many, many years, He could not find the limit of the glories of the Lord. Thus it is not possible to estimate the complete potencies and glories of the Supreme Lord.

Nonetheless, everyone in devotional service can offer essential prayers to the Lord. Everyone is situated in a relative position, and no one is perfect in glorifying the Lord. Beginning with Lord Brahmā and Lord Śiva down to ourselves, everyone is the servant of the Supreme Lord. We are all situated in relative positions according to our own karma. Yet every one of us can offer prayers with heart and soul as far as we can appreciate the

Lord's glories. That is our perfection. Even when one is in the darkest region of existence, he is allowed to offer prayers to the Lord according to his own capacity. The Lord therefore says in Bhagavad-gītā:

māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination." (Bg. 9.32)

If one seriously accepts the lotus feet of the Lord, he is purified by the grace of the Lord and by the grace of the Lord's servant. This is confirmed by Śukadeva Gosvāmī: ye 'nye ca pāpā yad-apāśrayāśrayāḥ śudhyanti tasmai prabhaviṣṇave namaḥ (Bhāg. 2.4.18). One who is brought under the lotus feet of the Lord by the endeavor of the Lord's servant, the spiritual master, is certainly immediately purified, however lowborn he may be. He becomes eligible to return home, back to Godhead.

4.30.42

namaḥ samāya śuddhāya
puruṣāya parāya ca
vāsudevāya sattvāya
tubhyaṁ bhagavate namaḥ

SYNONYMS

namaḥ—we offer our respectful obeisances; *samāya*—who is equal to everyone; *śuddhāya*—who is never contaminated by sinful activities; *puruṣāya*—unto the Supreme Person; *parāya*—transcendental; *ca*—also; *vāsudevāya*—living everywhere; *sattvāya*—who is in the transcendental position; *tubhyam*—unto You; *bhagavate*—the Supreme Personality of Godhead; *namaḥ*—obeisances.

TRANSLATION

Dear Lord, You have no enemies or friends. Therefore You are equal to everyone. You cannot be contaminated by sinful activities, and Your transcendental form is always beyond the material creation. You are the Supreme Personality of Godhead because You remain everywhere within all existence. You are consequently known as Vāsudeva. We offer You our respectful obeisances.

PURPORT

The Supreme Personality of Godhead is known as Vāsudeva because He lives everywhere. The word vas means "to live." As stated in Brahma-saṁhitā, eko 'py asau racayituṁ jagad-aṇḍa-koṭim: the Lord, through His plenary portion, enters into each and every universe to create the material manifestation. He also enters into each and every heart in all living entities and into each and every atom also (paramāṇu-cayāntara-stham). Because

the Supreme Lord lives everywhere, He is known as Vāsudeva. Although He lives everywhere within the material world, He is not contaminated by the modes of nature. The Lord is therefore described in Īśopaniṣad as apāpa-viddham. He is never contaminated by the modes of material nature. When the Lord descends on this planet, He acts in many ways. He kills demons and performs acts not sanctioned by the Vedic principles, that is, acts considered sinful. Even though He acts in such a way, He is never contaminated by His action. He is therefore described herein as śuddha, meaning always free from contamination. The Lord is also sama, equal to everyone. In this regard, He states in Bhagavad-gītā:

samo 'haṁ sarva-bhūteṣu

na me dveṣyo 'sti na priyaḥ

ye bhajanti tu māṁ bhaktyā

mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." (Bg. 9.29) The Lord has no one as His friend or enemy, and He is equal to everyone.

The word sattvāya indicates that the form of the Lord is not material. It is sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ. His body is different from our material

bodies. One should not think that the Supreme Personality of Godhead has a material body like ours.

4.30.43

maitreya uvāca
iti pracetobhir abhiṣṭuto hariḥ
prītas tathety āha śaraṇya-vatsalaḥ
anicchatāṁ yānam atṛpta-cakṣuṣāṁ
yayau sva-dhāmānapavarga-vīryaḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pracetobhiḥ*—by the Pracetās; *abhiṣṭutaḥ*—being praised; *hariḥ*—the Supreme Personality of Godhead; *prītaḥ*—being pleased; *tathā*—so; *iti*—thus; *āha*—said; *śaraṇya*—to the surrendered souls; *vatsalaḥ*—affectionate; *anicchatām*—not desiring; *yānam*—His departure; *atṛpta*—not satisfied; *cakṣuṣām*—their eyes; *yayau*—He left; *sva-dhāma*—to His own abode; *anapavarga-vīryaḥ*—whose prowess is never defeated.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, the Supreme Personality of Godhead, who is the protector of surrendered souls, being thus addressed by the Pracetās and worshiped by them, replied, "May whatever you have prayed for be fulfilled." After saying

this, the Supreme Personality of Godhead, whose prowess is never defeated, left. The Pracetās were unwilling to be separated from Him because they had not seen Him to their full satisfaction.

PURPORT

The word anapavarga-vīrya is significant in this verse. The word ana means "without," pavarga means "the materialistic way of life," and vīrya means "prowess." The prowess of the Supreme Personality of Godhead always contains six basic opulences, one of which is renunciation. Although the Pracetās desired to see the Lord to their full satisfaction, the Lord nonetheless left. According to Śrīla Jīva Gosvāmī, this is an exhibition of His kindness to innumerable other devotees. Although He was being attracted by the Pracetās, He left. This is an example of His renunciation. This renunciation was also exhibited by Lord Caitanya Mahāprabhu when He stayed with Advaita Prabhu after taking sannyāsa. All the devotees there wanted Him to stay a few days longer, but Lord Caitanya left without hesitation. The conclusion is that although the Supreme Lord has unlimited kindness for His devotees, He is not attached to anyone. He is equally kind to His innumerable devotees all over the creation.

4.30.44

atha niryāya salilāt
pracetasa udanvataḥ

vīkṣyākupyan drumaiś channāṁ
gāṁ gāṁ roddhum ivocchritaiḥ

SYNONYMS

atha—thereafter; *niryāya*—after coming out; *salilāt*—from the water; *pracetasaḥ*—all the Pracetās; *udanvataḥ*—of the sea; *vīkṣya*—having observed; *akupyan*—became very angry; *drumaiḥ*—by trees; *channām*—covered; *gām*—the world; *gām*—the heavenly planets; *roddhum*—to obstruct; *iva*—as if; *ucchritaiḥ*—very tall.

TRANSLATION

Thereafter all the Pracetās emerged from the waters of the sea. They then saw that all the trees on land had grown very tall, as if to obstruct the path to the heavenly planets. These trees had covered the entire surface of the world. At this time the Pracetās became very angry.

PURPORT

King Prācīnabarhiṣat left his kingdom before his sons arrived after their execution of penance and austerity. The sons, the Pracetās, were ordered by the Supreme Personality of Godhead to come out of the water and go to the kingdom of their father in order to take care of that kingdom. However, when they came out, they saw that everything had been neglected due to the King's absence. They first observed that food grains were not being produced and that there were no agricultural activities. Indeed, the surface of the world was practically covered by very

tall trees. It seemed as though the trees were determined to stop people from going into outer space to reach the heavenly kingdoms. The Pracetās became very angry when they saw the surface of the globe covered in this way. They desired that the land be cleared for crops.

It is not a fact that jungles and trees attract clouds and rain, because we find rainfall over the sea. Human beings can inhabit any place on the surface of the earth by clearing jungles and converting land for agricultural purposes. People can keep cows, and all economic problems can be solved in that way. One need only work to produce grains and take care of the cows. The wood found in the jungles may be used for constructing cottages. In this way the economic problem of humanity can be solved. At the present moment there are many vacant lands throughout the world, and if they are properly utilized, there will be no scarcity of food. As far as rain is concerned, it is the performance of yajña that attracts rain. As stated in Bhagavad-gītā:

annād bhavanti bhūtāni parjanyād anna-sambhavaḥ yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties." (Bg. 3.14) By performing sacrifice, man will have sufficient rainfall and crops.

4.30.45

tato 'gni-mārutau rājann
amuñcan mukhato ruṣā
mahīṁ nirvīrudhaṁ kartuṁ
saṁvartaka ivātyaye

SYNONYMS

tataḥ—thereafter; *agni*—fire; *mārutau*—and air; *rājan*—O King; *amuñcan*—they emitted; *mukhataḥ*—from their mouths; *ruṣā*—out of anger; *mahīm*—the earth; *nirvīrudham*—treeless; *kartum*—to make; *saṁvartakaḥ*—the fire of devastation; *iva*—like; *atyaye*—at the time of devastation.

TRANSLATION

My dear King, at the time of devastation, Lord Śiva emits fire and air from his mouth out of anger. To make the surface of the earth completely treeless, the Pracetās also emitted fire and air from their mouths.

PURPORT

In this verse Vidura is addressed as rājan, which means "O King." In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura comments that a dhīra never becomes angry because he is always situated in devotional service. Advanced devotees can control their senses; therefore a devotee can be addressed as rājan. A king controls

and rules in various ways amongst citizens; similarly, one who can control his senses is the king of his senses. He is a svāmī or gosvāmī. The svāmīs and gosvāmīs are therefore sometimes addressed as mahārāja, or king.

4.30.46

bhasmasāt kriyamāṇāṁs tān
drumān vīkṣya pitāmahaḥ
āgataḥ śamayām āsa
putrān barhiṣmato nayaiḥ

SYNONYMS

bhasmasāt—into ashes; *kriyamāṇān*—being made; *tān*—all of them; *drumān*—the trees; *vīkṣya*—seeing; *pitāmahaḥ*—Lord Brahmā; *āgataḥ*—came there; *śamayām āsa*—pacified; *putrān*—the sons; *barhiṣmataḥ*—of King Barhiṣmān; *nayaiḥ*—by logic.

TRANSLATION

After seeing that all the trees on the surface of the earth were being turned to ashes, Lord Brahmā immediately came to the sons of King Barhiṣmān and pacified them with words of logic.

PURPORT

Whenever there is some uncommon occurrence on any planet, Lord Brahmā, being in charge of the whole universe,

immediately comes to control the situation. Lord Brahmā also came when Hiraṇyakaśipu underwent severe penances and austerities and made the whole universe tremble. A responsible man in any establishment is always alert to keep peace and harmony within the establishment. Similarly, Lord Brahmā is also allowed to keep peace and harmony within this universe. He consequently pacified the sons of King Barhiṣmān with good logic.

4.30.47

tatrāvaśiṣṭā ye vṛkṣā
bhītā duhitaraṁ tadā
ujjahrus te pracetobhya
upadiṣṭāḥ svayambhuvā

SYNONYMS

tatra—there; *avaśiṣṭāḥ*—remaining; *ye*—which; *vṛkṣāḥ*—trees; *bhītāḥ*—being afraid; *duhitaram*—their daughter; *tadā*—at that time; *ujjahruḥ*—delivered; *te*—they; *pracetobhyaḥ*—unto the Pracetās; *upadiṣṭāḥ*—being advised; *svayambhuvā*—by Lord Brahmā.

TRANSLATION

The remaining trees, being very much afraid of the Pracetās, immediately delivered their daughter at the advice of Lord Brahmā.

PURPORT

The daughter of the trees is referred to in text thirteen of this chapter. This daughter was born of Kaṇḍu and Pramlocā. The society girl Pramlocā, after giving birth to the child, immediately left for the heavenly kingdom. While the child was crying, the King of the moon took compassion upon her and saved her by putting his finger into her mouth. This child was cared for by the trees, and when she grew up, by the order of Lord Brahmā, she was delivered to the Pracetās as their wife. The name of the girl was Māriṣā, as the next verse will explain. It was the predominating deity of the trees that delivered the daughter. In this connection, Śrīla Jīva Gosvāmī Prabhupāda states, vṛkṣāḥ tad-adhiṣṭhātṛ-devatāḥ: "The 'trees' means the controlling deity of those trees." In Vedic literatures we find that there is a controlling deity of the water; similarly, there is a controlling deity of the trees. The Pracetās were engaged in burning all the trees to ashes, and they considered the trees their enemies. To pacify the Pracetās, the predominating deity of the trees, under the advice of Lord Brahmā, delivered the daughter Māriṣā.

4.30.48

te ca brahmaṇa ādeśān
māriṣām upayemire
yasyāṁ mahad-avajñānād
ajany ajana-yonijaḥ

SYNONYMS

te—all the Pracetās; *ca*—also; *brahmaṇaḥ*—of Lord Brahmā; *ādeśāt*—by the order; *māriṣām*—Māriṣā; *upayemire*—married; *yasyām*—in whom; *mahat*—to a great personality; *avajñānāt*—on account of disrespect; *ajani*—took birth; *ajana-yoni-jaḥ*—the son of Lord Brahmā, Dakṣa.

TRANSLATION

Following the order of Lord Brahmā, all the Pracetās accepted the girl as their wife. From the womb of this girl, the son of Lord Brahmā named Dakṣa took birth. Dakṣa had to take birth from the womb of Māriṣā due to his disobeying and disrespecting Lord Mahādeva [Śiva]. Consequently he had to give up his body twice.

PURPORT

In this connection the word mahad-avajñānāt is significant. King Dakṣa was the son of Lord Brahmā; therefore in a previous birth he was a brāhmaṇa, but because of his behaving like a non-brāhmaṇa (abrāhmaṇa) by insulting or disrespecting Lord Mahādeva, he had to take birth within the semen of a kṣatriya. That is to say, he became the son of the Pracetās. Not only that, but because of his disrespecting Lord Śiva, he had to undergo the tribulation of taking birth from within the womb of a woman. In the Dakṣa-yajña arena, he was once killed by Lord Śiva's servant, Vīrabhadra. Because that was not sufficient, he again took birth in the womb of Māriṣā. At the end of the Dakṣa-yajña and the

disastrous incidents there, Dakṣa offered his prayer to Lord Śiva. Although he had to give up his body and take birth from the womb of a woman impregnated by the semen of a kṣatriya, he nonetheless received all opulence by the grace of Lord Śiva. These are the subtle laws of material nature. Unfortunately, people in this modern age do not know how these laws are working. Having no knowledge of the eternity of the spirit soul and its transmigration, the population of the present age is in the greatest ignorance. Because of this, it is said in Bhāgavatam: mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ (Bhāg. 1.1.10). The total population in this age of Kali-yuga is very bad, lazy, unfortunate and disturbed by material conditions.

4.30.49

cākṣuṣe tv antare prāpte
prāk-sarge kāla-vidrute
yaḥ sasarja prajā iṣṭāḥ
sa dakṣo daiva-coditaḥ

SYNONYMS

cākṣuṣe—named Cākṣuṣa; *tu*—but; *antare*—the *manvantara*; *prāpte*—when it happened; *prāk*—previous; *sarge*—creation; *kāla-vidrute*—destroyed in due course of time; *yaḥ*—one who; *sasarja*—created; *prajāḥ*—living entities; *iṣṭāḥ*—desirable; *saḥ*—he; *dakṣaḥ*—Dakṣa; *daiva*—by the Supreme Personality of Godhead; *coditaḥ*—inspired.

TRANSLATION

His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa manvantara.

PURPORT

As stated in Bhagavad-gītā:

sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ rātriṁ yuga-sahasrāntāṁ te 'ho-rātra-vido janāḥ

"By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night." (Bg. 8.17)

Brahmā's one day consists of one thousand cycles of the four yugas—Satya, Tretā, Dvāpara and Kali. In that one day there are fourteen manvantaras, and out of these manvantaras this Cākṣuṣa manvantara is the sixth. The various Manus existing in one day of Lord Brahmā are as follows: (1) Svāyambhuva (2) Svārociṣa (3) Uttama (4) Tāmasa (5) Raivata (6) Cākṣuṣa (7) Vaivasvata (8) Sāvarṇi (9) Dakṣa-sāvarṇi (10) Brahma-sāvarṇi (11) Dharma-sāvarṇi (12) Rudra-sāvarṇi (13) Deva-sāvarṇi and (14) Indra-sāvarṇi.

Thus there are fourteen Manus in one day of Brahmā. In a year there are 5,040 Manus. Brahmā has to live for one hundred years; consequently the total of Manus appearing and

disappearing during the life of one Brahmā is 504,000. This is the calculation for one universe, and there are innumerable universes. All these Manus come and go simply by the breathing process of Mahā-Viṣṇu. As stated in the Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ viṣṇur mahān sa iha yasya kalā-viśeṣo govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The word jagad-aṇḍa-nātha means Lord Brahmā. There are innumerable jagad-aṇḍa-nātha Brahmās, and thus we can calculate the many Manus. The present age is under the control of Vaivasvata Manu. Each Manu lives 4,320,000 years multiplied by 71. The present Manu has already lived for 4,320,000 years multiplied by 28. All these long life-spans are ultimately ended by the laws of material nature. The controversy of the Dakṣa-yajña took place in the Svāyambhuva manvantara period. As a result, Dakṣa was punished by Lord Śiva, but by virtue of his prayers to Lord Śiva he became eligible to regain his former opulence. According to Viśvanātha Cakravartī Ṭhākura, Dakṣa underwent severe penances up to the fifth manvantara. Thus at the beginning of the sixth manvantara, known as the Cākṣuṣa manvantara, Dakṣa regained his former opulence by the blessings of Lord Śiva.

4.30.50-51

yo jāyamānaḥ sarveṣāṁ
tejas tejasvināṁ rucā
svayopādatta dākṣyāc ca
karmaṇāṁ dakṣam abruvan

taṁ prajā-sarga-rakṣāyām
anādir abhiṣicya ca
yuyoja yuyuje 'nyāṁś ca
sa vai sarva-prajāpatīn

SYNONYMS

yaḥ—one who; *jāyamānaḥ*—just after his birth; *sarveṣām*—of all; *tejaḥ*—the brilliance; *tejasvinām*—brilliant; *rucā*—by effulgence; *svayā*—his; *upādatta*—covered; *dākṣyāt*—from being expert; *ca*—and; *karmaṇām*—in fruitive activities; *dakṣam*—Dakṣa; *abruvan*—was called; *tam*—him; *prajā*—living beings; *sarga*—generating; *rakṣāyām*—in the matter of maintaining; *anādiḥ*—the firstborn, Lord Brahmā; *abhiṣicya*—having appointed; *ca*—also; *yuyoja*—engaged; *yuyuje*—engaged; *anyān*—others; *ca*—and; *saḥ*—he; *vai*—certainly; *sarva*—all; *prajā-patīn*—progenitors of living entities.

TRANSLATION

After being born, Dakṣa, by the superexcellence of his bodily luster, covered all others' bodily opulence.

Because he was very expert in performing fruitive activity, he was called by the name Dakṣa, meaning "the very expert." Lord Brahmā therefore engaged Dakṣa in the work of generating living entities and maintaining them. In due course of time, Dakṣa also engaged other Prajāpatis [progenitors] in the process of generation and maintenance.

PURPORT

Dakṣa became almost as powerful as Lord Brahmā. Consequently, Lord Brahmā engaged him in generating population. Dakṣa was very influential and opulent. In his own turn, Dakṣa engaged other Prajāpatis, headed by Marīci. In this way the population of the universe increased.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirtieth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Activities of the Pracetās."

Chapter 31

4.31.1

maitreya uvāca
tata utpanna-vijñānā
āśv adhokṣaja-bhāṣitam
smaranta ātmaje bhāryāṁ
visṛjya prāvrajan gṛhāt

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *tataḥ*—thereafter; *utpanna*—developed; *vijñānāḥ*—possessing perfect knowledge; *āśu*—very soon; *adhokṣaja*—by the Supreme Personality of Godhead; *bhāṣitam*—what was enunciated; *smarantaḥ*—remembering; *ātma-je*—unto their son; *bhāryām*—their wife; *visṛjya*—after giving; *prāvrajan*—left; *gṛhāt*—from home.

TRANSLATION

The great saint Maitreya continued: After that, the Pracetās lived at home for thousands of years and developed perfect knowledge in spiritual consciousness. At last they remembered the blessings of

the Supreme Personality of Godhead and left home, putting their wife in charge of a perfect son.

PURPORT

After the Pracetās had finished their penances, they were blessed by the Supreme Personality of Godhead. The Lord blessed them by telling them that after finishing their family life they would return home, back to Godhead, in due course of time. After finishing their family life, which lasted thousands of years according to the calculations of the demigods, the Pracetās decided to leave home, putting their wife in the charge of a son named Dakṣa. This is the process of Vedic civilization. In the beginning of life, as a brahmacārī, one has to undergo severe penances and austerities in order to be educated in spiritual values. The brahmacārī is never allowed to mingle with women and is thus kept from learning about sex enjoyment. The basic flaw in modern civilization is that boys and girls are given freedom during school and college to enjoy sex life. Most of the children are varṇa-saṅkara, meaning born of undesirable fathers and mothers. Consequently the whole world is in chaos. Actually human civilization should be based on the Vedic principles. This means that in the beginning of life boys and girls should undergo penances and austerities. When they are grown, they should get married, live for some time at home and beget children. When the children are grown up, the man should leave home and search for Kṛṣṇa consciousness. In this way one can make one's life perfect by going home to the kingdom of God.

Unless one practices penances and austerities in his student life, he cannot understand the existence of God. Without realizing Kṛṣṇa, one cannot make his life perfect. The conclusion is that when the children are grown, the wife should be put in the children's charge. The husband may then leave home to develop Kṛṣṇa consciousness. Everything depends on the development of mature knowledge. King Prācīnabarhiṣat, the father of the Pracetās, left home before the arrival of his sons, who were engaged in austerity within the water. As soon as the time is ripe, or as soon as one has developed perfect Kṛṣṇa consciousness, he should leave home, even though all his duties may not be fulfilled. Prācīnabarhiṣat was waiting for the arrival of his sons, but, following the instructions of Nārada, as soon as his intelligence was properly developed, he simply left instructions for his ministers to impart to his sons. Thus without waiting for their arrival, he left home.

Giving up a comfortable home life is absolutely necessary for human beings and is advised by Prahlāda Mahārāja. Hitvātma-pātaṁ gṛham andha-kūpam: To finish the materialistic way of life, one should leave his so-called comfortable home life, which is simply a means for killing the soul (ātma-pātam). The home is considered to be a dark well covered by grass, and if one falls within this well, he simply dies without anyone's caring. One should therefore not be too much attached to family life, for it will spoil one's development of Kṛṣṇa consciousness.

4.31.2

dīkṣitā brahma-satreṇa
sarva-bhūtātma-medhasā
pratīcyāṁ diśi velāyāṁ
siddho 'bhūd yatra jājaliḥ

SYNONYMS

dīkṣitāḥ—being determined; *brahma-satreṇa*—by understanding of the Supreme Spirit; *sarva*—all; *bhūta*—living entities; *ātma-medhasā*—considering like one's self; *pratīcyām*—in the western; *diśi*—direction; *velāyām*—on the seashore; *siddhaḥ*—perfect; *abhūt*—became; *yatra*—where; *jājaliḥ*—the great sage Jājali.

TRANSLATION

The Pracetās went to the seashore in the west where the great liberated sage Jājali was residing. After perfecting the spiritual knowledge by which one becomes equal to all living entities, the Pracetās became perfect in Kṛṣṇa consciousness.

PURPORT

The word brahma-satra means cultivation of spiritual knowledge. Actually, both the Vedas and severe austerity are known as brahma. Vedas tattvaṁ tapo brahma. Brahma also means the Absolute Truth. One has to cultivate knowledge of the

Absolute Truth by pursuing studies in the Vedas and undergoing severe austerities and penances. The Pracetās properly executed this function and consequently became equal to all other living entities. As Bhagavad-gītā confirms:

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

When one actually becomes spiritually advanced, he does not see the difference between one living entity and another. This platform is attained by determination. When perfect knowledge is expanded, one ceases to see the outward covering of the living entity. He sees, rather, the spirit soul within the body. Thus he does not make distinctions between a human being and an animal, a learned brāhmaṇa and a caṇḍāla.

vidyā-vinaya-sampanne brāhmaṇe gavi hastini śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18)

A learned person sees everyone equally on a spiritual basis, and a learned person, a devotee, wants to see everyone developed in Kṛṣṇa consciousness. The place where the Pracetās were residing was perfect for executing spiritual activities, for it is indicated that the great sage Jājali attained mukti (liberation) there. One desiring perfection or liberation should associate with a person who is already liberated. This is called sādhu-saṅga, associating with a perfect devotee.

4.31.3

> *tān nirjita-prāṇa-mano-vaco-dṛśo*
> *jitāsanān śānta-samāna-vigrahān*
> *pare 'male brahmaṇi yojitātmanaḥ*
> *surāsureḍyo dadṛśe sma nāradaḥ*

SYNONYMS

tān—all of them; *nirjita*—completely controlled; *prāṇa*—the life air (by the *prāṇāyāma* process); *manaḥ*—mind; *vacaḥ*—words; *dṛśaḥ*—and vision; *jita-āsanān*—who conquered the yogic *āsana,* or sitting posture; *śānta*—pacified; *samāna*—straight; *vigrahān*—whose bodies; *pare*—transcendental; *amale*—free from all material contamination; *brahmaṇi*—in the Supreme; *yojita*—engaged; *ātmanaḥ*—whose minds; *sura-asura-īḍyaḥ*—worshiped by the demons and by the demigods; *dadṛśe*—saw; *sma*—in the past; *nāradaḥ*—the great sage Nārada.

TRANSLATION

After practicing the yogāsana for mystic yoga, the Pracetās managed to control their life air, mind, words and external vision. Thus by the prāṇāyāma process they were completely relieved of material attachment. By remaining perpendicular, they could concentrate their minds on the uppermost Brahman. While they were practicing this prāṇāyāma, the great sage Nārada, who is worshiped both by demons and by demigods, came to see them.

PURPORT

In this verse the words pare amale are significant. The realization of Brahman is explained in Śrīmad-Bhāgavatam. The Absolute Truth is realized in three phases—impersonal effulgence (Brahman), localized Paramātmā and the Supreme Personality of Godhead, Bhagavān. In his prayers, Lord Śiva concentrated upon the personal features of Parabrahman, described in personal terms as snigdha-prāvṛḍ-ghana-śyāmam (Bhāg. 4.24.45). Following the instructions of Lord Śiva, the Pracetās also concentrated their minds on the Śyāmasundara form of the Supreme Brahman. Although impersonal Brahman, Paramātmā Brahman and Brahman as the Supreme Person are all on the same transcendental platform, the personal feature of the Supreme Brahman is the ultimate goal and last word in transcendence.

The great sage Nārada travels everywhere. He goes to the demons and the demigods and is equally respected. He is consequently described herein as surāsureḍya, worshiped both by demons and by demigods. For Nārada Muni, the door of every house is open. Although there is perpetual animosity between the demons and demigods, Nārada Muni is welcomed everywhere. Nārada is considered one of the demigods, of course, and the word devarṣi means "the saintly person among the demigods." Not even the demons envy Nārada Muni; therefore he is equally worshiped both by demons and by demigods. A perfect Vaiṣṇava's position should be just like Nārada Muni's, completely independent and unbiased.

4.31.4

tam āgataṁ ta utthāya
praṇipatyābhinandya ca
pūjayitvā yathādeśaṁ
sukhāsīnam athābruvan

SYNONYMS

tam—to him; *āgatam*—appeared; *te*—all the Pracetās; *utthāya*—after getting up; *praṇipatya*—offering obeisances; *abhinandya*—offering welcome; *ca*—also; *pūjayitvā*—worshiping; *yathā ādeśam*—according to regulative principles; *sukha-āsīnam*—comfortably situated; *atha*—thus; *abruvan*—they said.

TRANSLATION

As soon as the Pracetās saw that the great sage Nārada had appeared, they immediately got up even from their āsanas. As required, they immediately offered obeisances and worshiped him, and when they saw that Nārada Muni was properly seated, they began to ask him questions.

PURPORT

It is significant that all the Pracetās were engaged in practicing yoga to concentrate their minds on the Supreme Personality of Godhead.

4.31.5

pracetasa ūcuḥ
svāgataṁ te surarṣe 'dya
diṣṭyā no darśanaṁ gataḥ
tava caṅkramaṇaṁ brahmann
abhayāya yathā raveḥ

SYNONYMS

pracetasaḥ ūcuḥ—the Pracetās said; *su-āgatam*—welcome; *te*—unto you; *sura-ṛṣe*—O sage among the demigods; *adya*—today; *diṣṭyā*—by good fortune; *naḥ*—of us; *darśanam*—audience; *gataḥ*—you have come; *tava*—your; *caṅkramaṇam*—movements; *brahman*

—O great *brāhmaṇa*; *abhayāya*—for fearlessness; *yathā*—as; *raveḥ*—of the sun.

TRANSLATION

All the Pracetās began to address the great sage Nārada: O great sage, O brāhmaṇa, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the traveling of the sun, people are relieved from the fear of the darkness of night—a fear brought about by thieves and rogues. Similarly, your traveling is like the sun's, for you drive away all kinds of fear.

PURPORT

Because of the night's darkness, everyone is afraid of rogues and thieves, especially in great cities. People are often afraid to go out on the streets, and we understand that even in a great city like New York people do not like to go out at night. More or less, when it is night everyone is afraid, either in the city or in the village. However, as soon as the sun rises, everyone is relieved. Similarly, this material world is dark by nature. Everyone is afraid of danger at every moment, but when one sees a devotee like Nārada, all fear is relieved. Just as the sun disperses darkness, the appearance of a great sage like Nārada disperses ignorance. When one meets Nārada or his representative, a spiritual master, he is freed from all anxiety brought about by ignorance.

4.31.6

yad ādiṣṭaṁ bhagavatā
śivenādhokṣajena ca
tad gṛheṣu prasaktānāṁ
prāyaśaḥ kṣapitaṁ prabho

SYNONYMS

yat—what; *ādiṣṭam*—was instructed; *bhagavatā*—by the exalted personality; *śivena*—Lord Śiva; *adhokṣajena*—by Lord Viṣṇu; *ca*—also; *tat*—that; *gṛheṣu*—to family affairs; *prasaktānām*—by us who were too much attached; *prāyaśaḥ*—almost; *kṣapitam*—forgotten; *prabho*—O master.

TRANSLATION

O master, may we inform you that because of our being overly attached to family affairs, we almost forgot the instructions we received from Lord Śiva and Lord Viṣṇu.

PURPORT

Remaining in family life is a kind of concession for sense enjoyment. One should know that sense enjoyment is not required, but one has to accept sense enjoyment inasmuch as one has to live. As confirmed in Śrīmad-Bhāgavatam (1.2.10): kāmasya nendriya-prītiḥ. One has to become a gosvāmī and

control his senses. One should not simply use his senses for sense gratification; rather, the senses should be employed just as much as required for maintaining body and soul together. Śrīla Rūpa Gosvāmī recommends: anāsaktasya viṣayān yathārham upayuñjataḥ. One should not be attached to sense objects but should accept sense enjoyment as much as required, no more. If one wishes to enjoy the senses more than required, he becomes attached to family life, which means bondage. All the Pracetās admitted their fault in remaining in household life.

4.31.7

tan naḥ pradyotayādhyātma-
jñānaṁ tattvārtha-darśanam
yenāñjasā tariṣyāmo
dustaraṁ bhava-sāgaram

SYNONYMS

tat—therefore; *naḥ*—for us; *pradyotaya*—kindly awaken; *adhyātma*—transcendental; *jñānam*—knowledge; *tattva*—Absolute Truth; *artha*—for the purpose of; *darśanam*—philosophy; *yena*—by which; *añjasā*—easily; *tariṣyāmaḥ*—we can cross over; *dustaram*—formidable; *bhava-sāgaram*—the ocean of nescience.

TRANSLATION

Dear master, kindly enlighten us in transcendental knowledge, which may act as a torchlight by which we may cross the dark nescience of material existence.

PURPORT

The Pracetās requested Nārada to enlighten them in transcendental knowledge. Generally when a common man meets a saintly person, he wishes to get some material benediction. However, the Pracetās were not interested in material benefit, for they had enjoyed all this sufficiently. Nor did they want the fulfillment of their material desires. They were simply interested in crossing the ocean of nescience. Everyone should be interested in getting out of these material clutches. Everyone should approach a saintly person in order to be enlightened in this connection. One should not bother a saintly person to get blessings for material enjoyment. Generally householders receive saintly persons to get their blessings, but their real aim is to become happy in the material world. Asking such material benedictions is not recommended in the śāstras.

4.31.8

maitreya uvāca
iti pracetasāṁ pṛṣṭo
bhagavān nārado muniḥ

bhagavaty uttama-śloka
āviṣṭātmābravīn nṛpān

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pracetasām*—by the Pracetās; *pṛṣṭaḥ*—being asked; *bhagavān*—the great devotee of the Supreme Personality of Godhead; *nāradaḥ*—Nārada; *muniḥ*—very thoughtful; *bhagavati*—in the Supreme Personality of Godhead; *uttama-śloke*—possessing excellent renown; *āviṣṭa*—absorbed; *ātmā*—whose mind; *abravīt*—replied; *nṛpān*—to the Kings.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, being thus petitioned by the Pracetās, the supreme devotee Nārada, who is always absorbed in thoughts of the Supreme Personality of Godhead, began to reply.

PURPORT

In this verse bhagavān nāradaḥ indicates that Nārada is always absorbed in thoughts of the Supreme Personality of Godhead. Bhagavaty uttama-śloka āviṣṭātmā. Nārada has no other business than thinking of Kṛṣṇa, talking of Kṛṣṇa and preaching about Kṛṣṇa; therefore he is sometimes called bhagavān. Bhagavān means "one who possesses all opulences." When a person possesses Bhagavān within his heart, he is also sometimes called bhagavān. Śrīla Viśvanātha Cakravartī Ṭhākura said, sākṣād-dharitvena samasta-śāstraiḥ: in every śāstra the spiritual master

is accepted directly as the Supreme Personality of Godhead. This does not mean that the spiritual master or a saintly person like Nārada has actually become the Supreme Personality of Godhead, but he is accepted in this way because he possesses the Supreme Personality of Godhead within his heart constantly. As described here (āviṣṭātmā), when one is simply absorbed in the thought of Kṛṣṇa, he is also called bhagavān. Bhagavān possesses all opulence. If one possesses Bhagavān within his heart always, does he not automatically possess all opulence also? In that sense a great devotee like Nārada can be called bhagavān. However, we cannot tolerate when a rascal or imposter is called bhagavān. One must possess either all opulences or the Supreme Personality of Godhead, Bhagavān, who possesses all opulences.

4.31.9

nārada uvāca
taj janma tāni karmāṇi
tad āyus tan mano vacaḥ
nṛṇāṁ yena hi viśvātmā
sevyate harir īśvaraḥ

SYNONYMS

nāradaḥ uvāca—Nārada said; *tat janma*—that birth; *tāni*—those; *karmāṇi*—fruitive activities; *tat*—that; *āyuḥ*—span of life; *tat*—that; *manaḥ*—mind; *vacaḥ*—words; *nṛṇām*—of human beings; *yena*—by which; *hi*—certainly; *viśva-ātmā*—the Supersoul; *sevyate*—is

served; *hariḥ*—the Supreme Personality of Godhead; *īśvaraḥ*—the supreme controller.

TRANSLATION

The great sage Nārada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his lifespan, his mind and his words are all factually perfect.

PURPORT

In this verse the word nṛṇām is very important. There are many other births besides human birth, but Nārada Muni is herein especially speaking of human birth. Amongst human beings there are different types of men. Of these, those who are advanced in spiritual consciousness, or Kṛṣṇa consciousness, are called Āryans. Amongst Āryans, one who engages in the devotional service of the Lord is most successful in life. The word nṛṇām indicates that lower animals do not engage in the devotional service of the Lord. In perfect human society everyone should engage in the devotional service of the Lord. It does not matter whether one is born poor or rich, black or white. There may be so many material distinctions for one who takes birth in human society, but everyone should engage in the Lord's devotional service. At the present moment civilized nations have given up God consciousness for economic development. They are actually no longer interested in advancing in God consciousness.

Formerly their forefathers were engaged in executing religious principles. Whether one is Hindu, Muslim, Buddhist, Jewish or whatever, everyone has some religious institution. Real religion, however, means becoming God conscious. It is particularly mentioned herein that birth is successful if an interest in Kṛṣṇa consciousness is taken. Activity is successful if it results in serving the Lord. Philosophical speculation or mental speculation is successful when engaged in understanding the Supreme Personality of Godhead. The senses are worth possessing when engaged in the service of the Lord. Actually, devotional service means engaging the senses in the service of the Lord. At the present moment our senses are not purified; therefore our senses are engaged in the service of society, friendship, love, politics, sociology and so on. However, when the senses are engaged in the service of the Lord, one attains bhakti, or devotional service. In the next verse these matters will be more clearly explained.

When one great devotee of Lord Caitanya Mahāprabhu saw the Lord, he said that all his desires were fulfilled. He said, "Today everything is auspicious. Today my birthplace and neighborhood are completely glorified. Today my senses, from my eyes down to my toes, are fortunate. Today my life is successful because I have been able to see the lotus feet that are worshiped by the goddess of fortune."

4.31.10

kiṁ janmabhis tribhir veha
śaukra-sāvitra-yājñikaiḥ
karmabhir vā trayī-proktaiḥ
puṁso 'pi vibudhāyuṣā

SYNONYMS

kim—what is the use; *janmabhiḥ*—of births; *tribhiḥ*—three; *vā*—or; *iha*—in this world; *śaukra*—by semen; *sāvitra*—by initiation; *yājñikaiḥ*—by becoming a perfect *brāhmaṇa*; *karmabhiḥ*—by activities; *vā*—or; *trayī*—in the *Vedas*; *proktaiḥ*—instructed; *puṁsaḥ*—of a human being; *api*—even; *vibudha*—of the demigods; *āyuṣā*—with a duration of life.

TRANSLATION

A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semina. The next birth takes place when one is initiated by the spiritual master, and this birth is called sāvitra. The third birth, called yājñika, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities for attaining such births, even if one gets the lifespan of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's

activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.

PURPORT

The word śaukra janma means taking birth by seminal discharge. Animals can take their birth in this way too. However, a human being can be reformed from the śaukra janma, as recommended in the Vedic civilization. Before the birth takes place, or before father and mother unite, there is a ceremony called garbhādhāna-saṁskāra, which must be adopted. This garbhādhāna-saṁskāra is especially recommended for higher castes, especially the brāhmaṇa caste. It is said in the śāstras that if the garbhādhāna-saṁskāra is not practiced amongst the higher castes, the entire family becomes śūdra. It is also stated that in this age of Kali, everyone is śūdra due to the absence of the garbhādhāna-saṁskāra. This is the Vedic system. According to the pāñcarātrika system, however, even though everyone is a śūdra due to the absence of the garbhādhāna-saṁskāra, if a person has but a little tendency to become Kṛṣṇa conscious, he should be given the chance to elevate himself to the transcendental platform of devotional service. Our Kṛṣṇa consciousness movement adopts this pāñcarātrika-vidhi, as advised by Śrīla Sanātana Gosvāmī, who says:

yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām

"As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brāhmaṇa or dvija simply by the initiation process." Thus if one is initiated by a proper person, he can be accepted as twice-born immediately. In our Kṛṣṇa consciousness movement, we therefore offer the student his first initiation and allow him to chant the Hare Kṛṣṇa mahā-mantra. By chanting the Hare Kṛṣṇa mahā-mantra regularly and following the regulative principles, one becomes qualified to be initiated as a brāhmaṇa, because unless one is a qualified brāhmaṇa he cannot be allowed to worship Lord Viṣṇu. This is called yājñika janma. In our Kṛṣṇa consciousness society, unless one is twice initiated—first by chanting Hare Kṛṣṇa and second by the Gāyatrī mantra—he is not allowed to enter the kitchen or Deity room to execute duties. However, when one is elevated to the platform on which he can worship the Deity, his previous birth does not matter.

caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ hari-bhakti-vihīnaś ca dvijo 'pi śvapacādhamaḥ

"Even if one is born in the family of a caṇḍāla, if one engages in the devotional service of the Lord, he becomes the best of brāhmaṇas. But even a brāhmaṇa who is devoid of devotional service is on the level of the lowest dog-eater."

If a person is advanced in devotional service, it does not matter whether he was born in a caṇḍāla family. He becomes purified. As Śrī Prahlāda Mahārāja said:

viprād dviṣaḍ-guṇa-yutād aravinda-nābha- pādāravinda-vimukhāc chvapacaṁ variṣṭham (Bhāg. 7.9.10)

Even if one is a brāhmaṇa and is qualified with all the brahminical qualifications, he is considered degraded if he is averse to worshiping the Supreme Personality of Godhead. But if a person is attached to the service of the Lord, he becomes glorified even if he is born in a caṇḍāla family. Indeed, such a caṇḍāla can deliver not only himself but all his family predecessors. Without devotional service, even a proud brāhmaṇa cannot deliver himself, and what to speak of his family. In many instances in the śāstras it is seen that even a brāhmaṇa has become a kṣatriya, vaiśya, śūdra, mleccha or non-brāhmaṇa. And there are many instances of one's being born a kṣatriya or vaiśya or even lower, and, in the eighteenth year, attaining elevation to the brahminical platform by the process of initiation. Therefore Nārada Muni says:

yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet (Bhāg. 7.11.35)

It is not a fact that because one is born in a brāhmaṇa family he is automatically a brāhmaṇa. He has a better chance to become a brāhmaṇa, but unless he meets all the brahminical qualifications, he cannot be accepted as such. On the other hand, if the brahminical qualifications are found in the person of a śūdra, he should immediately be accepted as a brāhmaṇa. To substantiate this there are many quotations from Bhāgavatam,

Mahābhārata, Bharadvāja-saṁhitā and the Pañcarātra, as well as many other scriptures.

As far as the duration of life of the demigods, concerning Lord Brahmā it is said:

sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ rātriṁ yuga-sahasrāntāṁ te 'ho-rātra-vido janāḥ (Bg. 8.17)

The duration of one day of Brahmā is one thousand times greater than the four yugas aggregating to 4,320,000 years. Similarly, Brahmā's one night. Brahmā lives for one hundred years of such days and nights. The word vibudhāyuṣā indicates that even if one gets a long life-span, his life-span is useless if he is not a devotee. A living entity is the eternal servitor of the Supreme Lord, and unless he comes to the platform of devotional service, his life-span, good birth, glorious activities and everything else are null and void.

4.31.11

> *śrutena tapasā vā kiṁ*
> *vacobhiś citta-vṛttibhiḥ*
> *buddhyā vā kiṁ nipuṇayā*
> *balenendriya-rādhasā*

SYNONYMS

śrutena—by Vedic education; *tapasā*—by austerities; *vā*—or; *kim*—what is the meaning; *vacobhiḥ*—by words; *citta*—of consciousness; *vṛttibhiḥ*—by the occupations; *buddhyā*—by intelligence; *vā*—or; *kim*—what is the use; *nipuṇayā*—expert; *balena*—by bodily strength; *indriya-rādhasā*—by power of the senses.

TRANSLATION

Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength and the power of the senses?

PURPORT

From the Upaniṣads we learn:

nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām (Muṇḍaka Upaniṣad 3.2.3)

Our relationship with the Supreme Lord is never advanced by simple study of the Vedas. There are many Māyāvādī sannyāsīs fully engaged in studying the Vedas, Vedānta-sūtra and Upaniṣads, but unfortunately they cannot grasp the real essence of knowledge. In other words, they do not know the Supreme Personality of Godhead. What, then, is the use in studying all the Vedas, if one cannot grasp the essence of the Vedas, Kṛṣṇa? The

Lord confirms in Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ: "By all the Vedas, I am to be known." (Bg. 15.15)

There are many religious systems wherein penances and austerities are greatly stressed, but at the end no one understands Kṛṣṇa, the Supreme Personality of Godhead. There is therefore no point in such penance (tapasya). If one has actually approached the Supreme Personality of Godhead, he does not need to undergo severe austerities. The Supreme Personality of Godhead is understood through the process of devotional service. In the Ninth Chapter of Bhagavad-gītā devotional service is explained as rāja-guhyam, the king of all confidential knowledge. There are many good reciters of Vedic literatures, and they recite works such as the Rāmāyaṇa, Śrīmad-Bhāgavatam and Bhagavad-gītā. Sometimes these professional readers manifest very good scholarship and exhibit word jugglery. Unfortunately they are never devotees of the Supreme Lord. Consequently, they cannot impress upon the audience the real essence of knowledge, Kṛṣṇa. There are also many thoughtful writers and creative philosophers, but despite all their learning, if they cannot approach the Supreme Personality of Godhead, they are simply useless mental speculators. There are many sharply intelligent people in this material world, and they discover so many things for sense gratification. They also analytically study all the material elements, but despite their expert knowledge and expert scientific analysis of the whole cosmic manifestation, their endeavors are useless because they cannot understand the Supreme Personality of Godhead.

As far as our senses are concerned, there are many animals, both beasts and birds, who are very expert in exercising their senses more keenly than human beings. For example, vultures or hawks can go very high in the sky but can see a small body on the ground very clearly. This means that their eyesight is so keen that they can find an eatable corpse from a great distance. Certainly their eyesight is much keener than human beings', but this does not mean that their existence is more important than that of a human being. Similarly, dogs can smell many things from a far distance. Many fish can understand by the power of sound that an enemy is coming. All these examples are described in Śrīmad-Bhāgavatam. If one's senses cannot help him attain the highest perfection of life, realization of the Supreme, they are all useless.

4.31.12

> *kiṁ vā yogena sāṅkhyena*
> *nyāsa-svādhyāyayor api*
> *kiṁ vā śreyobhir anyaiś ca*
> *na yatrātma-prado hariḥ*

SYNONYMS

kim—what is the use; *vā*—or; *yogena*—by mystic *yoga* practice; *sāṅkhyena*—by the study of Sāṅkhya philosophy; *nyāsa*—by accepting *sannyāsa*; *svādhyāyayoḥ*—and by study of Vedic literature; *api*—even; *kim*—what is the use; *vā*—or; *śreyobhiḥ*—by

auspicious activities; *anyaiḥ*—other; *ca*—and; *na*—never; *yatra*—where; *ātma-pradaḥ*—full satisfaction of self; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyāsa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.

PURPORT

In Caitanya-caritāmṛta it is said:

bhakti vinā kevala jñāne 'mukti' nāhi haya bhakti sādhana kare yei 'prāpta-brahmalaya' (Cc. Madhya 24.109)

Impersonalists do not take to devotional service, but take to other practices, such as the analytical study of the material elements, the discrimination between matter and spirit, and the mystic yoga system. These are beneficial only insofar as they are complementary to devotional service. Caitanya Mahāprabhu therefore told Sanātana Gosvāmī that without a touch of devotional service, jñāna, yoga and sāṅkhya philosophy cannot give one the desired results. The impersonalists wish to merge

into the Supreme Brahman; however, merging into the Supreme Brahman also requires a touch of devotional service. The Absolute Truth is realized in three phases—impersonal Brahman, Paramātmā and the Supreme Personality of Godhead. All these require a touch of devotional service. Sometimes it is actually seen that these Māyāvādīs also chant the Hare Kṛṣṇa mahā-mantra, although their motive is to merge into the Brahman effulgence of the Absolute. The yogīs also at times take to chanting the Hare Kṛṣṇa mahā-mantra, but their purpose is different from that of the bhaktas. In all processes—karma, jñāna or yoga—bhakti is required. That is the purport of this verse.

4.31.13

> *śreyasām api sarveṣām*
> *ātmā hy avadhir arthataḥ*
> *sarveṣām api bhūtānāṁ*
> *harir ātmātmadaḥ priyaḥ*

SYNONYMS

śreyasām—of auspicious activities; *api*—certainly; *sarveṣām*—all; *ātmā*—the self; *hi*—certainly; *avadhiḥ*—destination; *arthataḥ*—factually; *sarveṣām*—of all; *api*—certainly; *bhūtānām*—living entities; *hariḥ*—the Supreme Personality of Godhead; *ātmā*—the Supersoul; *ātma-daḥ*—who can give us our original identity; *priyaḥ*—very dear.

TRANSLATION

Factually the Supreme Personality of Godhead is the original source of all self-realization. Consequently the goal of all auspicious activities—karma, jñāna, yoga and bhakti—is the Supreme Personality of Godhead.

PURPORT

The living entity is the marginal energy of the Supreme Personality of Godhead, and the material world is the external energy. Under the circumstances, one must understand that the Supreme Personality of Godhead is factually the original source of both matter and spirit. This is explained in the Seventh Chapter of Bhagavad-gītā:

bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego —all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.4-5)

The entire cosmic manifestation is but a combination of matter and spirit. The spiritual part is the living entity, and these living entities are described as prakṛti, or energy. The living entity is never described as puruṣa, the Supreme Person; therefore to identify the living entity with the Supreme Lord is simply ignorance. The living entity is the marginal potency of the Supreme Lord, although there is factually no difference between the energy and the energetic. The duty of the living entity is to understand his real identity. When he does, Kṛṣṇa gives him all the facilities to come to the platform of devotional service. That is the perfection of life. This is indicated in the Vedic Upaniṣad:

yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām

Lord Kṛṣṇa confirms this in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) The conclusion is that one must come to the platform of bhakti-yoga, even though one may begin with karma-yoga, jñāna-yoga or aṣṭāṅga-yoga. Unless one comes to the platform of bhakti-yoga, self-realization or realization of the Absolute Truth cannot be achieved.

4.31.14

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

SYNONYMS

yathā—as; *taroḥ*—of a tree; *mūla*—the root; *niṣecanena*—by watering; *tṛpyanti*—are satisfied; *tat*—its; *skandha*—trunk; *bhuja*—branches; *upaśākhāḥ*—and twigs; *prāṇa*—the life air; *upahārāt*—by feeding; *ca*—and; *yathā*—as; *indriyāṇām*—of the senses; *tathā eva*—similarly; *sarva*—of all demigods; *arhaṇam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijyā*—worship.

TRANSLATION

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, so simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

PURPORT

Sometimes people ask why this Kṛṣṇa consciousness movement simply advocates worship of Kṛṣṇa to the exclusion of the demigods. The answer is given in this verse. The example of pouring water on the root of a tree is very appropriate. In Bhagavad-gītā it is said:

śrī-bhagavān uvāca

ūrdhva-mūlam adhaḥ-śākham

aśvatthaṁ prāhur avyayam

chandāṁsi yasya parṇāni

yas taṁ veda sa veda-vit

"The Blessed Lord said: There is a banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas." (Bg. 15.1)

This cosmic manifestation has expanded downward and the root is the Supreme Personality of Godhead. As the Lord confirms in Bhagavad-gītā:

ahaṁ sarvasya prabhavo

mattaḥ sarvaṁ pravartate

iti matvā bhajante māṁ

budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8)

Kṛṣṇa is the root of everything; therefore rendering service to the Supreme Personality of Godhead, Kṛṣṇa (kṛṣṇa-sevā), means automatically serving all the demigods. Sometimes it is argued that karma and jñāna require a mixture of bhakti in order to be successfully executed, and sometimes it is argued that bhakti also requires karma and jñāna for its successful termination. The fact is, however, that although karma and jñāna cannot be successful without bhakti, bhakti does not require the help of karma and jñāna. Actually, as described by Śrīla Rūpa Gosvāmī, anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam: pure devotional service should not be contaminated by the touch of karma and jñāna. Modern society is involved in various types of philanthropic works, humanitarian works, and so on, but people do not know that these activities will never be successful unless Kṛṣṇa, the Supreme Personality of Godhead, is brought into the center. One may ask what harm there is in worshiping Kṛṣṇa and the different parts of His body, the demigods, and the answer is also given in this verse. The point is that by supplying food to the stomach, the indriyas, the senses, are automatically satisfied. If one tries to feed his eyes or ears independently, the result is only havoc. Simply by supplying food to the stomach, we satisfy all of

the senses. It is neither necessary nor feasible to render separate service to the individual senses. The conclusion is that by serving Kṛṣṇa (kṛṣṇa-sevā), everything is complete. As confirmed in Caitanya-caritāmṛta: kṛṣṇe bhakti kaile sarva-karma kṛta haya (Cc. Madhya 22.62). If one is engaged in the devotional service of the Lord, the Supreme Personality of Godhead, everything is automatically accomplished.

4.31.15

> *yathaiva sūryāt prabhavanti vāraḥ*
> *punaś ca tasmin praviśanti kāle*
> *bhūtāni bhūmau sthira-jaṅgamāni*
> *tathā harāv eva guṇa-pravāhaḥ*

SYNONYMS

yathā—as; *eva*—certainly; *sūryāt*—from the sun; *prabhavanti*—is generated; *vāraḥ*—water; *punaḥ*—again; *ca*—and; *tasmin*—unto it; *praviśanti*—enters; *kāle*—in due course of time; *bhūtāni*—all living entities; *bhūmau*—to the earth; *sthira*—not moving; *jaṅgamāni*—and moving; *tathā*—similarly; *harau*—unto the Supreme Personality of Godhead; *eva*—certainly; *guṇa-pravāhaḥ*—emanation of material nature.

TRANSLATION

During the rainy season, water is generated from the sun, and in due course of time, during the summer

season, the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all return to the earth as dust. Similarly, everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again.

PURPORT

Because of their poor fund of knowledge, impersonalist philosophers cannot understand how everything comes out from the Supreme Person and then merges into Him again. As Brahma-saṁhitā confirms:

yasya prabhā prabhavato jagad-aṇḍa-koṭi- koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam tad brahma niṣkalam anantam aśeṣa-bhūtaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.40)

Transcendental rays emanate from the body of Kṛṣṇa, and within those rays, which are the Brahman effulgence, everything is existing. This is confirmed in Bhagavad-gītā. Mat-sthāni sarva-bhūtāni (Bg. 9.4).

Although Kṛṣṇa is not personally present everywhere, His energy is nonetheless the cause of all creation. The entire cosmic manifestation is nothing but a display of Kṛṣṇa's energy. The two examples given in this verse are very vivid. During the rainy season, the rain, by rejuvenating the production of vegetables on

earth, enables man and animals to obtain living energy. When there is no rain, food is scarce, and man and animal simply die. All vegetables, as well as moving living entities, are originally products of the earth. They come from the earth, and again they merge into the earth. Similarly, the total material energy is generated from the body of Kṛṣṇa, and at such a time the entire cosmic manifestation is visible. When Kṛṣṇa winds up His energy, everything vanishes. This is explained in a different way in Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ viṣṇur mahān sa iha yasya kalā-viśeṣo govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.48)

This entire material creation comes from the body of the Supreme Personality of Godhead and at the time of annihilation again enters into Him. This process of creation and dissolution is made possible by the breathing of the Mahā-Viṣṇu, who is only a plenary portion of Kṛṣṇa.

4.31.16

etat padaṁ taj jagad-ātmanaḥ paraṁ
sakṛd vibhātaṁ savitur yathā prabhā
yathāsavo jāgrati supta-śaktayo
dravya-kriyā-jñāna-bhidā-bhramātyayaḥ

SYNONYMS

etat—this cosmic manifestation; *padam*—place of habitation; *tat*—that; *jagat-ātmanaḥ*—of the Supreme Personality of Godhead; *param*—transcendental; *sakṛt*—sometimes; *vibhātam*—manifested; *savituḥ*—of the sun; *yathā*—as; *prabhā*—sunshine; *yathā*—as; *asavaḥ*—the senses; *jāgrati*—become manifest; *supta*—inactive; *śaktayaḥ*—energies; *dravya*—physical elements; *kriyā*—activities; *jñāna*—knowledge; *bhidā-bhrama*—differences from misunderstanding; *atyayaḥ*—passing away.

TRANSLATION

Just as the sunshine is nondifferent from the sun, the cosmic manifestation is also nondifferent from the Supreme Personality of Godhead. The Supreme Personality is therefore all-pervasive within this material creation. When the senses are active, they appear to be part and parcel of the body, but when the body is asleep, their activities are unmanifest. Similarly, the whole cosmic creation appears different and yet nondifferent from the Supreme Person.

PURPORT

This confirms the philosophy of acintya-bhedābheda-tattva (simultaneously one and different) propounded by Lord Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead is simultaneously different and nondifferent from this cosmic manifestation. In the previous verse it has been explained that

the Supreme Personality of Godhead, as the root of a tree, is the original cause of everything. It was also explained how the Supreme Personality of Godhead is all-pervasive. He is present within everything in this material manifestation. Since the energy of the Supreme Lord is nondifferent from Him, this material cosmic manifestation is also nondifferent from Him, although it appears different. The sunshine is not different from the sun itself, but it is simultaneously also different. One may be in the sunshine, but he is not on the sun itself. Those who live in this material world are living on the bodily rays of the Supreme Personality of Godhead, but they cannot see Him personally in the material condition.

In this verse the word padam indicates the place where the Supreme Personality of Godhead resides. As confirmed in Īśopaniṣad, īśāvāsyam idaṁ sarvam. The proprietor of a house may live in one room of the house.* but the entire house belongs to him. A king may live in one room in Buckingham Palace, but the entire palace is considered his property. It is not necessary for the king to live in every room of that palace for it to be his. He may be physically absent from the rooms, but still the entire palace is understood to be his royal domicile.

The sunshine is light, the sun globe itself is light, and the sun-god is also light. However, the sunshine is not identical with the sun-god, Vivasvān. This is the meaning of simultaneously one and different (acintya-bhedābheda-tattva). All the planets rest on the sunshine, and because of the heat of the sun, they all revolve

in their orbits. On each and every planet, the trees and plants grow and change colors due to the sunshine. Being the rays of the sun, the sunshine is nondifferent from the sun. Similarly, all the planets, resting on the sunshine, are nondifferent from the sun. The entire material world is completely dependent on the sun, being produced by the sun, and the cause, the sun, is inherent in the effects. Similarly, Kṛṣṇa is the cause of all causes, and the effects are permeated by the original cause. The entire cosmic manifestation should be understood as the expanded energy of the Supreme Lord.

When one sleeps, the senses are inactive, but this does not mean that the senses are absent. When one is awakened, the senses become active again. Similarly, this cosmic creation is sometimes manifest and sometimes unmanifest. As stated in Bhagavad-gītā:

bhūta-grāmaḥ sa evāyaṁ

bhūtvā bhūtvā pralīyate

rātry-āgame 'vaśaḥ pārtha

prabhavaty ahar-āgame

"Again and again the day comes, and this host of beings is active, and again the night falls, O Pārtha, and they are helplessly dissolved." (Bg. 8.19)

When the cosmic manifestation is dissolved, it is in a kind of sleeping condition, an inactive state. Whether the cosmic manifestation is active or inactive, the energy of the Supreme Lord is always existing. Thus the words "appearance" and "disappearance" apply only to the cosmic manifestation.

*full-stop in the book.

4.31.17

yathā nabhasy abhra-tamaḥ-prakāśā
bhavanti bhūpā na bhavanty anukramāt
evaṁ pare brahmaṇi śaktayas tv amū
rajas tamaḥ sattvam iti pravāhaḥ

SYNONYMS

yathā—as; *nabhasi*—in the sky; *abhra*—clouds; *tamaḥ*—darkness; *prakāśāḥ*—and illumination; *bhavanti*—exist; *bhū-pāḥ*—O Kings; *na bhavanti*—do not appear; *anukramāt*—consecutively; *evam*—thus; *pare*—supreme; *brahmaṇi*—in the Absolute; *śaktayaḥ*—energies; *tu*—then; *amūḥ*—those; *rajaḥ*—passion; *tamaḥ*—darkness; *sattvam*—goodness; *iti*—thus; *pravāhaḥ*—emanation.

TRANSLATION

My dear Kings, sometimes in the sky there are clouds, sometimes there is darkness, and sometimes there is illumination. The appearance of all these takes place

consecutively. Similarly, in the Supreme Absolute, the modes of passion, darkness and goodness appear as consecutive energies. Sometimes they appear, and sometimes they disappear.

PURPORT

Darkness, illumination and clouds sometimes appear and sometimes disappear, but even when they have disappeared, the potency is still there, always existing. In the sky sometimes we see clouds, sometimes rainfall and sometimes snow. Sometimes we see night, sometimes day, sometimes illumination and sometimes darkness. All these exist due to the sun, but the sun is unaffected by all these changes. Similarly, although the Supreme Personality of Godhead is the original cause of the total cosmic manifestation, He is unaffected by the material existence. This is confirmed in Bhagavad-gītā:

bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." (Bg. 7.4)

Although the material, or physical, elements are the energy of the Supreme Personality of Godhead, they are separate. The Supreme Personality of Godhead is therefore not affected by material conditions. The Vedānta-sūtra confirms (janmādy asya yataḥ) that the creation, maintenance and dissolution of this

cosmic manifestation are due to the existence of the Supreme Lord. Nonetheless the Lord is unaffected by all these changes in the material elements. This is indicated by the word pravāha (emanation). The sun always shines brilliantly and is not affected by clouds or darkness. Similarly, the Supreme Personality of Godhead is always present in His spiritual energy and is not affected by the material emanations. Brahma-saṁhitā confirms:

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes." (Bs. 5.1)

Although He is the supreme cause, the cause of all causes, He is still parama, transcendental, and His form is sac-cid-ānanda, eternal, spiritual bliss. Kṛṣṇa is the shelter of everything, and this is the verdict of all scripture. Kṛṣṇa is the remote cause, and material nature is the immediate cause of the cosmic manifestation. In the Caitanya-caritāmṛta it is said that understanding prakṛti, or nature, to be the cause of everything is like understanding the nipples on the neck of a goat to be the cause of milk. Material nature is the immediate cause of the cosmic manifestation, but the original cause is Nārāyaṇa, Kṛṣṇa. Sometimes people think that the cause of an earthen pot is the earth. We see on a potter's wheel a sufficient amount of earth to produce many pots, and although unintelligent men will say that

the earth on the wheel is the cause of the pot, those who are actually advanced will find that the original cause is the potter, who supplies the earth and moves the wheel. Material nature may be a helping factor in the creation of this cosmic manifestation, but it is not the ultimate cause. In Bhagavad-gītā the Lord therefore says:

mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram

"This material nature is working under My direction, O son of Kuntī, and producing all moving and unmoving beings." (Bg. 9.10)

The Supreme Lord casts His glance over material energy, and His glance agitates the three modes of nature. Creation then takes place. The conclusion is that nature is not the cause of the material manifestation. The Supreme Lord is the cause of all causes.

4.31.18

> *tenaikam ātmānam aśeṣa-dehināṁ*
> *kālaṁ pradhānaṁ puruṣaṁ pareśam*
> *sva-tejasā dhvasta-guṇa-pravāham*
> *ātmaika-bhāvena bhajadhvam addhā*

SYNONYMS

tena—therefore; *ekam*—one; *ātmānam*—unto the Supreme Soul; *aśeṣa*—unlimited; *dehinām*—of the individual souls; *kālam*—time; *pradhānam*—the material cause; *puruṣam*—the Supreme Person; *para-īśam*—the transcendental controller; *sva-tejasā*—by His spiritual energy; *dhvasta*—aloof; *guṇa-pravāham*—from material emanations; *ātma*—self; *eka-bhāvena*—accepting as qualitatively one; *bhajadhvam*—engage in devotional service; *addhā*—directly.

TRANSLATION

Because the Supreme Lord is the cause of all causes, He is the Supersoul of all individual living entities, and He exists as both the remote and immediate cause. Since He is aloof from the material emanations, He is free from their interactions and is Lord of material nature. You should therefore engage in His devotional service, thinking yourself qualitatively one with Him.

PURPORT

According to Vedic calculations, there are three causes of creation—time, the ingredient and the creator. Combined, these are called tritayātmaka, the three causes. Everything in this material world is created by these three causes. All of these causes are found in the Personality of Godhead. As confirmed in Brahma-saṁhitā: sarva-kāraṇa-kāraṇam. Nārada Muni therefore advises the Pracetās to worship the direct cause, the Supreme Personality of Godhead. As stated before, when the root of a tree

is watered, all the parts are energized. According to the advice of Nārada Muni, one should directly engage in devotional service. This will include all pious activity. Caitanya-caritāmṛta states: kṛṣṇe bhakti kaile sarva-karma kṛta haya. When one worships the Supreme Lord Kṛṣṇa in devotional service, he automatically performs all other pious activity. In this verse the words sva-tejasā dhvasta-guṇa-pravāham are very significant. The Supreme Personality of Godhead is never affected by the material qualities, although they all emanate from His spiritual energy. Those who are really conversant with this knowledge can utilize everything for the service of the Lord because nothing in this material world is unconnected with the Supreme Personality of Godhead.

4.31.19

dayayā sarva-bhūteṣu
santuṣṭyā yena kena vā
sarvendriyopaśāntyā ca
tuṣyaty āśu janārdanaḥ

SYNONYMS

dayayā—by showing mercy; *sarva-bhūteṣu*—to all living entities; *santuṣṭyā*—by being satisfied; *yena kena vā*—somehow or other; *sarva-indriya*—all the senses; *upaśāntyā*—by controlling; *ca*—also; *tuṣyati*—becomes satisfied; *āśu*—very soon; *janārdanaḥ*—the Lord of all living entities.

TRANSLATION

By showing mercy to all living entities, being satisfied somehow or other, and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.

PURPORT

These are some of the ways in which the Supreme Personality of Godhead can be satisfied by the devotee. The first item mentioned is dayayā sarva-bhūteṣu, showing mercy to all conditioned souls. The best way to show mercy is to spread Kṛṣṇa consciousness. The entire world is suffering for want of this knowledge. People should know that the Supreme Personality of Godhead is the original cause of everything. Knowing this, everyone should directly engage in His devotional service. Those who are actually learned, advanced in spiritual understanding, should preach Kṛṣṇa consciousness all over the world so that people may take to it and make their lives successful.

The word sarva-bhūteṣu is significant because it applies not only to human beings but to all the living entities appearing in the 8,400,000 species of life. The devotee can do good not only to humanity but to all living entities as well. Everyone can benefit spiritually by the chanting of the Hare Kṛṣṇa mahā-mantra. When the transcendental vibration of Hare Kṛṣṇa is sounded, even the trees, animals and insects benefit. Thus when one

chants the Hare Kṛṣṇa mahā-mantra loudly, he actually shows mercy to all living entities. To spread the Kṛṣṇa consciousness movement throughout the world, the devotees should be satisfied in all conditions.

nārāyaṇa-parāḥ sarve na kutaścana bibhyati svargāpavarga-narakeṣv api tulyārtha-darśinaḥ (Bhāg. 6.17.28)

It does not matter to the pure devotee if he has to go to hell to preach. The Supreme Lord lives in the heart of a hog, although the Lord is in Vaikuṇṭha. Even while preaching in hell, a pure devotee remains a pure devotee by his constant association with the Supreme Personality of Godhead. To attain this state, one has to control his senses. The senses are automatically controlled when one's mind is engaged in the service of the Lord.

4.31.20

> *apahata-sakalaiṣaṇāmalātmany*
> *aviratam edhita-bhāvanopahūtaḥ*
> *nija-jana-vaśa-gatvam ātmano 'yan*
> *na sarati chidravad akṣaraḥ satāṁ hi*

SYNONYMS

apahata—vanquished; *sakala*—all; *eṣaṇa*—desires; *amala*—spotless; *ātmani*—to the mind; *aviratam*—constantly; *edhita*—increasing; *bhāvanā*—with feeling; *upahūtaḥ*—being called; *nija-jana*—of His devotees; *vaśa*—under the control; *gatvam*—going;

ātmanaḥ—His; *ayan*—knowing; *na*—never; *sarati*—goes away; *chidra-vat*—like the sky; *akṣaraḥ*—the Supreme Personality of Godhead; *satām*—of the devotees; *hi*—certainly.

TRANSLATION

Being completely cleansed of all material desires, the devotees are freed from all mental contamination. Thus they can always think of the Lord constantly and address Him very feelingly. The Supreme Personality of Godhead, knowing Himself to be controlled by His devotees, does not leave them for a second, just as the sky overhead never becomes invisible.

PURPORT

It is clear from the previous verse that the Supreme Personality of Godhead, Janārdana, is very quickly satisfied by the activities of His devotees. The pure devotee is always absorbed in the thought of the Supreme Personality of Godhead. As stated, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. By always thinking of Kṛṣṇa, the pure devotee's heart is freed from all kinds of desires. In the material world, the heart of the living entity is filled with material desires. When the living entity is cleansed, he does not think of anything material. As the mind is completely cleansed, one attains the perfectional stage of mystic yoga, for then the yogī always sees the Supreme Personality of Godhead within his heart. As soon as the Lord is seated within the heart of the devotee, the devotee cannot be contaminated by the material

modes of nature. As long as one is under the control of the material modes, he desires so many things and makes so many plans for material sense enjoyment, but as soon as the Lord is perceived in the heart, all material desires vanish. When the mind is completely free from material desire, the devotee can think of the Lord constantly. In this way he becomes completely dependent upon the lotus feet of the Lord. Caitanya Mahāprabhu prays:

ayi nanda-tanuja kiṅkaraṁ patitaṁ māṁ viṣame bhavāmbudhau kṛpayā tava pāda-paṅkaja- sthita-dhūlī-sadṛśaṁ vicintaya

"My dear Lord, I am Your eternal servant, but somehow or other I have fallen into the ocean of this material world. Kindly pick me up and fix me as a speck of dust at Your lotus feet." Similarly, Śrīla Narottama dāsa Ṭhākura prays:

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta, karuṇā karaha ei-bāra narottama-dāsa kaya, nā ṭheliha rāṅgā-pāya, tomā vine ke āche āmāra

"My dear Lord, You are now present with the daughter of King Vṛṣabhānu, Śrīmatī Rādhārāṇī. Now both of You please be merciful upon me. Don't kick me away, because I have no shelter other than You."

In this way the Supreme Personality of Godhead becomes dependent on His devotee. The Lord is invincible, yet He is conquered by His pure devotee. He enjoys being dependent on

His devotee, just as Kṛṣṇa enjoyed being dependent on the mercy of mother Yaśodā. Thinking Himself dependent on the devotee gives the Supreme Lord great enjoyment. Sometimes a king may engage a joker, and in the process of joking, the king is sometimes insulted. The king, however, enjoys these activities. Everyone worships the Supreme Lord with great reverence; therefore the Lord sometimes wants to enjoy the chastisement of His devotees. In this way the relationship eternally existing between the Lord and His devotees is fixed, just like the sky overhead.

4.31.21

> *na bhajati kumanīṣiṇāṁ sa ijyāṁ*
> *harir adhanātma-dhana-priyo rasa-jñaḥ*
> *śruta-dhana-kula-karmaṇāṁ madair ye*
> *vidadhati pāpam akiñcaneṣu satsu*

SYNONYMS

na—never; *bhajati*—accepts; *ku-manīṣiṇām*—of persons with a dirty heart; *saḥ*—He; *ijyām*—offering; *hariḥ*—the Supreme Lord; *adhana*—to those who have no material possessions; *ātma-dhana*—simply dependent on the Lord; *priyaḥ*—who is dear; *rasa-jñaḥ*—who accepts the essence of life; *śruta*—education; *dhana*—wealth; *kula*—aristocracy; *karmaṇām*—and of fruitive activities; *madaiḥ*—by pride; *ye*—all those who; *vidadhati*—perform; *pāpam*—disgrace;

akiñcaneṣu—without material possessions; *satsu*—unto the devotees.

TRANSLATION

The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.

PURPORT

The Supreme Personality of Godhead is dependent on His pure devotees. He does not even accept the offerings of those who are not devotees. A pure devotee is one who feels He does not possess anything material. A devotee is always happy in possessing the devotional service of the Lord. Devotees may sometimes appear materially poor, but because they are spiritually advanced and enriched, they are most dear to the Supreme Personality of Godhead. Such devotees are free from attachment to family, society, friendship, children and so on. They abandon affection for all these material possessions and are always happy in possessing the shelter of the lotus feet of the

Lord. The Supreme Personality of Godhead understands the position of His devotee. If a person derides a pure devotee, he is never recognized by the Supreme Personality of Godhead. In other words, the Supreme Lord never excuses one who offends a pure devotee. There are many examples of this in history. A great mystic yogi, Durvāsā Muni, offended the great devotee Ambarīṣa Mahārāja. The great sage Durvāsā was to be chastised by the Sudarśana cakra of the Lord. Even though the great mystic directly approached the Supreme Personality of Godhead, he was never excused. Those on the path of liberation should be very careful not to offend a pure devotee.

4.31.22

> *śriyam anucaratīṁ tad-arthinaś ca*
> *dvipada-patīn vibudhāṁś ca yat sva-pūrṇaḥ*
> *na bhajati nija-bhṛtya-varga-tantraḥ*
> *katham amum udvisṛjet pumān kṛta-jñaḥ*

SYNONYMS

śriyam—the goddess of fortune; *anucaratīm*—who follows Him; *tat*—of her; *arthinaḥ*—those who aspire to get the favor; *ca*—and; *dvipada-patīn*—rulers of the human beings; *vibudhān*—demigods; *ca*—also; *yat*—because; *sva-pūrṇaḥ*—self-sufficient; *na*—never; *bhajati*—cares for; *nija*—own; *bhṛtya-varga*—on His devotees; *tantraḥ*—dependent; *katham*—how; *amum*—Him; *udvisṛjet*—can give up; *pumān*—a person; *kṛta-jñaḥ*—grateful.

TRANSLATION

Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?

PURPORT

Lakṣmī, the goddess of fortune, is worshiped by all materialistic men, including big kings and demigods in heaven. Lakṣmī, however, is always after the Supreme Personality of Godhead, even though He does not require her service. Brahma-saṁhitā says that the Lord is worshiped by hundreds and thousands of goddesses of fortune, but the Supreme Lord does not require service from any of them because if He so desires He can produce millions of goddesses of fortune through His spiritual energy, the pleasure potency. This very Personality of Godhead, out of His causeless mercy, becomes dependent on the devotees. How fortunate, then, is a devotee who is thus favored by the Personality of Godhead. What ungrateful devotee will not worship the Lord and enter into His devotional service? Actually a devotee cannot forget his obligation to the Supreme Personality of Godhead even for a single moment. Śrīla Viśvanātha Cakravartī Ṭhākura says that both the Supreme Lord and His devotee are rasa jña, full of transcendental humor. The mutual

attachment between the Supreme Lord and His devotee is never to be considered material. It always exists as a transcendental fact. There are eight types of transcendental ecstasy (known as bhāva, anubhāva, sthāyibhāva and so on), and these are discussed in The Nectar of Devotion. Those who are unaware of the position of the living entity and the Supreme Person, Kṛṣṇa, think that the mutual attachment between the Lord and His devotees is a creation of the material energy. Factually such attachment is natural both for the Supreme Lord and for the devotee, and it cannot be accepted as material.

4.31.23

maitreya uvāca
iti pracetaso rājann
anyāś ca bhagavat-kathāḥ
śrāvayitvā brahma-lokaṁ
yayau svāyambhuvo muniḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pracetasaḥ*—the Pracetās; *rājan*—O King; *anyāḥ*—others; *ca*—also; *bhagavat-kathāḥ*—topics about the relationship with the Supreme Personality of Godhead; *śrāvayitvā*—after instructing; *brahma-lokam*—to Brahmaloka; *yayau*—went back; *svāyambhuvaḥ*—the son of Lord Brahmā; *muniḥ*—the great sage.

TRANSLATION

The great sage Maitreya continued: My dear King Vidura, Śrī Nārada Muni, the son of Lord Brahmā, thus described all these relationships with the Supreme Personality of Godhead to the Pracetās. Afterward, he returned to Brahmaloka.

PURPORT

One has to hear about the Supreme Personality of Godhead from a pure devotee. The Pracetās got this opportunity from the great sage Nārada, who told them of the activities of the Supreme Personality of Godhead and His devotees.

4.31.24

te 'pi tan-mukha-niryātaṁ
yaśo loka-malāpaham
harer niśamya tat-pādaṁ
dhyāyantas tad-gatiṁ yayuḥ

SYNONYMS

te—the Pracetās; *api*—also; *tat*—of Nārada; *mukha*—from the mouth; *niryātam*—gone forth; *yaśaḥ*—glorification; *loka*—of the world; *mala*—sins; *apaham*—destroying; *hareḥ*—of Lord Hari; *niśamya*—having heard; *tat*—of the Lord; *pādam*—feet;

dhyāyantaḥ—meditating upon; *tat-gatim*—unto His abode; *yayuḥ*—went.

TRANSLATION

Hearing from Nārada's mouth the glories of the Lord, which vanquish all the ill fortune of the world, they also became attached to the Supreme Personality of Godhead. Meditating on His lotus feet, they advanced to the ultimate destination.

PURPORT

Here it is seen that by hearing the glories of the Lord from a realized devotee the Pracetās easily attained strong attachment for the Supreme Personality of Godhead. Then, meditating on the lotus feet of the Supreme Lord at the end of their lives, they advanced to the ultimate goal, Viṣṇuloka. It is sure and certain that anyone who always hears the glories of the Lord and thinks of His lotus feet will reach that supreme destination. As Kṛṣṇa says in Bhagavad-gītā:

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

4.31.25

etat te 'bhihitaṁ kṣattar
yan māṁ tvaṁ paripṛṣṭavān
pracetasāṁ nāradasya
saṁvādaṁ hari-kīrtanam

SYNONYMS

etat—this; *te*—unto you; *abhihitam*—instructed; *kṣattaḥ*—O Vidura; *yat*—whatever; *mām*—unto me; *tvam*—you; *paripṛṣṭavān*—inquired; *pracetasām*—of the Pracetās; *nāradasya*—of Nārada; *saṁvādam*—conversation; *hari-kīrtanam*—describing the glories of the Lord.

TRANSLATION

My dear Vidura, I have told you everything you wanted to know about the conversation between Nārada and the Pracetās, the conversation describing the glories of the Lord. I have related this as far as possible.

PURPORT

Śrīmad-Bhāgavatam describes the glories of the Lord and His devotees. Because the whole subject matter is the glorification of the Lord, naturally the glorification of His devotees automatically follows.

4.31.26

śrī-śuka uvāca
ya eṣa uttānapado
mānavasyānuvarṇitaḥ
vaṁśaḥ priyavratasyāpi
nibodha nṛpa-sattama

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *yaḥ*—which; *eṣaḥ*—this dynasty; *uttānapadaḥ*—of King Uttānapāda; *mānavasya*—the son of Svāyambhuva Manu; *anuvarṇitaḥ*—described, following in the footprints of previous *ācāryas*; *vaṁśaḥ*—dynasty; *priyavratasya*—of King Priyavrata; *api*—also; *nibodha*—try to understand; *nṛpa-sattama*—O best of kings.

TRANSLATION

Śukadeva Gosvāmī continued: O best of kings [King Parīkṣit], I have now finished telling about the descendants of the first son of Svāyambhuva Manu, Uttānapāda. I shall now try to relate the activities of the descendants of Priyavrata, the second son of Svāyambhuva Manu. Please hear them attentively.

PURPORT

Dhruva Mahārāja was the son of King Uttānapāda, and as far as the descendants of Dhruva Mahārāja or King Uttānapāda are concerned, their activities have been described up to the point of the Pracetās. Now Śrī Śukadeva Gosvāmī desires to describe the descendants of Mahārāja Priyavrata, the second son of Svāyambhuva Manu.

4.31.27

yo nāradād ātma-vidyām
adhigamya punar mahīm
bhuktvā vibhajya putrebhya
aiśvaraṁ samagāt padam

SYNONYMS

yaḥ—one who; *nāradāt*—from the great sage Nārada; *ātma-vidyām*—spiritual knowledge; *adhigamya*—after learning; *punaḥ*—again; *mahīm*—the earth; *bhuktvā*—after enjoying; *vibhajya*—after dividing; *putrebhyaḥ*—unto his sons; *aiśvaram*—transcendental; *samagāt*—achieved; *padam*—position.

TRANSLATION

Although Mahārāja Priyavrata received instructions from the great sage Nārada, he still engaged in ruling the earth. After fully enjoying material possessions, he

divided his property amongst his sons. He then attained a position by which he could return home, back to Godhead.

4.31.28

imāṁ tu kauṣāraviṇopavarṇitāṁ
kṣattā niśamyājita-vāda-sat-kathām
pravṛddha-bhāvo 'śru-kalākulo muner
dadhāra mūrdhnā caraṇaṁ hṛdā hareḥ

SYNONYMS

imām—all this; *tu*—then; *kauṣāraviṇā*—by Maitreya; *upavarṇitām*—described; *kṣattā*—Vidura; *niśamya*—after hearing; *ajita-vāda*—glorification of the Supreme Lord; *sat-kathām*—transcendental message; *pravṛddha*—enhanced; *bhāvaḥ*—ecstasies; *aśru*—of tears; *kalā*—by particles; *ākulaḥ*—overwhelmed; *muneḥ*—of the great sage; *dadhāra*—captured; *mūrdhnā*—by the head; *caraṇam*—the lotus feet; *hṛdā*—by the heart; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

My dear King, in this way, after hearing the transcendental messages of the Supreme Personality of Godhead and His devotees from the great sage Maitreya, Vidura was overwhelmed with ecstasy. With tears in his eyes, he immediately fell down at the lotus

feet of his guru, his spiritual master. He then fixed the Supreme Personality of Godhead within the core of his heart.

PURPORT

This is a sign of associating with great devotees. A devotee takes instructions from a liberated soul and is thus overwhelmed by ecstasy from transcendental pleasure. As stated by Prahlāda Mahārāja:

naiṣāṁ matis tāvad urukramāṅghriṁ spṛśaty anarthāpagamo yad-arthaḥ mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat (Bhāg. 7.5.32)

One cannot become a perfect devotee of the Lord without having touched the lotus feet of a great devotee. One who has nothing to do with this material world is called niṣkiñcana. The process of self-realization and the path home, back to Godhead, means surrendering to the bona fide spiritual master and taking the dust of his lotus feet on one's head. Thus one advances on the path of transcendental realization. Vidura had this relationship with Maitreya, and he attained the results.

4.31.29

vidura uvāca
so 'yam adya mahā-yogin
bhavatā karuṇātmanā

darśitas tamasaḥ pāro
yatrākiñcana-go hariḥ

SYNONYMS

viduraḥ uvāca—Vidura said; *saḥ*—that; *ayam*—this; *adya*—today; *mahā-yogin*—O great mystic; *bhavatā*—by you; *karuṇa-ātmanā*—most merciful; *darśitaḥ*—I have been shown; *tamasaḥ*—of the darkness; *pāraḥ*—the other side; *yatra*—where; *akiñcana-gaḥ*—approachable by the materially free; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Śrī Vidura said: O great mystic, O greatest of all devotees, by your causeless mercy I have been shown the path of liberation from this world of darkness. By following this path, a person liberated from the material world can return home, back to Godhead.

PURPORT

This material world is called tamaḥ, dark, and the spiritual world is called light. The Vedas enjoin that everyone should try to get out of the darkness and go to the kingdom of light. Information of that kingdom of light can be attained through the mercy of a self-realized soul. One also has to get rid of all material desires. As soon as one frees himself from material desires and associates with a liberated person, the path back home, back to Godhead, is clear.

4.31.30

śrī-śuka uvāca
ity ānamya tam āmantrya
viduro gajasāhvayam
svānāṁ didṛkṣuḥ prayayau
jñātīnāṁ nirvṛtāśayaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ānamya*—offering obeisances; *tam*—unto Maitreya; *āmantrya*—taking permission; *viduraḥ*—Vidura; *gaja-sāhvayam*—the city of Hastināpura; *svānām*—own; *didṛkṣuḥ*—desiring to see; *prayayau*—left that place; *jñātīnām*—of his kinsmen; *nirvṛta-āśayaḥ*—free from material desires.

TRANSLATION

Śukadeva Gosvāmī continued: Vidura thus offered obeisances unto the great sage Maitreya, and, taking his permission, started for the city of Hastināpura to see his own kinsmen, although he had no material desires.

PURPORT

When a saintly person wants to see his kinsmen, he has no material desire to see them. He simply wants to give them some instructions so that they can benefit. Vidura belonged to the

royal family of the Kauravas, and although he knew that all the family members were destroyed at the Battle of Kurukṣetra, he nonetheless wanted to see his elder brother, Dhṛtarāṣṭra, to see if he could deliver him from the clutches of māyā. When a great saintly person like Vidura sees his relatives, he desires only to deliver them from the clutches of māyā. Vidura thus offered his respectful obeisances to his spiritual master and departed for the city of Hastināpura, the kingdom of the Kauravas.

4.31.31

etad yaḥ śṛṇuyād rājan
rājñāṁ hary-arpitātmanām
āyur dhanaṁ yaśaḥ svasti
gatim aiśvaryam āpnuyāt

SYNONYMS

etat—this; *yaḥ*—one who; *śṛṇuyāt*—hears; *rājan*—O King Parīkṣit; *rājñām*—of kings; *hari*—unto the Supreme Personality of Godhead; *arpita-ātmanām*—who have given their life and soul; *āyuḥ*—duration of life; *dhanam*—wealth; *yaśaḥ*—reputation; *svasti*—good fortune; *gatim*—the ultimate goal of life; *aiśvaryam*—material opulence; *āpnuyāt*—achieves.

TRANSLATION

O King, those who hear these topics about kings who are completely surrendered to the Supreme Personality

of Godhead obtain without difficulty a long life, wealth, good reputation, good fortune and, ultimately, the opportunity to return home, back to Godhead. Thus end the Bhaktivedanta purports of the Fourth Canto, Thirty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Nārada Instructs the Pracetās." END OF THE FOURTH CANTO